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THE
LATTER-DAY SAINTS'
MILLENNIAL STAR.

VOLUME XXVII.

"A LITTLE ONE SHALL BECOME A THOUSAND, AND A SMALL ONE A STRONG NATION: I
THE LORD WILL HASTEN IT IN HIS TIME."—*Isaiah*.

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PREFACE.

In presenting Vol. XXVII to the Saints of the Most High, we feel that another link has been added to the great historical chain of events which have transpired in the midst of the earth, and another year faithfully chronicled of the dealings of God with his servants and the nations.

We regret as much as any one can do, the loss sustained by the readers of the STAR, deprived as they have been of the matured wisdom and sound judgment of President Wells; and if health had permitted his remaining in this country, we are sure that the MILLENNIAL STAR would have equalled—and probably eclipsed—its former brilliancy. But the Lord is able of these stones to raise up children unto Abraham; and although the Saints have been deprived of much valuable instruction through the cause mentioned, yet we feel satisfied with our labors, because we have not sought the Lord in vain.

Undoubtedly the STAR has, for several months past, appeared of a lesser magnitude in the constellation which has beamed forth Gospel light; but, thank God, it still shines, and, with His blessing, will continue so long as His Saints are scattered in the midst of the nations.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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GOD'S PROMISES TO THE FAITHFUL.

BY ELDER JOHN NICHOLSON.

What a flood of light pours in upon the minds of those who have been groping about in the thick darkness endeavoring to find an opening between the murky clouds of superstition, tradition and ignorance, when they become the recipients of a portion of that Spirit of pure intelligence which is bestowed on those who give obedience to the laws of heaven. It enables them to perceive that opening betwixt those overhanging clouds which cast their gloomy shadows over the inhabitants of this terrestrial world, through which penetrates a ray of light which casts around them its gladdening reflections, cheering them on, lighting up their darkened way, causing a firm assurance, a bright beaming hope of future happiness and felicity to spring up within them—a glorious certainty that after they have laid down their mortal tabernacles to crumble to dust and return again to their native element, that at the sound of the trump which shall

call the righteous forth from the silent tomb, the purer portions of those elements shall again amalgamate, and spirit and body be reunited, for both combined constitute a living soul possessing within his composition resources of power which will enable him to live throughout the countless ages of eternity, and to his greatness and dominion there shall be no end, for his posterity shall be as countless as the sands upon the sea shore, or as the stars which bespangle the wide expanse of heaven. Such was the promise made to Abraham and to all who would do the works of Him who is called the Father of the faithful—such is the power and glory of our great eternal Parent who sits enthroned in might and majesty in yonder heavens. A great, a glorious promise has been given which comforts and cheers the weary wanderer on his way, and buoys him up when battling with the varied trials and vicissitudes of human life, when, perchance, he has to wade

the waters of affliction, or buffet the waves of adversity. He realizes that it is in the economy of a kind and provident Father that he should pass through those shifting, and oftentimes uncongenial scenes, in order to prepare him for the realization of that promise, and to develop the resources of his mind, and bring all his latent powers into glorious action, that the germ of Deity within him, which lies lustreless and unobserved because of the encrustations of tradition and error, may be made to shed forth its radiant beams and shine with undiminished splendor, that he may become as he ought to be, "The noblest work of God." The poet speaks truly when he says that among all the vast creations of the world's great Architect, an honest man ranks first and highest. When we say "honest man," we mean it in its broadest and most liberal sense. We speak of him who is honest to his God, his neighbor, and to himself. This is the kind of man who is answering the end of his existence on the earth, and who gives most honor and glory unto Him from whom we all have emanated, and who is preparing himself for the realization

of those promises which are vouchsafed unto the faithful children of our God, by which we are assured that, if we continue to endure and overcome, we will be crowned with never-fading glory, and be made heirs of God and joint-heirs with Jesus Christ. Of what shall we be heirs? Heirs of like resources of power and eternal increase as are possessed by God the Father and Jesus our elder Brother; to be linked on to the great eternal chain of the Gods of which they form a part, and at some future time to occupy the same position towards our posterity, as is now held by our heavenly Father towards us. The prize is great beyond the most sanguine anticipations, for "eye hath not seen, neither hath ear heard of the blessings that are in store for those who love God and keep his commandments;" and according to the quality and excellence of the prize, so will be the amount of assiduous labor and indomitable perseverance necessary to secure it, for narrow is the way and strait is the gate which leads to endless lives, and few there be that go in thereat.

EVIL SPIRITS AND THEIR MANIFESTATIONS.

BY ELDER ADOLPHUS H. NOON.

The Saints do not require to be told that modern sectarianism has "done away" with much of the ancient Gospel, it has done away with the necessity of baptism, the ancient gift of the Holy Spirit, the Apostleship, God's outward kingdom on this earth, in short, with the Gospel itself, and it has even "done away" with, in their belief, the Devil and satanic agency along with all the rest. Thrice happy age that has a God without body, parts or passions, a church without an existence, and a Devil without power of manifestation! Yes, the belief of many is, that the devils that we read of in olden Scriptures, that could enter into men or beasts, exist no longer, and the power that manifested itself in the performance of evil

wonders in times gone by, either did not then exist, or has at least ceased to be possible now; but the Saints are better informed, and believe the general statements contained in the Bible, without running to unwarranted extremes.

Spiritual manifestations may be divided into two general classes, good and evil, and it is very important that men should be able to judge between the two. The Apostle Paul tells us to "try the spirits," whether they be of God or not, and also cautions us to beware of "false and seducing," wandering spirits. The world are apt to conclude that every unusual, or, as they call them, supernatural manifestation, is of God. This is rank ignorance, and it is for men to leave

to the principles of light and truth, or they are in danger of being led to ruin. What says the Savior in the xxiv chap. of Matt., "For there shall arise false christs and false prophets, and shall shew great signs and wonders, insomuch that if it were possible they shall deceive the very elect." We read again in 2 Thes. ii, 9, "Whose coming is after the working of Satan, with all power and signs and lying wonders." We read also in Rev. xvi, 14, "They are the spirits of devils working miracles." We are told why these spirits are permitted to deceive the world, in 2 Thes. ii, 12, "That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Professed Christians will not believe that the Prophet Joseph saw an angel—they pooh-pooch the idea of prophecy, the discerning of spirits, and the healing power existing in the Church, but they will run after lying wonders, spirit-rapping, spirit-seeing and mediumship, &c., and will believe in the healing power of electro-biology and mesmerism. There is a reality in these arts, (the writer himself once found that he possessed strong mesmeric power from actual experiments) but they are not to be encouraged; what is it but the black art of the ancients. We have ourselves seen some of the wonders of electro-biology, but it is one of the devices of Satan to deceive. The subjects yield up their senses as it were to the operator, who influences them according to the evil imaginations of his own heart; he can make them believe that a raw potato is a sweet apple, that it is freezing, that they see a lion, and even that the heavens are opening, and that they see angels and the spirits of the dead. We saw all this, and more than is here mentioned, exhibited, beyond the possibility of other deception than the thing itself; and it seemed to illustrate to us how easily the prophecies we have already quoted can and will be fulfilled. One of the persons experimented upon evidently did not like it, but having once submitted he was powerless, and the professor said unto him, "Ah, you cannot break away for this evening, you are mine body and soul." He tried to prove

that biology was most useful as a curative agent, but the whole may be set down as evil. Satan, we are told, is the father of lies, and must therefore of necessity be the father of a system that makes men believe the truth to be a lie, and a lie to be the truth.*

The proceedings at "religious revivals," the doings of the Shakers, the Ranters, the Jumpers, the swoonings, the barkings, and other unseemly manifestations of spiritual power at such meetings, are all of evil, for the Holy Spirit manifests itself only in a happyfying, peaceful, or sublime and glorious manner, and to benefit and bless the Saints. As spiritual manifestations increase in Zion, and heavenly revelations are received—as angels make their appearance, and the power of the Priesthood increases, shall we look for a corresponding development of the powers of evil and the manifestation of greater deceptions and wonders on the part of the powers of darkness and of the prince of the air.

A volume might be filled with instances of the powers of the Evil One and of Satanic agency, from the doings of the ancient necromancers and soothsayers, with their oracles and mutterings, the witches of Saul's day, the possessed in the days of our Savior, and a thousand modern instances that might be brought forward, were it necessary, to prove that the Devil is yet alive, though the learnedly ignorant of this age would tell us he is not. The Bible says, "Thou shalt not suffer a witch to live," and forbids us to seek "unto those that have familiar spirits, and unto wizards that peep and mutter," and teaches us to seek unto the Lord for the living to hear from the dead. This whilst it does not instruct us to think that every poor old woman that wears a red cloak is a witch, teaches us to seek unto the Lord for knowledge, and not follow after blasphemous spirit-mediums and unholy professors of forbidden arts, whether themselves deceivers or themselves deceived. We

* A very interesting and instructive letter on these subjects, written by the Apostle Parley P. Pratt, is published in the nineteenth volume of the *MILLENNIAL STAR*.

should thank God for the privilege of being guided by his holy Priesthood, resting assured that whilst we walk up to the light of the Gospel, unlike those who, rejecting the truth, prefer darkness to light, we shall never be led

astray, but receive, as it may be necessary for our advancement, a continual increase of knowledge, and a development of the manifestations, principles and powers of the Spirit and kingdom of God.

"HE THAT ENDURETH TO THE END SHALL BE SAVED."

"And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved."—Matthew x, 22.

If the preaching of the Gospel in the days of our Savior brought hatred, persecution and death upon its followers, how can we, as followers of the same Gospel, expect any other treatment. We know that the same cause will produce the same effect, therefore the preaching of the Gospel in this our day will, undoubtedly, bring upon its adherents the same consequences. We, as Latter-day Saints, realize that these words are as applicable to us now as they were to the followers of the Gospel in the days of Jesus. It matters not how exemplary our conduct, how upright or honest we may be, if we are Latter-day Saints; that is sufficient; we are then bound to receive the legacy which has been left us, even the hatred of all men. We know that a something very like a sneer accompanies the very mention of our name; there is not a sect or party upon the earth that teems not with hatred towards us; in fact, our very names are cast out as evil, and we are looked upon by society at large as a something that ought by all means to be shunned; nay, we have seen parties stand aghast at the mention of our names, as if our very presence carried contamination with it. We find that Jesus, in many instances, had to encourage his disciples by holding out to them the great blessings and glorious rewards which awaited them in the future, if they could only continue faithful and endure to the end. Well did the Captain of our salvation know how hard it was for human nature to endure all these things; therefore, upon one occasion, he uttered these encouraging words, "Blessed are they which are persecuted for righteousness' sake; for

their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

It was no doubt the grand, the glorious future which was in view, that enabled the ancient Saints to endure all the persecution and calumny which was heaped upon them. So also it is with us, we know that "greater is He that is for us than all that are against us." We have received a knowledge, through obedience to the Gospel, which this world could not give, neither can it take away. We have a hope within us blooming with immortality and eternal life, and it is this, and this alone, which enables us with heroism to brave the world's dread scorn, to rise with true dignity of character above the contempt and derision of the world. But while we rejoice in these great promises and glorious rewards which are held out to us, and which, with the eye of faith, we discern in the distance, let us not for one moment forget that they are only promised us upon conditions, and those conditions are, that we endure unto the end. It matters not how well we may run for a season, how zealous we may be, or how indefatigable our labors for the cause of the Gospel, if we make shipwreck of our faith, and endure not to the end, all will be lost, and better would it have been for us had we never been born, for "unto whom much is given much will be required." If after having tasted of the good things of God we turn away and reject

the proffered salvation which the Gospel offers to us, great no doubt will be our condemnation. O! then, may we ever bear in view the aim and the end of our calling; what matters to us the scoffs and frowns of the world, the shaft of ridicule, or the sneer of indifference, or what are its transitory and fleeting pleasures and enjoyments compared with the never-ending bliss which awaits us if we remain true to our calling; we are told that "eye hath not seen, nor ear heard, neither have it entered into the heart of man, the things which God hath prepared

for them that love him." Well, then, will it be with us when the closing scene of our earthly existence draws near, and the portals of eternity open to our view, if we are able, with Paul of old, to exclaim. "I have fought a good fight, I have finished my course; I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: And not to me only, but unto all them also that love his appearing."

BARBARA PARR.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 836, vol. 26.)

HISTORY

OF

LUKE JOHNSON.

[BY HIMSELF.]

"I returned to Kirtland, in Captain Heber C. Kimball's company, and received my blessing in common with the members of Zion's Camp.

February the 14, 1835, I was chosen, and on the 15th, ordained one of the Twelve Apostles, at the organization of that Quorum; and with them traveled during the summer, through the Eastern States, holding Conferences, preaching the Gospel and regulating the churches, returning to Kirtland in September.

I attended Hebrew school during the winter, and received my blessings in the House of the Lord in the spring of 1836; after which I started on a mission to Canada, preaching through the State of New York on the way. I baptized many, and organized a Branch in Canada, and returned to Kirtland in the fall.

A Baptist Clergyman from the State of New York, who had been acquainted with the Prophet Joseph in his early life, called upon him and staid all night. Joseph made the minister welcome, and treated him hospitably and respectfully; but, when breakfast was over next morning, he called Joseph a hypocrite, a liar, an imposter and a false Prophet, and called upon

him to repent. Joseph boxed his ears with both hands, and, turning his face towards the door, kicked him into the street. He immediately went before a magistrate, and swore out a writ against Joseph for assault and battery. I saw the operation, and followed the minister into the squire's office, and demanded a writ for his apprehension, for provoking an assault; the clerk filling up the writ I called for first—the minister, fearing trouble, paid for his writ and withdrew without it, and made his way post haste for Cuyahoga co.; I followed him on horseback, making him travel pretty lively until he got a few rods over the line when I overtook him and said, 'Sir, you are lucky to have got over the line, and out of my jurisdiction, or I should have arrested you.'

January 12th, 1838, I learned that Sheriff Kimball was about to arrest Joseph Smith, on a charge of illegal banking, and knowing that it would cost him an expensive lawsuit, and perhaps end in imprisonment, I went to the French farm, where he then resided, and arrested him on an execution for his person, in the absence of property to pay a judgment of \$50, which I had in my possession at the time, which prevented Kimball from arresting him. Joseph settled the execution, and thanked me for my interference, and started that evening

for Missouri : this was the last time I ever saw the Prophet.

Soon after I was in Kirtland, and hearing that a vexatious writ had been sworn out by John C. White against Joseph Smith, sen., it being supposed he was liable to a prosecution in consequence of his manner of solemnizing marriages, I begged the privilege of serving the writ, and arrested the old gentleman, and took him to the magistrate's office. The court not being ready to attend to the case, I put him in a small room adjoining the entrance from the office. I also allowed his son Hyrum to accompany him. I took a nail out from over the window sash, left the room and locked the door, and commenced telling stories in the court room, to raise a laugh, for I was afraid they would hear father Smith getting out of the window ; when the court called for the prisoner, I stepped into the room in the dark and slipped the nail into its place in the window, and went back and told the court that the prisoner had made his escape. White and others rushed into the room, and examined the fastenings and found them all secure, which created much surprise how the prisoner had got out. I had previously told John F. Boynton, to go and assist Father Smith out of the window. Hyrum got out first, then he and Boynton assisted the old man out, he thereby escaped bonds or imprisonment, and an expensive and vexatious lawsuit.

Having pertaken of the spirit of speculation, which at that time was possessed by many of the Saints and Elders, my mind became darkened, and I was left to pursue my own course. I lost the Spirit of God, and neglected my duty ; the consequence was, that at a Conference held in Kirtland, Sept. 3rd, 1837, in company with my brother Lyman and John F. Boynton, I was cut off from the Church, privileged with confessing and making satisfaction.

In the spring of 1838, Dr. Frederick G. Williams was arrested at Willoughby, as he was on his way to Missouri, on a frivolous and vexatious process ; he sent to Kirtland for me to help him. On receipt of his message, I repaired forthwith to Wil-

loughby, and learned that he was in the hands of an officer named Cranston, and that he was to have his trial before Esquire Bates at early candle light. I immediately removed his horse and buggy out of the county, and went to him ; he asked me if I could render him any assistance, as this was a vexatious suit. I told him I could, and that I had sent his horse and buggy out of the county, and I would furnish him a horse which should be held in the street opposite the office, by Bradford W. Elliot, at the lighting of the candles. I sat at the door of the court-room, the key being on the outside ; Cranston and Dr. Williams were walking the room, and Cranston was observing that a prisoner never made his escape from him. Just as the candles were lighting, I opened the door, the Dr. walked out, unobserved by Cranston ; I immediately followed him, and locking the door, tossed the key a few rods from the office ; the court hearing the door locked, jumped up, upsetting the table and candles, and mixed up in great confusion ; the cry was, 'Open the door, open the door,' a shoemaker at work, being the only person within hearing, replied several times, 'Open the door yourself.' At length Cranston succeeded in getting out by a hatch-way through a hatter's shop below, and overtaking me (as I was quietly walking down the street towards Kirtland) slapped me on the shoulder, asking where Dr. Williams had gone to. I replied, 'I am not his keeper,' whereupon he gave me the second and third slap on the shoulder, and in a loud tone, demanded of me to inform him : I had been shooting squirrels that day, and had my powder flask in my pocket, which I took out and told him, I would let him know where the Dr. was, and snapping the spring of my flask at him several times, he ran off, and looking over his shoulder, he fell down, but kept running several rods upon his hands and feet : when he got back to court, he reported that he had narrowly escaped with his life.

From this time up to the death of Joseph Smith, I spent my time in teaching school in Cabal county, Virginia, for about a year, devoting

my leisure time in reading works on medicine. I returned to Kirtland and continued the study of medicine, and attended a course of lectures in the botanical college at Cincinnati, receiving a certificate from Professor Curtis; afterwards practiced in Kirtland, and engaged in various occupations to enable me to obtain a living; but did not officiate in any religious duties.

HISTORY OF WILLIAM SMITH.

William Smith was the fifth son of Joseph Smith, sen., and Lucy Smith; born in Royalton, Windsor county, Vermont, March 13, 1811. He was baptized at an early period. He was a Teacher in the Church in 1831. He took a mission to Erie county, Pennsylvania, in December, 1832, to preach the Gospel and call the Elders to Kirtland to attend a school of the Prophets. He was ordained to the office of High Priest under the hands of Sidney Rigdon in Council on the 21st day of June, 1833. During the winter of 1833 he worked on a farm and chopped cord wood near Kirtland.

He was married to Caroline Grant, daughter of Joshua and Thalia Grant, February 14, 1833. By whom he had two daughters—Mary Jane and Caroline L. He went to Missouri in Zion's Camp in 1834, and returned to Kirtland the same fall. He was appointed one of the Twelve Apostles at the organization of that Quorum. He accompanied the Twelve on their first mission through the Eastern States and returned with them to Kirtland, Oct., 29, 1835. While Joseph Smith was presiding in a High Council, William rebelled against him in a very headstrong manner.

December 16th, 1835.—At a debating school held in the house of father Joseph Smith, the Prophet Joseph told the brethren he feared it would not be good, where-upon William in a rage, commanded Joseph to leave the house; but Joseph replied he was in his father's house, and should go when he got ready; William then attacked Joseph, and attempted to put him out and inflicted upon him personal injury,

the effects of which he occasionally felt until his death. Hyrum Smith called upon Joseph in relation to this difficulty, and said that although he felt the tender feelings of a brother towards William, yet he could but look upon such conduct as an abomination in the sight of God. After Hyrum and the Twelve had labored with William for several days, he made confession and was forgiven.

He removed to Far West with his family in the spring of 1838. After Joseph was taken prisoner and the mob began to drive out the Saints, William expressed himself in such a vindictive manner against Joseph that the Church suspended him from fellowship, May 4, 1839, at a general Conference near Quincy.

He went to Illinois and settled in Plymouth, Hancock county, keeping a tavern. William was restored to the fellowship of the Church through the intercession of Joseph and Hyrum; but when the Twelve went to England, instead of accompanying them according to the commandment of the Lord, he remained on his farm at Plymouth.

December 1st, 1840.—He published a letter in the *Times and Seasons* making an apology for neglecting to go on his mission upon the ground of poverty, but it came with an ill grace, as he was better situated to leave his family than any of the members of the Quorum who went.

William's general character and course of conduct towards his father's family resembles that of Laman's towards his brethren.

In the spring of 1841 he visited the Branches of the Church in Pennsylvania and New Jersey and collected means for his own benefit, returning to Nauvoo the same season.

His name appears as the Editor of the *Wasp*, published in Nauvoo, Illinois, April, 1842, but a very small part of the labor was performed by him. He was elected a member of the House of Representatives of the Legislature of Illinois in the winter session of 1842-3. His acts as a member of the Legislature were highly approved by the people; he displayed considerable energy in defending the Nauvoo charter and the rights of his constituents.

He took a journey to the East on business in the spring of 1843, and spent his time among the Churches. He attended a wood's meeting at the square near Bordentown, N. J., where, in a conversation with brother George A. Smith, he said he should not pay over one dollar for the Nauvoo House or Temple, and if his brother Joseph did not do more for him, he should come out against him; he considered he was putting means into the hands of Joseph to educate his children, while his own children were remaining ignorant. Brother George A. replied, I shall do all I can to build up the Nauvoo House and Temple, and I think that Joseph has done all he could for his relatives, and I wonder that he has done as much as he has, considering the circumstances he has been under.

William returned to Nauvoo on the 22nd day of April, 1844, with about forty or fifty Saints from New Jersey. After staying a short time in Nauvoo, he had his last interview with his brother Joseph under the following circumstances:—

He asked Joseph to give him a city lot near the Temple. Joseph told him he would do so with great pleasure, if he would build a house and live upon it; but he would not give him a lot to sell. William replied he wanted it to build and live upon. The lot was well worth \$1000. In a few hours afterwards, an application was made by Mr. Ivins to the recorder to know if that lot was clear and belonged to William Smith, for William had sold it to him for \$500. Joseph hearing of this, directed the clerk not to make a transfer; at which William was so offended that he threatened Joseph, who deemed it prudent to keep out of the way, until William left on a steamboat for the East accompanied by his family. He spent his time mostly in the various Branches of the Church, and collected a good deal of money for the Temple which he used for his own accommodation.

In all his missions the course of conduct he pursued towards the females subjected him to much criticism."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 7, 1865.

"A MERRY CHRISTMAS AND A HAPPY NEW YEAR."

THE time-honored custom of greeting our brethren and sisters, friends and patrons, with "A merry Christmas and a happy New Year," though having past before this number of the STAR shall have reached them, will, nevertheless, serve to remind them that they were not forgotten; and we hope that some ailments, making the ills of life less rigorous, and its substantial comforts more plentiful, may have brought some glimmerings of joy to every heart, to every household, to every hearth. We trust, moreover, that such blessings may be continuous, and extended to the searching out every haunt of misery

and vice, and redeeming and placing upon an elevated platform human beings, from whence they may rise and become more and more useful in the scale of human existence.

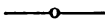
Jesus said, "The poor ye have always with you," and that "when you make a feast call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompence thee, for thou shalt be recompenced at the resurrection of the just." How far this rule and mode is carried into practice among Christian nations is not perhaps for us to judge, but we are glad to know that it is a common practice among the Latter-day Saints. While this would cheer the heart and relieve present suffering, there is perhaps no truer charity than to take the poor from the abodes of poverty and suffering, and place them in a position where, by their industry, they can obtain the privilege of supporting themselves. We are happy in knowing that this also is the common practice of the Latter-day Saints, since the commencement of this great and glorious Work, but more especially, since peace and quiet has smiled upon them in their present homes in the far-off, sequestered vales of Deseret, has no opportunity for aiding the poor "to come up also and participate with us in the blessings which we enjoy," been neglected. Thousands have been thus assisted and made happy and prosperous by the Saints, under the able guiding and directing influence and care of President Brigham Young, who thus standing in his place and magnifying his station as a man of God, has been and is quietly accomplishing the sayings of the Prophet, that "the meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." We could most fervently wish to-day that all, even every true Latter-day Saint was now in the land of Zion, and the Elders only were left to continue the labor of the ministry in these lands; but it has so happened again in this the dispensation of the fulness of times, as it was in the days of the Apostles, when James wrote "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love Him?" But what, then, is it impossible for the rich to inherit eternal glory? Is it impossible for them to enter into the kingdom of heaven and receive a share in the blessings promised to the faithful servants of the most high God? While fully subscribing to the sentiment ascribed to the Savior of the world, that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven—for the fact is patent to all—yet we know of no law or reason why a rich man might not also be able to obtain salvation. There is truly a fearful responsibility resting upon that class of our fellow-creatures. They control the destiny of earth's millions to a greater or less extent, and are in a measure responsible for the oppression of the poor among men. When they make their wealth the engine of power to do evil, are covetous, which is idolatry, or when they use that means with which the Lord has entrusted them to grind the face of the poor instead of seeking to ameliorate and improve their condition, they are not putting their means to that kind of usury which will bring the welcome plaudit, "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things."

If the wealthy would receive the Gospel and become obedient to its requirements, then might be realized our most ardent desire in behalf of the poor, faithful Saints who are so earnestly seeking their deliverance, for then would they do as the Savior told the young man who had great possessions, and who

went away sorrowful, to "go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me." We said we knew of no law why a rich man might not obtain salvation; we will now qualify the expression by excepting the law of riches, for it appears that if the young man had been willing to have complied with the words of the Savior, he might have had treasures in heaven, for in all else he had been exemplary. It certainly becomes all such to look earnestly around themselves, and work while it is yet day, if they would not be found in that sad catalogue as having "in thy lifetime received thy good things, and likewise Lazarus evil things: now he is comforted, and thou art tormented." Let the rich, therefore, devote their wealth to the building up of the kingdom of God in these last days, in the gathering of Israel, the redemption and establishing of Zion, the building a Temple wherein they may go and receive the blessings of eternity which He has in store for his chosen and faithful ones. But the Saints must work out their own salvation, for it has long since passed into a proverb, for "the Lord to bless the rich, the poor can beg;" but he will help those who are faithful and diligent in helping themselves, and bless the rich also in aiding the great Work, in the bringing forth of Zion, giving to the poor, and following Jesus in being obedient to all of his requirements; so shall "the brother of low degree rejoice in that he is exalted: but the rich in that he is made low: because as the flower of the grass he shall pass away."

SLAVERY—OPPRESSION.

(From the Deseret News.)



Slavery, oppression, tyranny and like epithets have been freely used against the "Mormons" from the beginning, and opposers of the truth continue the hue-and-cry, utterly regardless of the injustice of the application.

Now the very definition of the word Mormon—more good—precludes all that is evil or not good, wherefore a person would cease to be a true "Mormon" by just so much as he ceased to follow after and practice more good, and turned to the practice of evil; and when evil should predominate in his choice and conduct, then would he have become a wicked man and not a "Mormon." True "Mormons," or Latter-day Saints, are therefore those who have listed to be and do good so far as they may be able, it is then palpably absurd or grossly ignorant to call them slaves, dupes, etc., for the pursuit and practice of goodness leads to directly opposite results. Neither can a Latter-day Saint, while honestly and earnestly striving to be a Saint, be a tyrant or oppressor, for tyranny and oppression are not good, therefore not consistent with the profession and practice of a Saint, and, if persisted in, will result in his expulsion from the Church and kingdom of God.

"Mormonism"—eternal truth—goodness—righteousness—the Everlasting Gospel, which is the only law of true liberty—is really the only channel wherein rulers and ruled, officers and members, teachers and taught, can find full freedom and their just rights, subject alone to the Author and Giver of all good, who ordereth all things with the utmost wisdom.

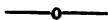
But is there no slavery nor oppression in Utah? Far less than in any other

portion of the earth we have knowledge of, and much greater efforts are being made to entirely overcome evil and error with goodness and truth, at the earliest practicable period.

Where then can slavery and oppression be found most prevalent? Where wickedness has most sway, for slavery and oppression can not exist except where sin abounds in a greater or less degree.

What room is there then to fear the power and influence of any man, so he be a righteous man, no matter how great and extensive that power and influence may be? No room whatever, for he will wield that power and influence only for good, and the greater they are the more they will increase, and the more good he will accomplish, and none need envy or fear him, save the wicked.

NEWS FROM HOME.



From the *Deseret News*, November 23, 1864, we clip the following items of interest:—

SABBATH MEETINGS.—Notice was given in the Tabernacle on Sunday afternoon, 20th, that next Sunday, and during the winter season, or until otherwise ordered, the meetings for worship will commence at 11 a.m. and 1 p.m. on each Sabbath. During the forenoon of Sunday addresses were delivered by Elders William S. Godbe, Alexander Ros. and George Q. Cannon, upon a variety of interesting topics. Elder William C. Staines was the first speaker in the afternoon. He discoursed upon the duties of Saints, particularly in relation to their friends who have not yet gathered with the Church. Reasoned on the necessity of having the Spirit of the Lord to guide us in whatever we undertake to do. President Brigham Young followed upon the same subjects, and then spoke of the feeling of the world in regard to our not wishing others to come here and settle, and remarked that all persons who wanted to come here were welcome, and would be treated with proper respect, so long as they conducted themselves aright.

WEATHER.—During the afternoon of the 15th, rain began to fall gently, and continued at intervals until some time after dark, when it changed to snow, and on the morning of the 16th, some two or three inches of melting snow mantled the valley. Clear and pleasant on the 17th, and most of the valley snow melted. Pleasant the past week.

HURRICANE IN DAVIS AND WEBER COUNTIES.—**BOUNTIFUL:**—The terrific hurricane which visited Davis county on the 16th did great damage to the houses and other property of the citizens of Bountiful. The meeting house—the best finished one in the Territory—had the south side of the roof blown off, not a shingle nor board of sheeting was left on. A part of the vestry roof was also torn off by the wind. The chimneys, which were blown off by a similar visitation last March, had just been nicely finished with burnt brick, the day before the storm, and on this occasion they were not merely tumbled down, but the bricks were strown all over the square, and some are said to have been carried a distance of thirty rods! A portion of Anson Call's

dwelling-house was unroofed. Gen. Eldredge's country residence received similar treatment, and the north wing of J. B. Noble's did not escape any better. William Jackson's house was entirely unroofed; and when the irresistible elements reached John Pack's, the roof was taken off bodily, and the gables blown down. The Bishop's house had the adobie chimneys thrown off without any notice of what was going to occur. P. G. Sessions' molasses house had not a board remaining on the top when the roaring of the wind ceased; the back part of his carriage house was also torn down, and a wagon inside, which was neatly fitted up, was very roughly handled. In addition to these losses, it is estimated by competent judges in that prosperous town, that at least one-fourth of all the "feed," such as hay, corn fodder, etc., was scattered all over the region round about by that fearful storm. — **CENTERVILLE**:—We have not learned of many disasters in this settlement by the hurricane of Wednesday, 16th, but understand that many tons of hay and other fodder were blown from their legitimate localities, and might be seen packed into water ditches and piled up against the fences all along the road leading to and from the village. — **KAYSVILLE**:—The meeting-house chimneys were blown off during the storm of the 16th. This is the second time that this building has lost the tops of its smoke conductors. — **FARMINGTON**, it is well known, has frequently suffered by high winds and what are generally termed hurricanes, and this time received a terrible shaking. Mr. Brooks' house was unroofed, and smaller buildings belonging to other brethren were served in the same way. A great many houses were more or less injured, by having the roofs loosened and being started from their moorings, and we are satisfied, from reliable information received, that much more serious losses would have been sustained by this visitation, had it not been for the energetic measures adopted by the experienced citizens. Some gentlemen put stout poles across their roofs, then fastened log chains to each end of the poles, and to these chains they attached large barrels of molasses, boxes and tubs full of stones, etc. In a few instances, where the unweildy articles were on hand of course, mill stones were used as weights to hold on the roofs. Large quantities of forage were irretrievably scattered. — **OGDEN**:—From a resident of the capital of Weber county we learn that the hurricane of Wednesday, 16th, passed over that city, causing unpleasant apprehensions among the inhabitants, but doing little damage, except to some of the farmers whose hay, straw and fodder were not well protected; in such cases there was a great rustling in the stack-yards, and quantities of these useful articles were unceremoniously carried away.

LOWER COLORADO.—We are informed that on the 24th ult. there were five steamers and seven barges, owned by three different companies, engaged in freighting on the Colorado river. They were delivering goods at or near the head of navigation for 4½ cents a pound from San Francisco. Supplies purchased in San Francisco are sold on the Colorado at the following rates in coin:—Flour 10 dol. a 100; Bacon 17 cents a pound; Beans 7 cents a pound; Butter 31 cents a pound; Cheese 25 cents a pound, and other produce at proportionate prices. It is one of the curiosities of trade that all of those articles except flour, can, at those rates, be bought in San Francisco, shipped down the coast and up the Gulf of California and the Colorado river, and then hauled to this city for, in some of the articles, less than one-half their present prices in this market.

CORRESPONDENCE.

AMERICA.

. Great Salt Lake City,)
Nov. 18, 1864.)

Presidents Daniel H. Wells and
Brigham Young, jun.

Dear Brethren, — Since my last letter I have received three welcome favors from you—one from brother Daniel, under date of September 30th, and two from Brigham, jun., dated September 20th and October 5th—, which have been perused with interest and the items contained therein have been duly noted. Your visits to the various Conferences will be attended with beneficial effects to yourselves and the people—you will become acquainted with them and their circumstances and wants, and the Elders and Saints will be able to obtain such counsel as they need, and to partake of the spirit which you possess, and mutual good will be accomplished thereby.

I returned yesterday from a visit to Kay's Ward and Ogden city, where myself and Elders Wilford Woodruff, John Taylor, Geo. A. Smith, Geo. Q. Cannon and my sons Joseph A. and John W. Young, and several other brethren, have been to hold meetings. We left the city on Friday the 11th inst., and held meetings on Saturday and Sunday, the 12th and 13th inst., at Kay's Ward. Leaving Kay's Ward for Ogden on the evening of the 13th, we held meetings there on Monday and Tuesday, the 14th and 15th inst., and had, besides, a very interesting trip up Ogden canyon, on the new road, to Huntsville—a distance of about 12 miles from Ogden city. A party in the evening of the 15th at Ogden ended our labors there, and on the morning of the 16th we started on our return journey, expecting to reach the city that afternoon. When we had travelled about a mile on this side of Kay's Ward, we were caught by a violent storm of wind, which raged so furiously, and carried the snow, which had fallen the previous night, so fiercely in our faces, that it seemed quite questionable for a time whether

we would be able to reach Farmington or not. We were compelled to stop there all the afternoon and night—the storm being so violent during that time that it was quite impossible to travel. The wind lulled yesterday morning, and we were able to resume our journey homeward. This storm is said to have been the heaviest, so far as the strength of the wind itself is concerned, that has been experienced by our people in Davis county. Much serious damage has been inflicted upon the citizens there; fences and outbuildings have been levelled and seriously shaken; fourteen dwelling-houses have been unroofed in Bountiful alone, besides their meeting-house, and it is estimated that one-fourth of the feed in that place has been blown away and destroyed during the storm. Kay's Ward, Farmington and Centreville have suffered similarly.

Our meetings were well attended, the people turning out in considerable numbers from the adjacent settlements to meet with us both at Kay's Ward and Ogden city. Much valuable instruction was given, and an excellent spirit pervaded all the meetings.

The people at Kay's Ward feel much interested in the project of taking out the waters of the Weber and bringing them to their settlement by a canal. If this water can be plentifully obtained, several thousand acres of land that cannot now be used would be brought into high cultivation, and the productiveness of the land already under cultivation, can also be greatly increased. Active steps will be immediately taken to bring the water to that Ward, and a little city will, doubtless, be built up, instead of the people being scattered so widely apart as they are at present.

Steps are now being taken also here to bring the waters of Jordan to this city from the point of the mountain at the place where the western canal dam was located. A company is being organized here, with a capital of \$500,000, which will probably be

chartered this winter by the Legislature for the accomplishment of this labor. The first portion of the canal will be immediately pushed through from Little Cottonwood to the city, and it will be used for navigation purposes, especially the freighting of rock for the Temple, as soon afterwards as practicable. This water will be of great benefit to the city and five acre lots, and will enable the city to expand considerably more than it could with its present supply of water.

Capt. Wm. Hyde's and Capt. Warren S. Snow's companies, which had not arrived when I last wrote, came into the city—the first-named Oct. 26th, and the last-named Nov. 2nd. The people were generally in good health and spirits, and looked well, though some few were sick. The Bishops were very energetic in providing for the comfort of the people, and the Saints donated articles of food in great abundance and of excellent quality to feed the weary strangers. They were soon absorbed among the people, and but few days had passed before a person would scarcely imagine, from outward appearances, that a heavy immigration of destitute people had just reached our Territory.

Meetings have recently been held on the subject of building a warehouse at the head of navigation on the Colorado river, and forming settlements as near as possible to the warehouse and on the road leading thereto. The settlements are intended for resting-places, and as supports and strength for the warehouse and road, and Col. Thomas S. Smith and Henry W. Miller have each been selected to head a settlement in that region. About \$16,000 worth of stock has been taken in the warehouse, and arrangements have been made for selecting its site and for its erection. I feel confident that we will need this route for our goods and emigration as soon as it can be opened, and I do not anticipate any serious difficulty in making it feasible and safe for every purpose for which we may need it.

Elders Francis A. Hammond and George Nebeker started by stage on Thursday Nov. 10th, on their missions to the Sandwich Islands, to accom-

plish what I explained in my last letter to you. Elders Joseph F. Smith, William W. Cluff and John R. Young, with two native Saints and a few other persons, had arrived in San Francisco from the islands on their way home. They will not leave San Francisco until the Elders from here reach there, and they have the privilege, or any one of them, of returning to the islands with the brethren if they choose.

Everything is peaceable in the city, and the people on the Bench are attracting but little notice—their importance is and has been decreasing daily. One of the volunteers recently committed an abominable outrage upon a boy of about 12 years of age, whom he found alone in an out-of-the-way place, and threatened him with death if he would tell any person what he had done. The boy, on his return to the city, described the crime which had been perpetrated upon him, and measures were taken to find the offender. He was arrested, and the offence was fully proved; but our legislators, never having contemplated the possibility of such a crime being committed in our borders, had made no provision for its punishment, and the criminal had to be discharged. In the evening, after his discharge, he was shot by some person unknown, while he was passing from the city up to camp. The father of the boy was arrested; but he proved an *alibi* so clearly, that he was discharged. Capt. Hempstead, the prosecuting counsel, fully exonerated him in his remarks. There has been but little apparent excitement about this occurrence, but it cannot fail to have a salutary effect.

An Artesian Well Company has been formed, of which Mayor Smoot is the head, and they have commenced digging on the Bench beyond the city wall and directly north of the 20th Ward school-house. They have dug a shaft 130 feet deep without striking even the surface water. Deeming it unsafe for men to dig any deeper, brother Smoot has had the digging suspended, and intends to commence boring. Should a good artesian stream be tapped without having to bore too deeply, it will be a great benefit to the city, and will, doubtless, be the

first of many such that will be sunk.

Col. Connor and Capt. Hempstead have left for the Plains; they were at Denver at the last accounts. The number of volunteers have been considerably lessened by the expiration of the men's term of service.

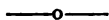
The weather is very pleasant overhead, though the nights are cold; the mountains are covered with snow, and there is a light coat lying in the valleys.

Brother Heber has been suffering

from a cold since Conference. He thought it prudent, on this account, not to go north on our late preaching tour. His health is now improving. My own health is very good. Praying the Lord to bless you and your co-laborers with all the qualifications and power necessary for the proper magnifying of your high calling, and desiring you to accept my love to yourselves and families, in which brother Heber joins, I remain, as ever, your brother in the Gospel,

BRIGHAM YOUNG.

V A R I E T I E S .



We publish the following rich "tit-bit" from the answers to correspondents taken from the *Family Herald* of Dec. 24, 1864, simply to let that portion of our thirty thousand readers who do not take that valuable and interesting journal, see how perfectly ridiculous some people can make themselves:—

"VERITAS wishes us to put down heresy and wrong. We wish we could; but what is heresy, and what is wrong? In VERITAS's opinion Mormonism is wrong. Well, we have exposed it, and almost all the newspapers and journals have; but what of that? The disciples of Joe Smith do not recruit from people who read our periodicals, nor from those who read at all. They believe, as you state, all that a set of knaves or enthusiasts get up and tell them. They assert that both Catholic and Protestant are utterly wrong, though both believe sufficient truths for eternal salvation, whereas Joe Smithery adds an element exactly the reverse. 'Again,' says our Correspondent, 'in a political sense Mormonism gains favor; we are taught that there are very few taxes out in Utah, all work, and all grow rich. No house-tax, or land-tax, or carriage-tax, only the tenth of every thing goes to the Lord. Another blasphemous assertion is, that before the chosen people went to the Salt Lake City, no one could live there. Men went out and tilled the ground, but it would bear no fruit; but when Joe Smith came with the elect we find a splendid city soon built, and the ground yielding up her produce for the benefit of man.' Mormonism has done wonders in a new territory, because it is the strongest despotism in the world. The Pope, Emperor of Russia, and Grand Turk together could not make such a despot as Brigham Young, who, with the 'Church,' is absolute master of men's bodies and souls."

An overbearing barrister, endeavoring to browbeat a witness, told him he could plainly see a rogue in his face. "I never knew till now," said the witness, "that my face was a looking-glass."

Coleridge, lecturing in the Sam Johnson vein for more than an hour, went on—"At Shrewsbury I was accustomed to preach; I believe, Charles Lamb, that you have heard me preach?" pursued he, turning round to his fatigued friend, who meekly retorted, "Preach! I never heard you do anything else."

"Put money in thy purse," as the pickpocket said when he robbed a man of an empty one.

THE PEER AND THE PIPER.—"The stately step of a piper" is a proverb in Scotland which reminds me of an anecdote of a certain noble lord, when in attendance upon the Queen at Balmoral, a few years ago. Having been commissioned by a friend to procure a performer on the melodious pipes, he applied to Her Majesty's piper—a fine stalwart Highlander; and on being asked what kind of article was required, his lordship said, in reply, "Just such another as yourself." The consequential Celt readily exclaimed, with more than his wonted humor, "There are plenty o' lords like yoursel', but very few sic pipers as me!"

LATTER-DAY SAINTS' EMIGRATION REPORT.

From Oct. 1st, 1863, to Dec. 31st, 1864.

Ship.	Captain.	President of the Company.	Port of Embarkation.	Date of Sailing.	P. E. Fund.	Own Team.	Church Teams.	Total.
Mon. of Sea...	P. Kirkaldy...	John Smith...	Liverpool	April 28, 1864	8	76	690	974
General McClellan.....	G. D. J. Trask	T. E. Jeremy...	Do.	May 21, "	47	1	754	802
Hudson.....	Isaiah Pratt	John M. Kay...	London	June 3, "	16	41	806	863
Miscel. Ships.			Liverpool		...	...	58	58
					71	118	2508	2697

All the above vessels sailed for New York.

The number of natives of the various countries may be classified as follows:—English 1,343, Scotch 209, Irish 12, Welsh 132, Danes 427, Swedes 338, Norwegians 34, Germans 31, Dutch 60, French 10, Swiss 79, Russian 1, Italian 1, Americans 20; making a total as per table, of 2697.

ADDRESS.

William H. Shearman, }
Abram Hatch, } s, Regent Place, Caroline Street, Saint Paul's, Birmingham.

P O E T R Y.

THE LIVING PRESENT.

(Selected.)

Friends, let us slight no pleasant spring
That bubbles up in life's dry sands,
And yet be careful what good thing
We touch with sacrilegious hands
Our blessings should be sought, not claimed,
Ccherished, not watched with jealous eye;
Love is too precious to be named,
Save with a reverence, deep and high.
In all that lives, exists the power
To avenge the invasion of its right;
We cannot bruise and break our flower,
And have our flower, alive and bright.
Let us think less of what appears,
More of what is—for this, hold I,

It is the sentence no man hears
That makes us live, or makes us die.
Trust hearsay less, seek more to prove
And know it things be what they seem;
Not sink soulinely in some grove,
And hope and hope, and dream and dream.
Some days must needs be full of gloom,
Yet must we use them as we may;
Talk less about the years to come—
Live, love and labor more, to-day.
What our hand findeth, do with might;
Ask less or help, but stand or fall,
Each one of us, in life's great fight
As in himself, and God, were all.

ALICE CARY.

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LONDON :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30 FLORENCE STREET, ISLINGTON,
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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Saturday, January 14, 1865.

Price One Penny.

MAN JUDGED ACCORDING TO HIS WORKS.

BY ELDER WILLIAM DRIVER.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. . . . And they were judged every man according to their works."—Rev. xx, 12, 13.

Previous to the introduction of the Everlasting Gospel through the ministrations of an holy angel to the Prophet of the Lord, Joseph Smith, the idea which prevailed almost universally amongst professing Christians was, that man is so peculiarly constituted that he possesses no power to perform one good act that would have a tendency to gain for himself the favor and approbation of his heavenly Father; that he could think no good thought, nor possess within his heart one good desire; but his every thought, word and act, although he might imagine such to be productive of good, are only additions to the already accumulated load of evil which will help to bear him down irresistably to the regions of misery and despair. The above quotations from the Revelations of Jesus Christ unto his servant John, seemed to be entirely overlooked or set aside in their earnest desire to convince the human family of their utter incapacity to do any-

thing to merit salvation or to keep the commandments of God. It may be interesting to examine this principle, and see if it can be shown to be compatible with the dignity of that Being to whom we owe our existence, and in whom we live and move and have our being—the great Founder and upholder of the vast universe we behold—to create man and endow him with immense powers to do evil, in fine, to give him a constitution which would altogether prohibit him from acting in any capacity calculated to produce good, being incapable of performing any duty to his Creator, or fulfilling any requirement, and then enact laws which he requires to be obeyed, under penalty of severe punishment should those laws not be observed. Such treatment towards his creatures would constitute an act of cruelty and injustice, incompatible with the dignity of that Being who is the embodiment of everything that is pure and good—who metes out justice to all

his creatures, and rewards every man according to his works. That man is a being constituted with great powers to do evil is quite true, but it is also true, that as his powers for evil are great, so also does he possess immense power to do good. But, as God is the author of his being, so also is he the author or bestower of those wondrous endowments we behold centered in the organization and constitution of man. Man is a free agent, therefore God will reward him for his obedience to his laws, or cast him from his presence for his negligence in complying with his requirements. The Scriptures teach us that he is blessed who obeys the commandments, and Jesus said when preaching to the multitude, "He that heareth these sayings of mine and doeth them, I will liken him unto a wise man;" and again, "By this shall all men know ye are my disciples, if ye keep my commandments." Now it would be preposterous for Jesus to tell the people that they would be blessed through keeping his commandments, if he knew man to be constitutionally incapable of observing any of the commandments of God.

This plan of redemption is called a perfect law, or the Everlasting Gospel. Through obedience to the Gospel mankind can be exalted with Him who is its author, to thrones, dominions, principalities and powers, know the heights, depths, and be filled with all the fulness of the knowledge of God. What a noble destiny—what a redemption! Oh the immeasurable depths of His love, in presenting such a glorious plan to fallen, degenerate man, and giving him the promise of his Holy Spirit to enable him with joy to fulfil the conditions of the Gospel, and to enable him to realize all the blessings of the same. Its conditions are easy to be complied with. No man need err; though foolish in many things, yet if he seeks he can understand. Those who obey the Gospel on the earth escape the evil consequences of death. Man, the noblest specimen of God's creation, still bearing upon his features evidences of his noble origin, is nevertheless a fallen being. Almost the first act which he performed after

having been endowed with an agency, was to break a law which God had made, and the consequences following the breaking of that law were death to the body and banishment from the immediate presence of God, and unless mercy steps in, a plan of redemption is procured and presented to man in his fallen state, eternal death to the body as well as the soul. Now we can observe that man did not dictate the terms of his own redemption and future exaltation, as he was not in a position to do that. Thus far the Christian world may be correct in asserting that man in and of himself could not have extricated himself from his perilous position; but when that plan was framed and presented to him, to assert that its terms were beyond man's power to comply with, is inconsistent with the object of that plan, and likewise with the justice of God. Jesus has said, he that believeth in me or in the Gospel, though he were dead yet shall he live, and whoso liveth and believeth in me shall never die. Death to the righteous will have no sting, it will be merely the transit from one degree of exaltation and usefulness to another. Before Jesus ascended to his Father, he abolished death and brought life and immortality to light through the Gospel; he possessed himself of the keys of death, and became the power of the resurrection and the life, and those who obey the Gospel will be like him. He prayed to his Father that those who believed on him might be one with him and share his glory. This is the reward of the full development of the agency of man and his obedience to the Gospel; he is crowned again with the powers of an endless life. But will all the rest of the human family who have not obeyed the Gospel be eternally damned? No; for says the text, "Every man shall be rewarded according to the deeds done in the body." The sectarians give according to their doctrines, the privilege to murderers, adulterers, liars, &c., to enter heaven if they merely confess, on their deathbed, that they are sorry for their lives of wickedness and vice, and are willing to acknowledge Jesus as the Son of God, and themselves as helpless sin-

ners, depending alone for salvation on the merits of His blood, while they will consign to eternal torments the moralist and the philanthopist, whose lives have been spent in doing good, and in causing joy and gladness to spring up where misery and wretchedness abounded, yet who could never be brought to acknowledge, as Divine, their inconsistent theories and dogmas. But John declared they were judged every man according to his works. The heavenly principle has again been propounded by the great Prophet of God, Joseph Smith.

The great multitudes who were there to be judged did not form a part of the redeemed, for their sins go before-hand to judgment. They are to be the judges of the world at that day, and their testimony will result in the condemnation of the wicked. Those who have fed the servants of God, or clothed them, or comforted them when sick, or visited them in prison, will receive a reward. Hear the words of Jesus, "When saw we thee an hungred and fed thee? or thirsty and gave thee drink? * * * Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But his words to the wicked must be very mortifying, when they behold the despised ones, those who fed and sheltered the servants of the Lord, exalted to thrones in a glorious kingdom prepared for them, whilst they themselves are thrust out and consigned to outer darkness. Amongst this latter class will be found those who have gloated with a fiendish

pride over every rumor of disaster to the people of God—who have rejoiced at their suffering, and who would not put forth a hand to relieve them; editors who have lent themselves as willing tools to bring persecution upon the chosen ones, by circulating false reports; priests, lawyers and false prophets will also be among that number. Thus every man will be in his own order. The Apostle Paul beautifully illustrates the various positions the different members of the human family will occupy at that day: he says, "There is one glory of the sun, another of the moon, and another of the stars: for one star differeth from another star in glory; so also is the resurrection of the dead." What a glorious destiny awaits the Saints of the Most High! Their condition now may be an unenviable one, but their future is full of hope, of promise, of glory, of exaltation, of eternal life. Who can circumscribe the limits of the glorious plan of redemption, or describe the blessings which God has laid up for the faithful of his people? O ye who once bore the name of Saints, but have turned aside through the supposed weakness of a brother or sister, whom you fancied stood in your pathway to the glories of an endless life! Your excuses will but ill requite you; your position is an extremely dangerous one. Who can hinder our gaining salvation? Can man stay our progress, if we will perseveringly and righteously strive? No, for this eternal truth stands emblazoned before us, spoken by the mouth of an holy angel, and written in ineffable characters by a servant and chosen Apostle of the Lord Jesus, "Every man shall be rewarded according to his works."

HINTS TO WIVES AND MOTHERS.

"Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil."—Prov. xxxi, 10, 11.

Many and varied are our positions and circumstances in life, but as wives and mothers great are the responsibilities which rest upon us. We, through our obedience to the Gospel,

have received a knowledge of many important subjects which should enable us to perform our duties in a manner far superior to the wives and mothers of the world, who are in ignorance

concerning these great and ennobling principles which we have been taught. Although I fear, alas! that as wives and mothers many of us come far short of what we ought to be. One thing, which in all my experience I have invariably seen, is this, that where there is no confidence existing between husband and wife, there is little or no happiness, and I fear that in too many instances the fault lies with the wife; often through her inconsiderate proceedings the confidence of the husband is shaken, and when once shaken, is seldom again fully restored.

Reflecting upon these things, and observing the consequences attendant upon them, with all good feelings I would say to my young sisters in the Gospel, those who have embarked, or are about to embark in the good ship matrimony, Much depends upon this eventful voyage, it truly must either be "for better or for worse," it must either prove a source of happiness or misery for life. I would say then, if you have chosen a good man, a man that desires to serve God and keep his holy laws from the commencement of your career, place in that man the most implicit confidence, have no secrets aside from him, acquaint him with all your proceedings, lay out his hard earnings to the best advantage, let him know what you do with them, he has a right to know. If you have brought him no dowry in riches, prove to him that there is truth in the old proverb which says, "A fortune in a wife is better than a fortune with a wife." I have heard women say, "O, it does not do to let a man know everything; if I were to let so-and-so (calling their husbands by their names) know such-and-such things, why, he would go mad." Now such women as these very often get entangled in a web of difficulty which they are never able to extricate themselves from while they live; their life is henceforth a misery and a burden to them, and they live in continual fear and dread lest a knowledge of their affairs should come to the ears of their husbands. I have known such women as these contract debts here and there and everywhere, while at the same time the husband was an honest man, and would scorn to owe a penny if he

knew it. I have known women of this kind, when they have been removed by death, and their husbands have come to a knowledge of their affairs, they have been nearly ready to curse their memory, and wish that they had never known them.

Now, I would advise my young sisters who are setting out in life, not to be led captive by this peace-destroying spirit. Peace-destroying did I say? Yes; for when a man finds that his wife has deceived him in small matters, how can he trust her with greater, consequently his confidence is broken, their peace is destroyed, and they continue through life to look upon each other with distrust.

But on the other hand, how much happier is the wife who counsels with her husband; in him she has always a friend, one who can rejoice with her in times of joy and prosperity, or in the dark days of adversity and sorrow, can in a great measure, if he is a good man, cheer and sustain her; hence the cares and anxieties of a married life seem as nothing to the woman who confides and counsels with her husband, compared with her who has rejected his counsels and broken his confidence. Some of us are mothers of families; much, therefore, depends upon us. Mothers who have received the light and intelligence of the Gospel, and neglect to inculcate the principles of life and salvation into the minds of their offspring, will no doubt have much to answer for. Let us endeavor to set our children examples worthy of imitation, so that when we shall have passed away, and they have grown up and fill our places, they will have cause to bless our memories. Doubtless there are few amongst us but what have difficulties of some kind or other to contend with; some may have to endure persecution for the cause of Truth; some there are amongst our ranks who have husbands altogether opposed to the Truth, who even dare not let them know that they are members of the Church; devoted women, women who love the Gospel for the truth of it, that would even dare anything in its defence—such stand in need of our prayers, our love and our confidence; they have only to

continue valiant in the cause in which they have enlisted, and the Lord in his own time and in his own way will send them deliverance. We know that the Lord will have a tried people; but in whatever way he may see fit to try us, we have a promise that "as our day our strength shall be," and surely we have all, in our journey through life, realized this promise to be true.

Let us then, as wives and mothers, wield the influence that we have for good; let us continually seek for the

spirit of the Gospel, that its holy and sacred influence may be seen in our lives and actions, that through its power we may be enabled to adorn the doctrine which we profess. Let us be just and honorable in all our dealings. Let us both by precept and example show to those of the world by whom we may be surrounded, that we are in possession of a light superior to theirs—that they, "seeing our good works, may be led to glorify our Father who is in heaven."

BARBARA PARR.

WAR—ITS NECESSITY TO THE ACCOMPLISHMENT OF GOD'S PURPOSES.

—○—
 "Mars sits enthroned in fearful majesty:
 'Till his dread work's finished peace no more shall be."

Respecting the dreadful war now going on in America, much time has been spent in discussion, many columns have appeared in the newspapers, and many different opinions have been expressed, both in public and in private, as to when it will terminate, what means should be adopted to put an end to it, &c.; but experience has taught us that man, with all the boasted enlightenment of the nineteenth century, does not possess wisdom sufficient to stay this current of bloodshed, but on the contrary, it is only increasing in fury. Many might, and we doubt not that they have exclaimed within themselves, "If God be a God of mercy and peace, why not put an end to this fearful carnage?" Such have forgotten that God is also a covenant-keeping God, and that he has, at various periods, made promises to the righteous that have yet to be fulfilled.

It is well known that in nearly all the principal kingdoms and empires of the world, at some period or other, ambitious men have risen up and fought their way to the various thrones through the blood of their fellow-creatures, and their descendants have inherited the same until another party has arisen, and again, through war and bloodshed, dethroned the reigning party and seated himself on the throne.

Thus we may with truth assert, that every throne and seat of power now extant has been reached through a series of wars and bloodshed, the histories of which would fill immense volumes. We are led, therefore, to come to the conclusion, that none of the now existing thrones are occupied by Divinely appointed personages. We are not aware, indeed, that any of them profess to be appointed by revelation from God through his servants, as kings were appointed anciently. Yet every nation has its peculiar professed religion, of which, of course, the monarch is the head. All the Christian nations—to say nothing of the more uncivilized portions of creation—profess to believe in God, and that he is a God of truth, and does not make promises without fulfilling them; they profess to believe in the Scriptures of Divine truth. In these Scriptures we find it recorded that there will be a time when "the God of heaven will set up a kingdom which shall never be destroyed;" also, that "the kingdoms of this world and the greatness thereof shall be given to the Saints of the Most High to possess forever." To establish the fact that God has a right to appoint whom he pleases as kings of the various nations, we read, "the earth is the Lord's and the fulness thereof;" also "the gold

and silver, and the cattle upon a thousand hills are his," consequently he has an undoubted right to give the riches of the earth to whom he pleases; and yet, although all Christendom acknowledge these things, they militate against them by their actions.

God our heavenly Father has, at different periods, made promises unto his servants to give unto them and their posterity certain portions of the earth as their inheritance, and to some he has promised to make them kings and priests. These promises must be fulfilled at some period or other; but will the world at large acknowledge these things? Are those in power in the various nations of the earth willing to give up their thrones and seats of government to those men whom God might call and appoint, and acknowledge their administrations? Are the populace at large willing that God should appoint unto them kings endowed with power and wisdom from on high to rule over them, Prophets to reveal his mind and will, and Priests to minister unto them in the ordinances of the kingdom of God? No, they are not; but they would rather uphold the now existing powers, and pay men to preach unto them what they consider to be the Gospel. But the unwillingness of the majority of mankind to acknowledge the men whom God appoints to be Prophets, Priests or kings, will not always keep them out of the positions they are appointed to occupy.

God our heavenly Father has looked down in much mercy upon us his children; he has beheld the increase of wickedness and misery into which we are rapidly retrograding, and the bungling affair men have made of governing nations by their own wisdom; and, together with this being the fullness of times, in which all wrongs are to be set right, he has sent his Prophet to tell us that the time has arrived for the establishment of righteous laws for the government of the nations, and for the restoration of the Everlasting Gospel with all its gifts and powers. These things—these glad tidings have caused the hearts of a few to rejoice and praise God, but the majority of mankind have rejected it,

and we are beginning to see the result on the American continent.

But why does God not put an end to that war? We answer that it is the most lenient and merciful means God could possibly adopt to accomplish his designs and fulfil his promises. The wicked are slaying the wicked, and God allows them to do it, to free the earth from men who delight to pollute it, and give the righteous an opportunity of serving God and obeying his laws. Again, God displays the attribute of justice in its fullness in allowing the wars of these days to go on. We are all here upon the eternal principle of free agency, and if the wicked will go to war and slay each other, their free agency gives them the right to do so if they please; but they are at the same time accomplishing the purposes of Jehovah, by wiping out of existence those who know not God and will not learn of him when he is willing to teach them.

The time has come to speak the truth in plain language, so that all may understand. Every nation under heaven which, *en masse*, rejects the Gospel of Jesus Christ which is sent unto us by God through his servants, may read their destiny in the fate of America. God our heavenly Father has sent the Gospel to that nation, and offered, through his servants, to teach them the plan of redemption, the pure principles of life, and a righteous order of government, and to renew with them the Everlasting Covenant, but they have rejected him and his servants, and we behold the consequences.

The message of the servants of God to the inhabitants of the earth in these our days is, "Fear God and give glory to him, for the hour of his judgment is come," according as the angel declared unto John; and, judging from the history of the past, we are justified in expecting the same results now. When the inhabitants of the earth were warned by Noah, the flood came just as he told them. When Lot warned Sodom and Gomorrah, the fire came and destroyed them just as he predicted. Joseph Smith warned America, and war is devastating the land precisely as he predicted it would. The servants of God are going forth

preaching the Gospel and warning the nations of the earth, and the results will be precisely the same as they have been upon all previous occasions—after the voice of God's servants come his judgments.

But why does God not put an end to war and accomplish his purposes without it? We answer that God could not accomplish his purposes so justly in any other way. Ungodly kings sit on thrones, unrighteous and unwise men hold the sway of nations, and now that God our heavenly Father has sent his servants unto them, they will not receive their message nor give up their thrones and seats of power,

and submit to be governed by the laws of heaven; and by the spirit of war which is desolating the land of America, and will spread through every nation, the purposes of God are accomplished, and his promises fulfilled without the free agency of man being infringed upon, for the wicked are working out and will continue to work out their own destruction, fulfilling the words of the Prophet, "The nation and the kingdom that will not serve Zion shall perish;" and all the time the salvation which the Gospel offers is as free to all the world as it is and was to the few who have received it.

T. SUGDEN.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 8.)

HISTORY OF ORSON PRATT.

[WRITTEN BY HIMSELF, MARCH, 1858.]

"I, Orson Pratt, for the information of my descendants, and kindred, and all others interested, give the following brief sketch of my Ancestry and Genealogy.

A few centuries ago, when the old world groaned under the hand of tyranny and oppression, when persecution raged against those who desired to be the humble followers of Christ, a great western continent was discovered, to which a few hardy, brave pioneers sailed and commenced the colonization of New England. Among these humble pilgrim fathers were my ancestor, William Pratt and his older brother John. In February, 1639, these two brothers received a portion of land in the first distribution made to the colonists, located at Hartford, Connecticut. This is the first reliable information that I have concerning them. This little colony was founded in June, 1636, which was a little less than three years, before they drew their portion of land. It is supposed that they accompanied, the Rev. Thomas Hooker and his congregation, about one hundred in number, from

Newtown, now called Cambridge, Massachusetts, through a dense wilderness, inhabited only by savages and wild beasts, and became the first settlers of Hartford. The ancient records at Newtown, or Cambridge, show that John Pratt owned land in that town.

My ancestor, William Pratt, was a member of the Legislature some 25 or 30 Sessions: and the General Court gave him one hundred acres of land in Say Brook, Connecticut, for service performed as Lieutenant in the Pequot war. He was one of the Judges of the first Court in New London county. His ancestry is not yet discovered; neither is it known from what town or shire in England he emigrated.

He married Elizabeth Clark, daughter of John Clark, of Milford, Connecticut, who was formerly from High or Great Munden, Hertfordshire, England. The date of William Pratt's birth and marriage is unknown. He had eight children: of these, two were born in Hartford. He removed to Say Brook in 1645, at which place the other six children were born.

I will now give the names, dates of births, marriages, and deaths of some of the descendants of Lieutenant William Pratt in the line of my ancestry:—

FIRST GENERATION.

Lieut. William Pratt, of the first generation, married Elizabeth Clark, about, as is supposed, the year 1640. He had eight children, which I shall call the

SECOND GENERATION.

1. Elizabeth, born Feb. 1, 1641 at Hartford,
2. John, " Feb. 20, 1644, [Conn.
3. Joseph, Aug. 1, 1648, at Say Brook,
4. Saraw, " April 1, 1651, "
5. William, " May 5, 1653, "
6. Samuel, " Oct. 6, 1655, "
7. Lydia, " Jan. 1, 1659, "
8. Nathaniel, "

1. Joseph Pratt, of the second generation, married a wife, name unknown, by whom he had five children. In Sept., 1686, he married a second wife, Sarah Chapman, daughter of Robert Chapman. She was born Sept. 25, 1657. By the latter he had eight children. These thirteen children are called the

THIRD GENERATION.

1. Joseph, born in 1672. Died May 11, 1740,
2. William, " [not married.
3. Sarah, "
4. Experience, "
5. Margaret, "
6. Ann 1st, " Aug. 12, 1687. Died Dec. 1,
7. Ann, 2nd, Oct. 7, 1688. [1687.
8. Susannah, " March 16, 1690.
9. Robert, " Oct. 1661.
10. Caleb, " 1692.
11. Elizabeth, " Sept. 6, 1695. Died Jan. 21,
12. Hannah, " Feb. 27, 1699. [1715.
13. Temperance, Feb. 15, 1700. Died Oct. 1781.

2. William Pratt, of the third generation, married Hannah Hough, Oct. 8, 1700, by whom he had six children of the

FOURTH GENERATION

1. Joseph, born April 13, 1703.
2. Ephraim, " April 1, 1705.
3. Margaret, " April 1, 1708.
4. Christopher, " Nov. 4, 1712.
5. Elizabeth, " Jan. 20, 1717.
6. Experience, " Sep. 28, 1720.

4. Christopher Pratt, of the fourth generation, married Sarah Pratt, June 14, 1739. She is supposed to have been the daughter of David Pratt, and granddaughter of Samuel Pratt, the sixth child of Lieut. William. She was born June 17, 1718. Christopher had six children of the

FIFTH GENERATION

1. Stephen, born June 30, 1740, at Say Brook.
2. Obadiah, " Sept. or Oct. 14, 1742.
3. Sarah, " March 28, 1745.
4. Hannah, " Aug. 6, 1747,

5. Chalker, " Feb. 14, 1750. Died Feb
6. Samuel, " [14, 1828

2 Obadiah Pratt, of the fifth generation, married Jemima Tolls, daughter of Ebenezer Tolls. She was born in New Haven, Connecticut, Aug. 11, 1754. The date of marriage unknown. Obadiah had eleven children, called the

SIXTH GENERATION.

1. Jared, born Nov. 25, 1769, in Canaan, Columbia Co., N. Y.
2. Barnabas, " March 4, 1771, "
3. Samuel, " Feb. 2, 1773, "
4. Rhoda, " May 30, 1775, "
5. William, " May 21, 1777, "
6. Sarah, " Sept. 3, 1781, "
7. Obadiah, " July 30, 1784, "
8. Lovina, " Aug. 6, 1787, "
9. Ira, " Oct. 10, 1789, "
10. Ellen, " Oct. 10, 1789, "
11. Allen, " May 3, 1793, "

Obadiah, of the fifth generation, died March 2, 1797, in Canaan. Jemima, his wife, died Nov. 24, 1812, in Washington, Dutchess county, N. Y.

1. Jared Pratt, of the sixth generation, married Polly Carpenter, daughter of Samuel Carpenter, of New Lebanon, Columbia county, N. Y., by whom he had one child. His wife having died, he married Charity Dickinson, July 7, 1799. She was the daughter of Samuel and Huldah Dickinson, of Belton, Warren co., N. Y.; and Samuel was the son of Christopher and Mary Dickinson. Charity was born Feb. 24, 1776. Jared Pratt had five children by her. The following are the names of his six children of the

SEVENTH GENERATION.

1. Mary Pratt, born Feb., 1793.
2. Anson, " Jan. 9, 1801.
3. William D., " Sep. 3, 1802.
4. Parley P., " April 12, 1807, in Burlington, Otsego co., N. Y.
5. Orson, " Sep. 19, 1811, in Hartford, Washington co., N. Y.
6. Nelson, " May 28, 1815, "

Jared Pratt, of the sixth generation, died Nov. 5, 1839, and was buried some three or four miles north or north-east from Detroit in Michigan. Charity, his wife, died of cholera. In the town of St. Joseph, Missouri, May 20, 1849, and was buried in the grave-yard of that town, and a tombstone erected to her memory. Her oldest son, Anson Pratt, died of cholera May 26, 1849, and was buried by her side, and a tombstone also erected so his memory.

5. Orson Pratt, of the seventh generation, married Sarah Marinda Bates, July

4. 1836. She was the daughter of Cyrus and Lydia Bates, of Henderson, Jefferson co., N.Y. Cyrus was the son of Oliver and Rebecca Bates. The marriage was celebrated at her father's house in Henderson, Elder Luke Johnson officiating. She was born in Henderson, Feb. 5, 1817. By her I have had children of the

EIGHTH GENERATION

1. Orson Pratt, jr., born July 11, 1837, in Kirtland, Geauga Co., Ohio.
2. Lydia, born Dec. 17, 1838, in St. Louis, Missouri.
3. Celestia Larrissa, born May 10, 1842, in Nauvoo, Hancock Co., Illinois.
4. Sarah Marinda, born Oct. 27, 1844, in Nauvoo, Hancock co., Illinois.

I have thus briefly given my ancestral or genealogical chain for eight generations, or from the year 1639 to the year 1844. For the information concerning the first three or four generations, I am indebted to the Reverend F. W. Chapman, of Ellington, Connecticut, who has been employed, for several years, in collecting information relative to the descendants of Lieutenant William Pratt, preparatory to publishing the Genealogy and History of the same. This general history will very probably, be issued from the press during the present year (1868,) to which I refer my kindred, and all interested, for further particulars."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 14, 1865.

PROSPECTS OF THE WORK.

SINCE our last issue we have had the pleasure of meeting in Conference with the Saints in the Birmingham District, together with quite a number of the Elders who had been invited to attend by brother William H. Shearman, President of that District. We felt to improve the opportunity thus afforded by the assembling together of so many of the brethren in the ministry, to hold a Council of Elders. Expecting to publish, in due season, under their proper headings, more detailed accounts of the proceedings had upon that interesting occasion, we only wish, at present, to mention that some Elders were released to go home to Zion, and many changes and appointments were made, chiefly in the English Conferences. It would have been pleasing to us to have met all the Elders in Council, but such a measure would have been attended with so much expense as to hardly justify so coveted a pleasure. We were exceedingly gratified with the spirit and general good feeling manifested, and if it would be allowable to judge the rest by those who were present, we feel that we might safely say that a most excellent spirit prevails throughout the Mission, and firm determinations on the part of the Elders and Saints to roll on the good Work with all the influence and power which they may be able, through the blessing of God, to obtain. As it was more a visit than a Council

for business, no representations or reports were called for or made, except those of the Birmingham District. We were happy to learn of those who were there, that the Work was generally on the increase in their respective fields of labor, and that there was a very sensible addition and strengthening to the faith of the Saints manifesting itself at the present time among them. Many miraculous healings had been wrought even outside of the Church, whereby many had been induced to investigate and learn for themselves whether the Work was of God or of men; and that a goodly number were being baptized from time to time. The anticipations of future success in their ministrations among the people are very great and general with the Elders. There is an element of pure devotedness, trust, confidence and faith mingling with the exertions of the Elders truly commendable, and we trust that the pleasing associations just past will add to the further development of those genial influences, and will extend and spread abroad, pervading the whole Mission and all who are engaged in the Work of the ministry, inciting them to diligence and integrity in the great Work of the last days.

Brethren, we have much to encourage us. While we have no time to lose or idle away, yet the Lord will accomplish his own Work in his own time and with just such instruments as will redound to his own glory. Let it be understood that to have the privilege of bearing an humble part in this great Work, and being the humble instrument in His hands of accomplishing his purposes in the earth, is of itself a high honor and very great blessing. Let the world deride and continue to vilify and bestow contumely, slander, reproach and persecution, yet there are none so well prepared or able to bide their time, as the faithful Elders and Latter-day Saints. There are none others besides them who possess or can exercise so great and enlivening an assurance of faith in the future, or who have obtained the true knowledge of God and his Son Jesus, whom to know is life eternal, and who, possessing the living oracles, have the testimony of Jesus and the spirit of prophecy. There are none others who worship the living God, even the God of Abraham, of Isaac and of Jacob, even the Father of our Lord and Savior Jesus Christ, and the Father of our spirits; the God of Joseph and Hyrum and of Brigham, of whom Isaiah wrote, David sang, and with whom Moses talked face to face. There are none others who, having received the glad tidings which are of great joy to all people, and having gladly obeyed the requirements of the Gospel, have received the gifts, powers and blessings, the signs following, which were promised by the Savior unto those who should believe, and have obtained a witness or testimony for themselves that God lives, and that he has spoken from the heavens, and sent forth his holy angels to communicate his mind and will, and bestowed his authority, even the holy and eternal Priesthood, upon the children of men, through the channel of which a communication is now open between the heavens and the earth, and that angels again visit and minister unto men. There are none others who, foreseeing the dire calamities and judgments of the Almighty which are about being poured out upon the earth, are preparing and endeavoring to escape therefrom, by obeying the voice from heaven saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." "For her sins have reached unto heaven, and God hath remembered her iniquities." There are none others engaged in establishing the kingdom of heaven upon the earth, and preparing the way for the coming of the Son of Man, knowing that it is not wise to sleep, while the bride-

groom carries, without "oil in their vessels," lest they may not be ready to go in with him to the marriage, "even the marriage supper of the Lamb;" and, finally, there are none others who have the words and principles of **LIFE, eternal LIFE**, to impart unto the people, and who, having received so great salvation, it so much behooveth to impart unto others, that they also hearing the word of truth and becoming obedient thereto, may participate with us in the blessings which we enjoy, or otherwise be left without excuse in "the great day of the Lord," for it is written, "And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall deliver them in the day of the Lord's wrath." Therefore, "Seek ye the Lord all ye meek of the earth which have wrought his judgment, seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Who then can best afford to wait and labor and labor and wait upon the Lord, and take patiently the scoffs and reproaches and persecutions of the world. The servants of the Lord, the Elders and Saints of the Church and kingdom of God, or their opposers, revilers, maligners and vile hypocrites, who make unto themselves gods which are no Gods? We shall see—time will disclose, yea, is even now disclosing the great events which the Lord, through his servants, has foreseen and predicted should come to pass upon the earth. We are living in the very day of their fulfilment; yet the blindness of the world is such that they cannot see it, or they are so dishonest that they will not admit it if they do, neither can they see the kingdom of God though it is right before their eyes, bearing a living testimony to all the world that it exists, and that the Lord is with his chosen people to deliver them, and to bring forth his Zion and to establish his rule and power upon the earth, and to redeem the earth from the thralldom of sin and iniquity, and to overthrow and cast down and break in pieces the power of the wicked and ungodly nations, and to make them to become the kingdoms of our Lord and his Christ. Will he not establish his rule upon the earth and among men? Will he not get unto himself a people who will be zealous of good works, and who will do his bidding? Will he not gather his Saints, his people, according to the words of his holy Prophets? Yes, verily, he is doing it already, and he is sending forth his servants to warn the people of the judgments and calamities which he is about to pour out upon them. Take heed, therefore, all ye people, to the words and the testimony of the servants of the Lord who are yet permitted to tarry in your midst, for the day will come when ye shall seek for them and they will not be found by you, when ye shall call and they will not answer; and while you are going to buy oil for your lamps the door will be shut, and when ye shall cry unto him, "Lord, Lord, open unto us," receive the terrible answer, "I know ye not," depart from me ye workers of iniquity, I never knew you.

"Then you shall see and hear and know
 What you rejected here below;
 Though you may sink in endless pain,
 Yet truth eternal will remain."

WANTED—At this office, the following Nos. of the **STAR**:—Vol. 23, No. 22. Vol. 24, Nos. 1, 2, 16, 38, 46. Vol. 25, Nos. 9, 10, 11, 17. Vol. 26, Nos. 11, 12, 13, 14, 15, 16, 17, 18, 27, 36, 38, 39. And all the Nos. of the 7th Vol. of the **JOURNAL OF DISCOURSES**; and of the 9th Vol. Nos. 3, 15, 18.

ABSTRACT OF CORRESPONDENCE.

SOUTHAMPTON CONFERENCE.—Elder J. H. Donnellon writes from Portsmouth on the 29th November, 1864, and he says :—"I continue to travel and preach the Gospel to the best of my ability, but the world is so wrapped up in the cares of this life, that they seem to be willing to let the next one take care of itself. I do not feel to relax my efforts in consequence of this, but feel determined to still go on and tell the human family the truth whether they receive it or not. But thanks to God, I have not been altogether unsuccessful, and some have paid obedience to the Gospel in this place."

SHEFFIELD CONFERENCE.—Elder R. N. Russell writes from Chesterfield on the 30th November, 1864, and says :—"I can truly say the Lord has blessed me since I have been here, and I feel that I cannot be too thankful for having been sent on this mission ; for I realize that if I prove faithful, great blessings will be bestowed upon me. My desire has ever been to do the best I can to disseminate the Truth, although I have done so in much weakness. My desire is so to live that the Lord will bless me with a portion of his Spirit, for without it I would be unable to perform the duties devolving upon me. I am well pleased with my present field of labor—the Saints are striving to live their religion."

EDINBURGH CONFERENCE.—Elder Seth M. Blair, jun., writes from Leith on the 9th ult., as follows :—"I feel well at the present time and determined, by the help of the Lord, to try to do whatever is required of me by those who are placed to preside over me. I have enjoyed myself very much in visiting the Saints in the different Branches, and I find the people very warm-hearted. I am doing the best I can in my weakness, and I am constantly praying that I may do much good while upon this mission. For this purpose I have left my home. I have never regretted coming on a Mission, but feel thankful to the servants of the Lord, and my constant prayer is that I may realize the sacredness of the calling, and have power to overcome evil, keep His commandments and the counsels of his Priesthood, and fulfil my mission acceptably unto Him."

SCANDINAVIAN MISSION.—By letter from Elder John Sharp, jun., from Gottenburg on the 29th of Nov., 1864, we learn the following particulars relating to the progress of the Work in Sweden. He writes as follows :—"About a week ago I left Copenhagen in company with President Charles Widerborg, to attend a Conference at Malmö, in Sweden, and I enjoyed myself very much on the occasion, not because I understood what was said, for I did not, but because the Lord let his Holy Spirit rest upon the congregation and the brethren who spoke, insomuch that all present seemed to be edified and instructed, and it did me good to see the countenances of the Saints lit up with the spirit of their holy religion. After Conference was ended, brother Widerborg took leave of us and returned to Copenhagen, to attend to business in the office, and left me to the care of Elder John Swenson, who has since proven himself a friend indeed, by instructing me in the rudiments of the Swedish language, and watching over me in a fatherly manner. I pray that the Lord may bless him with everything which he may need, and also with success in teaching me the Swedish language. On our way to this place from Malmö, brother Swenson

and myself called at Jönköping, where there is a Branch of the Church. The Saints were glad to see us, and manifested much kindness, and seemed to be, from all appearances, enjoying much of the spirit of the Gospel. We arrived in this place on the evening of the 25th, and attended a Conference on the 26th and 27th. We had an excellent time. There were six young men ordained to the Priesthood to assist in the work of the ministry. It causes me to feel glad to see such a spirit of inquiry as is manifested by the people in this land. I hope that I may be enabled to learn the language to such an extent as to enable me to bear my testimony to the restoration of the Gospel to the earth again, and be the means of bringing some souls to the fold of Christ."

CORRESPONDENCE.

AMERICA.

Great Salt Lake City, }
Nov. 17, 1864. }

President Wells.

Dear Brother.—On returning from a visit to Ogden, I found your very welcome letter of Oct. 7th, which I read with much pleasure.

Soon after Conference the President directed me to appoint a meeting at Kaysville, to come off on Saturday and Sunday last—the appointment was extended to Monday and Tuesday—at Ogden Tabernacle. Monday forenoon the President visited Huntsville, by the newly repaired road up Ogden canyon, which has been obstructed since the great flood in the spring of 1862. The meetings were densely crowded, four being held in Kaysville meeting-house, and five in Ogden Tabernacle, concluding with a dance on Tuesday evening. As usual, we report our visit as A No. 1. On Wednesday we started for this city. At Kaysville the fine weather of the whole trip culminated in an east wind, which made it very difficult for us to reach Farmington, where we remained during the night without much rest or sleep. Several houses were unroofed, others seriously damaged; hay-stacks blown away, straw and wheat-stacks again scattered towards the lake. When the fury of the storm was over, we observed its effects, on pursuing our journey to this city, to have been somewhat serious in many respects. The south half of the roof of the meeting-house at Bountiful was carried away, the north wing of Anson Call's

house was also unroofed, the east wing of his barn shared the same fate, as did many other buildings in Centerville. To-day is so pleasant we could hardly dream that the elements had ever been in a ferment.

I attended, last week, a general muster of Aaron Johnson's military district at Springville. Four martial bands and three brass bands enlivened the three days' muster very materially, and the presence of the inspecting officers gave a promise that in future they will be successful in obtaining a larger turn out. Col. Pace, with some companies from Provo, was present.

Our merchants have formed a company for building a warehouse at the head of navigation on the Colorado. Some \$20,000 have been subscribed in shares of \$500 each..

Francis A. Hammond and George Nebeker left last week for the Sandwich Isles, for the purpose of raising cotton and establishing tanning, currying, &c., as a business.

Winter seems to have set in.

Amasa M. Lyman has been sick at Provo four weeks, unable to leave his room.

There is a meeting this evening at the Council House, at 7 p.m., to devise measures to bring Utah lake to water this city. President Young has expressed a determination to invest \$50,000 as Trustee in the canal this side of the granite quarry.

General Connor, on his way east, was lost a night in the snow near Bridger; it is also rumored he got

wet feet in Green river. It is understood that he was ordered temporarily to the scene of Indian difficulties, to scare or annihilate the Indians from the eastern mail route in the vicinity of Fort Kearney.

My respects to Brigham, jun., and all Saints. Very respectfully, &c.,
GEORGE A. SMITH.

SCANDINAVIAN MISSION.

Copenhagen, Dec. 23, 1864.

President Wells.

Dear Brother,—I take pleasure in forwarding to you the Scandinavian Mission Statistical and Financial Reports for the present year. From the Statistical Report you will see that the number of baptized for Denmark is 525, for Norway 179, and for Sweden 509—total 1213. Number of emigrated 601. We number at present in Denmark 2872, in Norway 977, in Sweden 1605, making 5454 in all. Our increase in Denmark this year has not been so large as in former years, on account of the unhappy war, which tore many of our best Elders from their fields of labor, and in some measure suspended the labors of the few Elders that remained in the field. Since the German troops evacuated Jutland we have resumed our labors with success, and I entertain the best hopes for the future in those parts of the Mission. As I before have stated in my communications about the different places I have visited, I do not feel to intrude upon your time and patience by reiterating details. I will only say that according to my own observations and the favorable reports of the presiding and travelling Priesthood, the Work is in a prosperous condition, everything considered. It is true we have more or less to encounter—persecutions from opposing priests and mobs—the Lord has, nevertheless, protected his faithful servants and blest their labors. Our meetings are in the most places attended by attentive strangers, and we are always adding to our numbers by baptism. Our STARS, books and pamphlets have a wide circulation, spreading the Truth and bearing testimony where our Elders cannot go.

With regard to our Valley Elders laboring in this Mission, they are in

good health and spirits, exerting themselves to honor their Priesthood and calling. Elder Samuel L. Sprague is at present in Norway, has travelled considerably in that country, preached and borne a faithful testimony. He and Elder George M. Brown are doing a good work there. Elder A. W. Winberg, who still continues his labors in the Conferences of Jutland, has been a great blessing to the Elders and Saints in that country. Elder John Swenson is in a perpetual motion as it were in Sweden, hard to beat in walking and travelling, always on hand, and indefatigable in his labors. Elder John Sharp, jun., is travelling in Sweden in company with Elder John Swenson, determined to learn the Swedish language as fast as possible. We were together at a good Conference meeting in Malmö, Scöna, on the 20th ult. Elder George W. Gee begins to feel quite at home in Stockholm, making himself useful, trying his best to acquire the Swedish tongue, though it is a jaw-breaking business. Elders Mons Petersen and John Gindrup, my assistants in the office, have labored to my satisfaction, and the native Elders, as a general thing, are faithful and obedient, trying to do their best, and have sometimes a great deal of difficulty and hardship to encounter.

The spirit of gathering is great among the Saints, and those that can are preparing to emigrate next season. Would to God we had means enough to emigrate the poor, honest and faithful souls who are struggling here in poverty, hardly able to support themselves, work being scarce and the wages low. I feel to pity them, seeing the times growing harder and more grinding upon the laboring classes; but the day of deliverance for the faithful of the house of Israel will come in the due time of the Lord. I feel well in laboring for the glorious cause of Zion; may I be able to do some good, which is my desire.

Praying the Lord to bless you and all your associates, I beg you to accept my sincere love and respect, in which my co-workers and the Saints here join. Your humble brother and fellow-laborer,

C. WIDEBERG.

SUMMARY OF NEWS.

ENGLAND.—It seems that the Government has determined to prosecute the principals concerned in fitting out the new Confederate cruiser *Shenandoah*, formerly the steamship *Sea King*, of London. The captain who navigated the vessel from London to Madeira, where she was handed over to Lieutenant Waddell, her present commander, was apprehended by London and Liverpool detectives, and was conveyed to London for examination at Bow-street police court. The direct charge against the prisoner, who is named Cobbett, is that of having enlisted a man named Harkess for the Confederates. A shocking catastrophe occurred at Dundee on the night of the 4th inst. A large crowd had gathered at the entrance to a place of amusement in that town, and when the doors were opened the pressure from the persons at the rear of the crowd caused such a crush upon the staircase, that 19 unfortunate beings were suffocated and a large number injured. A shocking accident occurred at Wigan on the 4th inst. Eight men were engaged in sinking a shaft at the Douglas Bank colliery, when a portion of the brickwork on the side of the shaft gave way, and the unfortunate fellows were buried in the debris. Three of them were rescued, but the other five were killed.

AMERICA.—The *New York Herald* says that Savannah is represented to be poorly supplied with provisions and burdened with feeding a large surplus population, as all sources of supply are cut off. The population, together with refugees, number 20,000, not counting the garrison. The probability of the surrender of the city at an early day is thought good. There was a report that Bragg, with 10,000 men, was moving down from Augusta to attack Sherman's rear; but, says the *New York Herald*, if foolhardy enough for this it will only add to the list of the damages already effected upon the rebellion by Sherman. The *Richmond Examiner* says the Government has received official dispatches of the 19th December from Savannah. All was quiet at the date. The *Charleston Courier* states that it was rumored that Savannah was to capitulate on the 17th ult. The *New York Times* publishes a special dispatch, dated Franklin, Tennessee, December 22nd, which says the rebel retreat from Franklin to the Duck river beggars all description. Hood told his corps commanders to get out of the best way they could with their commands. The rebel army is now beyond Columbia, the railroad is but little injured, and trains run to Spring Hill. Telegraphic communication is all right in all directions. Johnsonville was not destroyed. The rebel loss during the campaign was 17,000 men, 51 cannon, and 18 general officers. The total union loss did not exceed 7000, with two generals slightly wounded. Hood has placed pontoons above the shoals on the Tennessee River, where our gunboats cannot reach them. Hood marched on Franklin with 40,000 men and 65 pieces of artillery: he will have lost nearly half his men. A Nashville telegram of December 22nd, says that the latest accounts from the front state that Thomas's headquarters were at Rutherford Hill, eight miles below Columbia, yesterday morning. Since that time our forces have crossed Duck river, and moved to a point south of Columbia. Our cavalry crossed at Hunter's Ford, below Columbia, and dashed into the town, the enemy meanwhile retreating without firing a shot. The rebels are closely followed by our cavalry. At least one third of Hood's army are without arms and equipments, everything impeding their flight having been thrown away. Forrest effected a junction with Hood at Columbia. Confederate papers confess that Hood's campaign in Tennessee is very disastrous, and lament that Johnston was displaced for Hood. All was quiet with the army of the Potomac. The *Richmond* papers contain an official despatch from Bragg to President Davies, dated Fort Fisher, New Inlet, December 21st, which says—"The entire fleet of the enemy is now in sight, but cannot operate. The weather continues bad. We are able to hold Wilmington."

V A R I E T I E S .

An Irishman once ordered a painter to draw his picture, and to represent him *standing behind a tree*.

"This is what I call capital punishment," as the boy said when his mother shut him up in the closet among the preserves.

D I E D :

Drowned off the mouth of the river Tyne, on the occasion of the wreck of the brig *Martin Luther* in the storm of the night of the 25th of Nov., 1864, Henry Young, aged 24 years, and member of the Sunderland Branch.—(DUNSTON NEWS please copy.)

At Thornely, Durham, Nov. 22nd, 1864, of child birth, Elizabeth, wife of John Clay, aged 31 years.—(DUNSTON NEWS please copy.)

In Great Salt Lake City U. T., September 24th, 1864, of congestive fever, Lucy Francis, daughter of Richard and Elizabeth Goughly, aged 3 years and 11 months.

In Great Salt Lake City on the 20th Sept., of inflammation, Rebecca, daughter of William and Rebecca Newell, aged 1 year, 8 months and 4 days.

In Draperville, U. T., on the 17th Sept., 1864, of cholera infantum, Isaac Messam, infant son of Abselem N. and Catherine Smith, aged 1 year, 1 month and 15 days.

ERRATA.—In No. 51, vol. 26, under head of *News from Conferences*, for Carnarvonshire Conference, read Flintshire Conference.

P O E T R Y .

WHAT IS THE GOSPEL?

What is the Gospel? It is light,
It is knowledge, it is right.
'Tis a glass where all may see
What they are, or ought to be.
'Tis a monitor, a test,
Prompting, probing every breast;
Off'ring eyesight to the blind,
Mental vision to the mind;
Reveals to saints what'er exists,
All else involving deep in mists,
'Tis a gift direct from heaven,
Freely unto man is given.
See ye not the banner fly
Like a meteor through the sky?
Hast ye! to the trumpet's sound—

Heroic spirits gather round,
Haste ye to the battle field,
Charge the foeman, he must yield.
Be united—be as one,
And the conquest will be won;
For every heart 's a battle pain,
Where good or evil strive to reign.
But wrong is doomed, let demon's rave,
Right is digging error's grave;
For though his name was set at nought,
Joseph Smith salvation wrought.
Joseph Smith, a man of might,
Rent in twain the veil of night—
Re-established truth again,
To usher in Messiah's reign.

Maldon.

GEORGE STRATFORD.

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LIVERPOOL :

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LONDON :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON,
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 3, Vol. XXVII.

Saturday, January 21, 1865.

Price One Penny.

THE MISSION OF MOTHERS.

The duties of woman are multifarious and noble. Instead of being, as some of our meddling "women's rights" advocates would tell us, circumscribed in sphere and coerced into inaction, she has it in her power to become the purest, if not the noblest of beings; for, to her is confided not only the duties confined within the narrow limits of the social, domestic circle, but the welfare of myriads of human beings. As her mind is educated in truth, in the knowledge of herself and of her duties, will she more readily appreciate her position, and become more anxious to magnify her advantages, increase her resources, and worthily wear her honors. Folly would have her step out from her proper sphere, unsex herself, and make out of the retiring diffidence, gentleness and modesty of her nature, the sterner and harsher characteristics of her brother, to assert, what some call, her inalienable rights.

It is proper, we suppose, that each individual should have his or her own agency, to do right and rise in the scale of being and intelligence, or to do wrong and retrograde, descending from that high position of innocence

and of virtue they formerly possessed, and to place themselves upon a lower plane, where corruption is less repugnant, than where that distinct, upright self-respect is maintained. Woman possesses this power as well as man—she can unsex herself if she chooses, and become different to what nature, or her Creator, intended; but she cannot do so and remain as loveable, as gentle, as pure and as disinterested as she was before so doing. Her province is not to rule, but to be ruled; not to be contentious, but to be obedient and to listen to the counsellings of him rightfully her head, and she can, by practicing such a course, obtain happiness and peace, and a constant satisfaction will warm her bosom, making her more beautiful and more loveable, either as a wife or a mother.

No husband is pleased to see the wife whom he loves in what we might call the dumps—to see her, instead of meeting him with the bright, beaming smile of glad welcome, meet him with a cold, freezing manner, or with reproach and with complaint upon her tongue, and, when tired, weary with the labors of the day, she interests him with querulous descriptions of her

household and family troubles, she anything but pleases the best and the most forbearing of husbands. Not but that a husband should be advised of everything in relation to his family, but wait until he has rested, and his judgment is cool and dispassionate, before you begin—you yourself will then have had time to consider, and you will, perhaps, find you have magnified your troubles, and that they are not worthy of his consideration. Vexation causes us to view things wrongly, but sober judgment places them in a different light.

If wives understood their responsibilities a little more distinctly and perfectly, they would know how to act, and to retain a husband's love and affection. Make home happy, wives and mothers, a very paradise if possible—make it the most pleasant and enjoyable place on earth—then you need never fear a discontinuance of regard, or of losing one particle of your husband's or child's affection. If you are pleasant, if a smile decks your face instead of a frown, if a gentle, encouraging word ever lingers upon your lip, and ill-tempered, sarcastic allusions are repressed, then will they seek your company. Your husband, if a man, will give back love for love, word for word, and your children will be likewise considerate, and home and home influences will become what they should be, the promoters of the virtues of mankind. If home is happy, the husband will have no desire, unless depraved, of spending his evenings at an alehouse, and in drunken excitement to drown care, as he may term it—no desire to hear the ill-natured, obscene remarks ever incident upon taproom association—but he will draw his chair up to the chimney corner, call his children around him, and will have a kind word for every one of them and for yourself too. In a playful manner he will give instruction even while amusing them; when their bedtime is past, he will have plenty of pleasant words for you and baby, and you will find you have indeed a good, kind husband. When we are unhappy we must look more to ourselves for its cause than to others, for the cause of it oftener exists with us than with them. If a wife or

mother looks for faults, she can most assuredly find them, but she can, if she will determine to take things as they are, to make the best she can of them, and if her husband is a reasonable being, she can make home happy and pleasant to him, to her children, and to herself. By such a course she will find herself more than repaid for any toil or cost it may have been to her.

Woman's mission as a mother is secondary to but one, that of man. She bears within her the germ of life and of intelligence, and she imparts to it the semblance of herself; she moulds it into whatever form it assumes. Even her conduct, while bearing it, has an effect upon its after destiny. As she is virtuous, healthy and loveable, so will these characteristics become more or less part of the nature of her offspring, and they will come forth good, noble-looking beings, capable of being made into jewels better and nobler than the diamonds of Golconda. But the mother's mission is not done yet—to her remains the moulding of the morals—to her remains the task of instilling feelings of veneration and of love to God into that young mind. The husband's duties call him away from home—he goes to battle for her and her child—to her is entrusted the greatest duty ever granted to humanity, that of training an immortal soul, of awakening its energies for the life that is eternal. Think of this mothers—think of this sisters, and do not say your sphere is small and circumscribed to exceedingly narrow limits. It is not so. The destiny of future nations rests upon you, and as you do right and act nobly, so will your future glory be.

We have seldom read the life of a great or of a good man—of a man who has made his mark in life, whose actions are imperishingly recorded in the songs and in the gratitude of mankind, and whose name is had in honorable remembrance, lettered upon the scroll of fame in virtuous, never-dying characters—who does not record a mother's love, a mother's devotion, and a mother's judgment. To her he imputes or attributes what he is; she formed him; she instilled those

lofty, patriotic, unselfish, forbearing, or magnanimous feelings into his bosom, and his heart became purer even by drawing in his mother's milk. Is not this an honor to be desired by every mother? One would certainly suppose this would be the desire of every woman's heart, and it will be when she rightly appreciates her position, and the duties incumbent upon her, according to the will of her heavenly Father.

Give us good mothers, and we can give you a nation of good men; corrupt mothers, and you will have a nation of corrupt and imbecile men, who care for nothing but epicurian and effeminate pleasures. The Spartan soldier, who never turned his back in battle to a foe, was but an embodiment of the feelings of his mother's heart, of her impulses and of her desires. Her motto was, "Let him come from conflict with, or upon his shield; never to disgrace his country or his friends, when death, honor, a kindred's and a nation's gratitude is to be won." The answer of a celebrated French authoress to Napoleon I. was characterized for truthfulness and for simplicity. "What," said he, "is necessary to create a great nation?" "Good mothers," was her quick and candid reply, "without them you may strive in vain to accomplish it."

Women's mission, then, is one of the noblest we can conceive of, if she is properly guided by the Spirit of God. In the whole range of duties there is none which is more enduring or more endearing. She impresses upon her offspring her seal—that impression is to be as enduring as immortality if good, if bad, will be the means of her own condemnation. Can she hope to realize more happiness, or to obtain more lasting joys, by unsexing herself, or by subjecting herself to the ridicule of those who properly estimate her pretensions? Woman, seek for the Spirit of God; place thy seal upon thy offspring; cultivate home joys, home happiness, and do not think that the struggles of life, the seething passions of the multitude, are to be met without preparation and the Spirit of God.

To prepare herself for her responsibilities is a task that should first

engage the attention of a mother. If she is ignorant of the weighty labors she assumes, of the influence she wields for the weal or woe of her child—when she enters into marriage, let her listen to those who do know what a mother's duty is. Do not allow a daughter of her own to grow up similarly ignorant, but by all means tell her what will be expected of her, what she must do to be happy, what virtues she must cultivate, what graces she must cherish, and what vices and peccadilloes she must avoid. The daughter is almost entirely under the mother's control from her birth until her marriage. There are subjects upon which the father cannot teach her, and it rests with the mother to see that she is not ignorant of her duties or of her responsibilities. Thousands of daughters have been ruined, rendered unhappy for life, or have died, just through the mock modesty or the neglect of the mother, and sometimes from their real ignorance. It is as much the Gospel to understand our physical formation, to use ourselves properly, and to understand the functions of our bodies, as almost anything else. It is a mother's duty to know this, for without such a knowledge, or without an insight into the order of our being, we cannot expect to instill into the minds of our children a correct religious belief, for we are deriding our Creator by the misapplication of his gifts, nor can we readily get them to appreciate the beneficence of our heavenly Father.

The son is not so much, perhaps, under the mother's jurisdiction, as is the daughter; but it is from our earliest recollections, from the first rise of our powers of observations, that our after career is often determined, and she has most control at that time. In infancy, almost, do we receive our impressions with regard to right and wrong. We are told it is wrong to steal, to fight, to lie, or to envy others, and that God will not be pleased with us if we do any of these things. If our mother is a truthful woman, if she never utters a falsehood, we have confidence in her word, and we know that God likes such conduct. Our desires are pure—the thought of our mind is to be loved by our parents

and by our God. In this manner is it often that habit becomes formed, and we consequently like doing good. When the boy is old enough to come under the control of the father, his principles of honesty and of virtue are formed, and unless overcome and led astray by evil example, he will remain pure and good, remembering his mother with gratitude for the foundation she has laid, upon which he can rear a superstructure of manhood and nobleness. Are not the tears of such a son, shed over the grave of such a mother, to be desired above the wealth of Australian mines or the power of an emperor?

Every mother who reads this—every daughter that is not yet married, has the power to become just such an one. It lies with yourselves. As you instruct your minds, as you seek purity and virtue, as you treasure and cultivate the Spirit of God, as you cultivate kindness and truth, will your chances increase or diminish. You are the makers of your own fortunes, and to a great extent of your offspring's happiness, and better never have a child conferred upon you by our heavenly

Father, than to neglect your duty with them. They are bestowed as a blessing—do not make them a condemnation and a curse.

Many a poor, miserable outcast from his kind, many a poor, erring Magdalen, have to attribute to a mother's neglect their own downfall and ruin. To her are they indebted too often for that load of guilt, shame and contempt heaped upon them by their *charitable*(?) brethren and sisters. Let not this be said of any who have obeyed the Gospel—seek information, teach correct principles, do right, get the Spirit of God, and show by example that what is taught is believed, and then children will have confidence in it. Teach them the Gospel truths, how our Savior died, how they should live, and how they should regulate their actions. A child brought up in this manner cannot fail to appreciate the Gospel, and from the earliest years would its principles be revered, and as strength increased would grow his desires to live it. Practicing such a course would never detract from our hopes of happiness, but would most assuredly enhance them.

G.

UNBELIEF AND ITS CONSEQUENCES.

BY ELDER WILLIAM STONER.

We find at various periods of time our heavenly Father, always merciful towards the human family, sends messages to warn men of things he is about to bring to pass; but men harden their hearts in unbelief and disregard his message. But alas! many have drunk the dregs of a bitter cup for so doing. Many kings and rulers and mighty men have been hurled from high positions. Many proofs can be brought from Scriptures showing the awful consequences of disregarding the message when sent to man. For instance, in the days of Noah, the antediluvians were told what the Lord was about to do. Had they believed Noah's message, they would have saved themselves from the deluging flood; but they rejected his testimony and hardened their hearts

in unbelief, which caused the anger of the Lord to kindle against them, and he destroyed them from the face of the earth. Again, the children of Israel in their day, after the Lord sent his servant Moses to deliver them from bondage, were led through the mighty deep, and the Lord destroyed the Egyptian army by closing up the waters; he led them in the wilderness by a pillar of fire by night and a cloud by day, gave them water from the rock, fed them with manna, and "Man did eat angel's food." He sent them meat to the full. He rained flesh also as dust, and feathered fowls as the sand of the sea shore. But while the meat was in their mouths, the wrath of the Almighty came upon and slew their chosen men. For all this they sinned, hardened their hearts,

and sought after other gods, and that through unbelief. We also find in the days of our Savior, that awful calamities befell them for their unbelief. The Lord had brought them to that land as his own peculiar people, and promised them a Messiah. They were looking forward to the time when He would come as their King. The time arrived, angels appeared to men with glad tidings, signs were given in the heavens, yet, after all this, did they believe? He showed himself in their temples and in their synagogues, wrought many mighty miracles in their presence, healed their sick, gave sight to the blind, and cast out devils. He called on them to believe and repent, for he was their Messiah; but they hardened their hearts in unbelief against him. He wept over them and their ingratitude, telling them what would befall their city—how their houses would be left unto them desolate, and they would themselves be driven and scattered. The fulfilment of the words is plainly to be seen. We see the awful state the Jews were placed in in consequence of their unbelief. Now we will just take a glance at the Gentile nations of the days of the Apostles. The Apostle Paul, we find, often exhorted the churches under his watch-care to beware of this sin of unbelief, lest, says he, you fall in the same example of unbelief as did the Jews. Here we find them falling again away, being left destitute of a knowledge of the Gospel and its requirements. Evidence upon evidence might be shown of unbelief even in the day and age in which we live. O, that this generation would hearken to the servants of the Lord and believe their testimonies! then could they save themselves from the great destruction and calamities that are decreed to come upon them. Had the American nation hearkened to the Prophet of the last days, they would have escaped the destructive war they are now engaged in; but they shed the blood of righteous men whom

the Lord sent to them. Had they believed the testimony borne them, then they would have saved themselves; but now they have to drink the cup of woe for their unbelief; and so will all the nations of the earth, for so it is decreed, that if they will not believe, then must they reap the consequences. They do not believe, neither will they set their hearts to understand; eyes have they but see not, ears but they hear not. O ye learned and rich, who are trying to pervert the word of the Lord, weep and howl! Investigate your Bibles, and see the errors of unbelief laid down there, and let them be a caution to you, that you come not under the same condemnation as did the Jews, "for as it was in the days of Noah, so will it be in the coming of the Son of Man." The Gospel was preached by Noah, and destruction followed its rejection. So in the day we live. A Prophet has been sent and the Gospel has been restored, and judgment and destruction are to speedily follow its rejection, which are plainly being poured out before us to-day, for the earth is become corrupt through the inhabitants thereof, and the spirit of peace is being taken from the earth; for the people have slain the Prophet of God. The same measure they have meted out to the Saints of God will be meted out to them again, heaped up and pressed down, and their time is of short duration. Paul the Apostle says, "In the last days perilous times shall come." There are characters who are heady, high-minded, led away by divers lusts, and who will withstand the servants of God. There are to be men of corrupt minds and reprobate in conduct. Are not these characters plainly seen every day? I answer, yes; and to such I would say in the name of the Lord, "Repent and be baptized, for the hour of God's judgment is at hand. Save yourselves whilst you have time and opportunity. Now is the time, now is the accepted time and the day of salvation."

Years rush by us like the wind. We see not whence the eddy comes, nor withhold it is tending; and we seem ourselves to witness their flight without a sense that we are changed; and yet Time is beguiling man of his strength, as the winds rob the woods of their foliage. He is a wise man who, like the millwright, employs every gust.—Scott.

THE POOR.

BY ELDER J. E. S. RUSSELL.

The Latter-day Saints, above every other people, have cause to rejoice that the Lord has so operated upon their minds that they came forth and yielded obedience to the initiatory ordinance of his Gospel, whereby they have come in possession of a portion of that Spirit that leads to all truth; and how careful we should be to nourish and cherish the little germ that has been planted within our hearts, that it may grow and increase day by day. Jesus says, "Blessed are the poor, for theirs is the kingdom of heaven," then let us rejoice that we were found among the poor, otherwise we might have rejected the Gospel of the Son of God, and been without the great testimony and hope that we now so dearly prize. Where is the Latter-day Saint that would exchange his position with any of the rich, and be divested of his hope? And yet, by the neglect of one of the smallest duties pertaining to our religion, we are apt to get in the dark and lose all.

"Verily I say unto you, it is easier for a camel to go through the eye of a needle, than a rich man to enter the kingdom of heaven." We readily comprehend the meaning of the Savior when he made this declaration. It was not because the rich were not entitled to the blessings of the kingdom as well as the poor, but He very well knew, as he said, that where a man's treasure was, there his heart would be also, and that the Gospel he had instituted required a sacrifice of everything of a worldly nature. Then let us rather rejoice that we are poor, and pray to the Lord continually for his Spirit, and show to him that we are willing to keep his commandments, showing our faith by our works, and he will deliver us from this land in his own due time. Let us learn to seek first the kingdom of God and his righteousness, and all else will be added unto us as soon as we are worthy. Have we not many living testimonies showing where the Lord

has never failed in his promise? Look for instance at those men who first introduced the Gospel into this country. When they left their homes, they started on foot and left their families in a destitute condition, made their way to England, and established the Gospel in this country; and what has the Lord done for them? He has multiplied the things of this world unto them, and they have overcome and are now pillars in the temple of our God, and will go no more out. This is the privilege of every faithful man in this Church if he does right; and if we live our religion we will know what riches were made for, and be ever willing to impart of our substance to the poor.

God has placed his children upon this earth for a great and glorious purpose, if they would but comprehend it; but there is only a few that will acknowledge his purposes. The earth and the fulness thereof belongs to Him, and he never intended that any portion of his children should amass to themselves riches and roll in the luxuries of life, while others of the same family are dying on every hand for the lack of the common comforts of life, and would be glad to get the crumbs from the tables of their brethren, and when their petitions come up before those pious rich men, they order them into prison. All this is done in an enlightened Christian dispensation. Woe! woe to you rich men that withhold your substance from the poor, and oppress the hireling in his wages, for God will not, with all your pious pretensions, hold you guiltless. Does such things exist in Utah, among the "poor, deluded Mormons?" Not that we are aware of. We have lived there for several years, and such a thing as a beggar has never come under our observation, but the poor are cared for. "A tree is known by its fruits, for men do not gather grapes from thorns, or figs off thistles."

HISTORY OF BRIGHAM YOUNG.

*(Continued from page 25.)*HISTORY
OF
ORSON PRATT.

"My parents, Jared and Charity Pratt, were numbered among the poor of this world. To procure the comforts of life, they were necessitated to labor for the rich. At times, bright prospects of wealth seemed to open before them; but a succession of misfortunes kept them down in the low vales of poverty. The only occupation followed by my father was the cultivation of the soil. To this laborious method of procuring a living he was unaccustomed in his youthful days. Being the oldest among eleven children, his father, Obadiah, made him, in early life, a weaver for the family. But hand looms were mostly dispensed with, and steam power substituted, to supply clothing for man. Weavers, therefore, were thrown out of employment, and however inexperienced, were obliged to adopt some other business to sustain themselves and families. Under these disadvantageous circumstances, my father, by hard labor for others, earned the scanty means of subsistence.

My brothers, when young, were sent from home to labor at farming in the service of others; after which they looked after their own welfare and education, living sometimes in one place, and then in another, without the advantages of parental instruction at a time when they most needed it. While blessed with the privilege of living at home, we were diligently taught in every principle of morality and honesty; for although my parents had no faith in the modern sectarian principles of Christianity, yet they looked upon the history of ancient Christianity, as recorded in the Bible, as something most sacred and worth possessing. These Bible doctrines, they diligently instilled into the minds of their children, so far as they

understood them; and often expressed themselves as desirous of belonging to the Church of Christ, if it could be found.

As stated in my genealogy, I was born September 19th, 1811, in Hartford, Washington county, New York. When I was about three or four years old, my parents removed from Hartford to New Lebanon, Columbia county, where I was sent to school for several months, each year, until the spring of 1822. During this interval I often had many serious impressions in regard to God and a future state. And being very young, my parents instructed me to read the Bible, which I often did, with much interest, asking a great variety of questions, concerning what I found written. It was seldom that I attended any religious meetings, as my parents had not much faith in them, and were never so unfortunate as to unite themselves with any of the religious sects. In the spring of 1822, being in my eleventh year, I went to live with a farmer whose name was Justin Jones: this was in the neighborhood of my parents. I continued at this place until the autumn of 1823. The preceding winter, I also went to school. I next engaged to labor at farming for Mr. Church at Canaan, Four Corners, Columbia county, New York, and continued with him about seventeen or eighteen months; three or four of which I went to school, and became quite familiar with all the rules in Daball's arithmetic. In the spring of 1825, accompanied my oldest brother to Hurlgate, Long Island, about six miles from New York city. Here I engaged myself for one year to Mr. Greenock, a farmer; three months of which I went to school, and studied arithmetic and book-keeping. In the Spring of 1826, I was recommended by Mr. Greenock to a large cabinet making establishment in New York city, where I intended to remain until of age; but after tarrying a few months, I was taken violently sick and brought very low, so that my

recovery, for some time, was considered doubtful. When my strength permitted, I went into the country, to Hurlgate, and tarried with my brother Anson, until the spring of 1827, when I returned to Canaan, about 150 miles north of New York city; and engaged myself to labor for seven months, on a farm for Mr. Noise; at the expiration of which, I accompanied my brothers Parley and Nelson Pratt to Lorain county, Ohio. We performed the journey by canal boat from Albany to Buffalo, and thence by schooner up Lake Erie. I boarded with Mr. Redington during the winter and went to school.

In the spring of 1828, I started east in search of employment, came to the village of Chagrin, now called Willoughby, Ohio, where I labored a few months at a hotel; the most of my time being occupied at farming. I also labored a few months at farming

for Mr. Norris, a few miles east of Painesville. In the autumn of this year, I performed a lengthy journey of some six or seven hundred miles to the State of Connecticut, where I labored a short time; and then took a steam boat for New York city, and thence to Long Island, and resided, during the winter, with my brother Anson.

In the spring of 1829, I again, returned to Canaan, and commenced farming for Mr. Haight. The following winter I spent four months at a boarding school or academy, during which I made myself thoroughly acquainted with geography, grammar, and surveying. In the spring of 1830, I engaged myself to Mr. Joshua Lord, with whom I tarried and labored on a farm, until the following October. This was in Canaan only one or two miles from the old homestead of my grandfather, Obadiah Pratt."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 21, 1865.

EMIGRATION.

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As the time is now approaching for the emigration business to commence, we take pleasure in laying before the Saints the following advices which we have received from President Brigham Young upon that subject, from letters dated August 31st and December 5th, 1864:—

"Next season it may be advantageous to them, for as many of the brethren as may be able with their own means, to come over to Canada, either by shipping directly to Canada, or to Boston or New York, and at once making their way there, whichever may be cheapest and best, and there keeping as much together, or under the constant oversight of faithful and judicious Elders, and working to as good advantage as circumstances will permit, until the way opens or they secure means to come here. At present I do not deem it prudent for any to come over with the view of tarrying, through a season or more, anywhere in the States, for the regions of strife are constantly enlarging, and may engulf the very place selected for stopping until able to

come on. As for those who may have means to come clear through the same season, I presume they will have opportunity for doing so, though of that you will have time to learn."

"If there are any of the Saints who have means sufficient to carry them across the Atlantic on to this side, and are desirous to come, the better way will be to take passage to New York, and then take rail from there to Buffalo, and cross from there to such points in Canada as will be most feasible and present the best facilities for obtaining employment. If such persons could obtain suitable employment not far from Detroit, on the Canada side, it would be convenient for them to come from there west when they wish to emigrate; but in seeking a place to stop, they will have to be governed by circumstances. I mention New York as the port to which they should ship, because passages can be obtained more readily, and as a general thing at more reasonable rates, than to Canadian ports. If any should choose to come on west into the neighborhood of Wyoming, and seek for employment, there would be no objections. By the time they obtain their outfit, opportunities will very likely offer for them to come on here. But in all this you must be governed by the situation of the country and by circumstances. I indulge in the hope, however, that before long the way will be open for our emigration to come by the Colorado river, and that steam-boat owners will be willing to charter their vessels to carry our people to Aspinwall on the Atlantic side, and from Panama on the Pacific side, up the coast to the point that will suit us best. The best months for the Saints to cross into Canada will be June, July and August; they then will have time to prepare for winter."

From the foregoing it will be perceived that no arrangements will be made in regard to forming a permanent location at Wyoming as was anticipated, as the uncertainties of war, or we should rather say of peace, render any such arrangement of doubtful utility in consequence of its liability of being absorbed by the fortunes of devastating war which, like a deluge, is sweeping over the face of the land, pervading other places as well, rendering all places alike uncertain and unsafe. Canada is suggested as affording greater security and more likely to remain undisturbed by the events of the war, as being the better place for the emigrating Saints to tarry in until they shall be able to further continue their journey westward to the desired haven of rest. Of course this only alludes to such persons as have not the ability to supply themselves with team, wagon and outfit for crossing the Plains. All who can do this will go to Wyoming, where agents will be sent to furnish outfitting supplies as usual. Others can also go to that place, or elsewhere in that region, if they chose, where they will probably find superior opportunities by way of freight trains, profitable employment, &c., afforded them to further prosecute their journey home to Zion, when they shall wish to do so. It will also be observed that large discretion in all these matters is given to act according as circumstances shall require, which the recent indications of hostilities extending over the Canada line, and the general disturbed state of the country, amply justify. This must necessarily continue, and care will be taken to select good, wise and judicious men to accompany and counsel the Saints through the midst of transpiring events which may surround them, until their arrival at the places of destination, wherever they may elect, under all the considerations, to so remain or temporally sojourn. We also purpose, so far as may be in our power, to obtain correct information in regard to prospects of labor, wages, &c., at various places, in time for the benefit of the emigrating Saints. We shall also instruct such Elders as may have charge of companies, before leaving them to organize them into Branches, with Presidents, &c., wherever they shall stop,

that they may have the care of a shepherd over the flock. So far as we are at present advised, to those who can obtain or have the means on hand to defray the expenses of the entire trip, no unusual impediment exists to their going the ensuing season. We purpose and expect to carry on the emigrating business as usual, under the same general plan and arrangements as were practiced by our predecessor, brother George Q. Cannon, and expect to be able to supply passages to New York and railway transit to either Buffalo, Detroit, or towns on the Canada side in their vicinity, or to Wyoming on the Missouri river. We cannot determine precisely, at this writing, what will be required for each passage to those various places, but will be advised in time, presuming, however, that it will not vary far from previous charges to such as go through to the Missouri river or Wyoming. To other places not so far, of course it will be comparatively less. The same amount for wagon, team and outfit on the frontier, will probably be required under the same conditions. We desire, with as few words as possible, to acquaint the Saints and Elders with a full understanding of this matter. Let the Saints, therefore, who desire to emigrate, send in their deposits (of £1 per head except infants,) and names, ages, occupations and place of birth, without delay. We wish to enjoin upon the Elders to be diligent throughout their various Districts and Conferences, in ascertaining and transmitting to us, at an early day, the names of all who expect to go this season, distinguishing those who will want teams, wagons and outfit for the Plains, and those who will go to Wyoming, or tarry in Canada or New York, as some may wish to go who can only defray the expense of crossing the sea, depending upon their further exertions for means to carry them on to Canada, which they might soon acquire, as it will require but a small amount to take them from that city across the line. We recommend all such to make their way there as soon as possible. We do not know that we need say more at present upon this subject.

There are doubtless many who will reflect upon themselves for not embracing the opportunities offered of going home to Zion, while the way was made easy by the teams meeting them at the outfitting place. We do not wish to enlarge upon this subject, neither do we wish to urge upon anyone the immediate necessity of going, unless they feel within themselves that necessity, that urgency, and an earnest desire to effect their deliverance from these lands and from wicked Babylon, before the wrath of an offended God shall be poured out upon them. It is to such as feel that they have witnessed and felt enough of the groaning, sickening, despairing corruptions of crumbling Babylon, and that would be glad to get rid of its soul-destroying and festering influences, that we more particularly address ourselves at the present time. To such we say, Lose no opportunity of making your escape, and as the ocean is the most formidable obstacle in your path, we would advise you to go if you can only accomplish that portion of the journey at the present time. Upon the other side of the great waters the impassable barrier is overcome, and you can make the balance of the way, if needs be, on foot. We give this counsel in view of there being no prospect of your bettering or advancing your condition by remaining here; but the reverse, if through sickness or any fluctuation of trade, or other cause over which you may not have the slightest control, you should be thrown out of employment a few days, many of you are reduced to poverty and starvation, while in America this is less the case, as the country affords greater facilities than this for acquiring, by industry, the com-

mon necessities of life. We do not wish to be understood that we recommend you to plunge yourselves and families into the arena of war and bloodshed which is so rapidly devastating the United States ; but by using due caution and wisdom, any such contingency may be avoided, for the Lord and his servants will guide you safely, inasmuch as you exercise diligence, obedience and faith in the counsels which you receive. To all we say, Continue to make your deposits as fast as possible, whether you can make up sufficient to go the present year or not, so that if the way shall be again made easy, you may be ready to avail yourselves of it.

OBITUARY.

—○—
(From the Deseret News.)

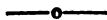
Died on the 26th of September, 1864, of apoplexy, at a point seven miles this side of Little Laramie, Colorado Territory, on his return from a mission to England, John Moburn Kay, aged 46 years, 11 months and 20 days.

Elder John M. Kay was born on the 6th of October, 1817, in the town of Bury, Lancashire, England. He entered the Church of Jesus Christ of Latter-day Saints in the fall of the year 1841, being baptized at St. Helena, Lancashire, by Elder John Nightingale, and was ordained an Elder immediately afterwards by Elder John Allen. His first acquaintance with the Latter-day Saints and the principles of the Gospel, was made under circumstances which exhibited his disposition to resist oppression and defend the weak—a disposition which he possessed through life. One of his fellow-workmen—a small, timid man—had joined the Church and been ordained an Elder, and occasionally preached the Gospel. His shopmates ridiculed him, and even went so far as to attempt violence upon him. Without knowing anything about his religion, but seeing that he was being imposed upon, brother Kay defended him, and thrashed his leading assailant. He then felt sufficient curiosity to inquire of the man whom he had befriended about his belief, and after investigation, became satisfied of its truth, and obeyed it. After his baptism and ordination, though he labored at his business, he travelled and preached with considerable success in the neighboring villages and towns. But the spirit of gathering had seized him at his baptism, and he spared no efforts to obtain the necessary means to emigrate to Zion. He sailed from England in September 1842, and reached Nauvoo early in the spring of 1843. In February 1846, the first Camp moved across the Mississippi river on its journey westward ; he was one of that Camp. He spent the next winter with Bishop Miller's company, north-west of Winter Quarters, among the Puncah Indians. In the fall of 1848 he reached Great Salt Lake Valley. He was appointed on a mission to England in the spring of 1855, where he remained—with the exception of a few weeks spent in visiting the Branches of the Church on the Continent—until the contractor's war with Utah under the Buchanan administration broke out, when in company with Elders Orson Pratt and Ezra T. Benson, and several other Elders, he sailed for New York, and from thence by the Isthmus of Panama to San Francisco, California. He came from there by the Southern Route, and arrived in this city in January 1858. Appointed on another mission to England in the fall of 1860, he started—though suffering

severely from an attack of inflammatory rheumatism, as he was also at the time he started on his first mission—and labored faithfully and uprightly, and to the satisfaction of his brethren, for three years and a half in that country. On leaving England to return home, he was appointed to preside over the company of Saints which sailed from London on the ship *Hudson*. After reaching New York, and between there and Wyoming, his labors were very arduous; his ambition prompted him to make exertions which were scarcely suitable in hot weather for as fleshy a man as he was—his weight being usually about 250 lbs. He was taken sick after reaching Wyoming, and continued so for some distance on the Plains. For some days before his death, however, his health apparently improved, and he was able to move about with considerable ease, and even did so the day and evening before he died. His death was very sudden, and doubtless without pain. One hour before he expired, he conversed with his wife, and dropped off to sleep again. He gave a great start which awoke his wife, and all was over.

Brother Kay's integrity is exemplified by a remark which he made to the writer before leaving England. Said he, "With all my faults, I never saw a moment, since I knew the Truth, that I did not love it and was not willing to place my body in the gap to save my brethren from danger." This was his character. In times of difficulty and danger, he could safely be relied on, and he was always on hand for service. His influence with the Saints among whom he labored was always of an excellent character; he was wise in counsel and took a fatherly interest in their welfare. His death will be regretted by them wherever he was known. But though to his family and friends his death is a loss which they feel severely, it is not so to himself. He has passed away at the close of a mission, faithfully performed, and we can reflect with pleasure on his memory and labors, knowing that "they which be of the faith are blessed with faithful Abraham."—G. Q. C.

COUNCIL MEETING HELD IN THE HOCKLEY CHAPEL, BIRMINGHAM, JANUARY 3, 1865.



Elders present—D. H. Wells, B. Young, jun., O. Pratt, sen., W. W. Riter, I. Bullock, W. H. Shearman, T. Taylor, J. Townsend, W. Willes, W. S. S. Willes, E. F. Bird, C. M. Gillet, R. Pixton, C. B. Taylor, D. P. Kimball, H. C. Fowler, J. Nicholson, G. W. Grant, A. Hatch, F. Platt, E. T. Williams, E. Frost, J. Bird, H. Shurtleff, W. W. Raymond, B. J. Stringam, C. S. Kimball, G. J. Linford, B. W. Kimball, O. F. Lyons, G. Reynolds, C. Napper, C. C. Shaw, W. C. Gregg and Jos. Duncombe.

Opened with singing, "We thank thee O God for a Prophet." Prayer by President B. Young, jun. President Wells then presented the following releases, changes and appointments of the Elders for the New Year, which were unanimously sustained by the brethren present; it being also resolved that should further consideration or fresh circumstances render any alterations in the list of changes necessary, the Presidency be sustained in any additions or alterations they may make.

RELEASES.

Elder William H. Shearman is released from the Presidency of the Birmingham District, to return home.

Elder Thomas Taylor is released from the Presidency of the Manchester District, to return home.

Elder E. F. Bird is released from the Presidency of the Southampton District, to return home.

Elder William Willes is released from the Presidency of the the Bristol District, to return home.

Elder J. G. Holman is released from the Presidency of the Cheltenham District, to return home.

Elder W. S. S. Willes is released from the Presidency of the Norwich District, to return home.

Elder H. Walker is released from the Presidency of the Scottish District, to return home.

Elder F. W. Cox is released from the Presidency of the Newcastle-on-Tyne District, to return home.

Elder George Sims is released from the Presidency of the Kent Conference, to return home.

Elder G. W. Grant is released from the Presidency of the Manchester Conference, to return home.

Elder M. P. Romney is released from the Presidency of the Cheltenham Conference, to return home.

Elder B. Pixton is released from the Presidency of the Warwickshire Conference, to return home.

Elder C. B. Taylor is released from the Presidency of the Staffordshire Conference, to return home.

Elder H. C. Fowler is released from the Presidency of the Norwich Conference, to emigrate.

Elder H. Walters is released from the Presidency of the Lincolnshire Conference, to emigrate.

Elder J. South is released from the Presidency of the Land's-end Conference, to emigrate.

Elder A. Lee is released from laboring in the Leeds Conference, to return home.

Elders A. W. Winberg and John Swensen are released from laboring in the Scandinavian Mission, to return home.

Elder J. L. Barfoot is released from laboring in the London Conference, to emigrate.

Elder W. T. Crosby is released from laboring in the Manchester Conference, to emigrate.

CHANGES AND APPOINTMENTS.

Elder D. P. Kimball is removed from the Presidency of the Southampton Conference, to the Presidency of the Birmingham District, comprising the Birmingham, Warwickshire and Staffordshire Conferences.

Elder A. Hatch is removed from laboring in the Birmingham Conference, to preside over the Manchester District, comprising the Manchester, Liverpool and Preston Conferences.

Elder J. E. S. Russell is removed from laboring in the Southampton Conference, to the Presidency of the Bristol District, comprising the Bristol and Land's-end Conferences, and Ireland.

Elder W. W. Raymond is removed from laboring in the Derby Conference, to the Presidency of the Norwich District, comprising the Norwich and Bedfordshire Conferences.

Elder W. P. Nebeker is appointed to preside over the Swiss, Italian, French, Dutch and German Missions, in which Missions he has been laboring.

Elder C. W. Stayner is removed from the Presidency of the Newcastle-on-Tyne Conference, to the Presidency of the Southampton District, comprising the Southampton, Reading, Dorset and Channel Islands Conferences.

Elder J. C. Wixom is removed from the Presidency of the Leicester Conference, to the Presidency of the Cheltenham District, comprising the Cheltenham, Herefordshire and Worcester Conferences.

Elder E. I. Stocking is appointed to preside over the [Kent] Conference, in which Conference he has been travelling.

Elder J. Nicholson is removed from the Presidency of the Sheffield Conference, to the Presidency of the Birmingham Conference.

Elder F. Platt is removed from laboring in the Birmingham Conference, to the Presidency of the Warwickshire Conference.

Elder W. C. Gregg is removed from laboring in the Birmingham Conference, to the Presidency of the Staffordshire Conference.

Elder F. C. Free is removed from laboring in the London Conference, to the Presidency of the Manchester Conference.

Elder James Ure is removed from the Presidency of the Dundee Conference, to the Presidency of the Edinburgh Conference.

Elder W. Woodruff, jun., is removed from laboring in the Manchester Conference, to the Presidency of the Leicester Conference.

Elder J. K. Whitney is removed from the Presidency of the Hull Conference, to the Presidency of the Dundee Conference.

Elder H. Luff is removed from laboring in the Leicester Conference, to the Presidency of the Nottingham Conference.

Elder L. D. Rudd is removed from laboring in the Reading Conference, to the Presidency of the Derby Conference.

Elder G. W. Cleaveland is removed from laboring in the Norwich Conference, to the Presidency of the Lincolnshire Conference.

Elder C. S. Kimball is removed from laboring in the London Conference, to the Presidency of the Cheltenham Conference.

Elder E. Eldredge, jun., is removed from the Presidency of the Preston Conference, to the Presidency of the Worcestershire Conference.

Elder B. J. Stringam is appointed to preside over the Bedford Conference, in which Conference he has been travelling.

Elder G. W. Mauseley is removed from laboring in the Manchester Conference, to the Presidency of the Norwich Conference.

Elder F. Merrill is removed from the Presidency of the Worcester Conference, to the Presidency of the Southampton Conference.

Elder H. Shurtleff is removed from laboring in the Nottingham District, to the Presidency of the Dorset Conference.

Elder A. V. Call, jun., is removed from laboring in the Newcastle Conference, to the Presidency of the Bristol Conference.

Elder O. F. Lyons is removed from laboring in the Bristol Conference, to the Presidency of the Land's-end Conference.

Elder E. T. Williams is removed from laboring in the Warwickshire Conference, to the Presidency of the Newcastle-on-Tyne Conference.

Elder H. P. Folsom is appointed to preside over the Durham Conference, in which Conference he has been travelling.

Elder S. W. Alley is removed from the Presidency of the Derby Conference, to the Presidency of the Sheffield Conference.

Elder J. S. Fuller is removed from the Presidency of the Dorset Conference, to the Presidency of the Hull Conference.

Elder R. N. Russell is removed from laboring in the Sheffield Conference, to the Presidency of the Preston Conference.

Elder H. J. Richards is removed from the Presidency of the Nottingham Conference, to labor in the London Conference.

Elder B. W. Kimball is removed from laboring in the Southampton Conference, to labor in the London Conference.

Elder G. J. Linford is removed from laboring in the Bedford Conference, to labor in the Durham Conference.

Elder S. M. Blair is removed from laboring in the Edinburgh Conference, to labor in the Birmingham District.

Elder G. Stringam is removed from laboring in the Manchester Conference, to labor in the Sheffield Conference.

Elder J. Y. Cherry is removed from laboring in the Norwich Conference, to labor in the Nottingham Conference.

Elder J. L. Dolten is removed from laboring in the Cheltenham Conference, to labor in the Norwich Conference.

Elder E. Frost is removed from laboring in the Warwickshire Conference, to labor in the Birmingham Conference.

Elder T. S. Friday is removed from laboring in the Kent Conference, to labor in the Manchester Conference.

Elder J. H. Felt is removed from the Presidency of the Durham Conference, to labor in the Scandinavian Mission.

Elder E. Tufts is removed from laboring in the Essex Conference, to labor in the Leicester Conference.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN., { *Presidents of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

President Wells addressed the brethren on the necessity of economy and keeping out of debt, and how much good management helped to this desirable consummation; also drew their attention to the necessity of not suffering the collection of the Mission Fund to be detrimental to the Tithing. One or two songs having been sung, the meeting adjourned for about two hours, when it again convened, and the brethren were addressed by Elders Wells, Pratt and Riter. President Wells gave the parting benediction.

ABSTRACT OF CORRESPONDENCE.—SCANDINAVIAN MISSION.—Elder G. M. Brown writes from Christiania on the 15th ult., as follows:—"It is now a little over one year and seven months since I left my peaceful and happy home in the Vallies of the west, to wander among the nations of the earth, and proclaim the glad tidings of the Gospel to those who remain in darkness. On my arrival at Liverpool I was appointed to labor in this Mission, and since my arrival here I have done all that lay in my power to forward the cause of Truth. I have now progressed so far in the Dano-Norwegian language that I am enabled to bear a pretty good testimony to all whom I address. Elder L. D. Sprague is now laboring in this part of the vineyard, and I am happy to associate with so worthy a man. The weather is very cold here now, and a considerable amount of snow lays on the ground especially in the mountains, rendering travel very difficult, and our Elders cannot make as much progress here as those who labor in more southern climates. I and brother Sprague have travelled a great deal in the country, and as a natural consequence, have suffered much from the intense cold, which prevails during nearly seven months in the year, and being raised as we were in a warm climate, it has a much worse effect on us than on the native Elders. At the present time there is great religious excitement here in Christiania, and one of the principal topics of conversation is about the Latter-day Saints. We have just come in possession of a new meeting hall, which is elegantly fitted up for the purpose. Large numbers of people flock to our meetings and a portion are attentive, while others do all in their power to hinder our progress and disturb our peace. Last evening we were visited by four evilly-disposed persons, who came to our meeting for the purpose of proving to the congregation that we were imposters, and evidently with the intention of annihilating our doctrines without delay; but the speaker Elder C. Jenson soon silenced them by reading them a few chapters from the Bible. They are said to belong to the most popular families in the country. The prospects for the progress of the Work of God in this land are good, and I have the best of hopes for the future."

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
AND MISSIONS FOR THE QUARTER ENDING DECEMBER 31, 1864.
(THIS ACCOUNT DOES NOT INCLUDE NO. 53, VOL. 26.)

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.			£ s. d.
Belfast ...	John Reid ...	72 16 5½	Brot. fwd.		225 14 3½
Bedfordshire ...	B. J. Stringam ...	6 2 10	Herefordshire ...	C. A. Benson ...	3 11 9½
Bristol ...	G. Bishop, Jun. ...	16 0 1	Lincolnshire ...	H. Walters ...	13 19 4
Cardiff ...	Geo. Stokes ...	1 10 6½	Monmouthshire ...	W. Lewis ...	0 17 4½
Carmarthen ...	J. Evans ...	1 5 0	Norwich ...	H. C. Fowler ...	0 19 4½
Cheltenham ...	M. P. Romney ...	2 14 11½	Staffordshire ...	C. B. Taylor ...	3 10 10½
Channel Isles ...	C. Horman ...	3 5 11½	Swansea ...	E. A. Richards ...	2 13 2½
Denbighshire ...	J. P. Green ...	3 12 1½	Worcester ...	S. Williams ...	4 6 6½
Derbyshire ...	J. Flinders ...	2 5 7½			
Durham ...	J. H. Felt ...	1 13 1½	MISSIONS.		
Dundee ...	Jas. Ure ...	23 6 11½	Australian ...	J. P. Meik ...	308 0 4½
Dublin ...	R. Brown ...	37 14 4½	East India ...	M. Attwood ...	7 7 3½
Edinburgh ...	John Smith ...	5 19 4	South African ...		123 7 0½
Essex ...	J. Rider ...	7 2 9	San Francisco ...		85 5 6½
Flintshire ...	E. Price ...	1 15 6			
Glasgow ...	John V. Hood ...	38 8 8			
Carried forward ...		£225 14 3½	Total ...		£779 13 6½

POETRY.

THE SPREAD OF THE GOSPEL.

(Inscribed to the Austrian Missionaries.)

Go forth ye champions in Jehovah's cause,
Proclaim his Gospel and make known his laws;
Go! fearless to that dark, benighted realm,
And let not doubt nor fear y'ur minds o'erwhelm,
Let not desponding thoughts rise in your breast,
But trust in God and in his promise rest;
His hand shall lead you and your cause direct,
His power surround you and your lives protect.
Though superstitious man may raise his arm,
To stay your progress, He will shield from harm;
Though men and demons may be filled with rage,
And powers unseen, against you may engage,
Though error dims your prospect with its gloom,
The light of truth your pathway shall illumine.
Fight nobly then! To Satan's power ne'er yield—
Fight valiantly like heroes in the field—
Man's arm is weak and Satan's power must fail,
God's power is truth and ere long must prevail.
As dawning day dispels the dreary night—

Birmingham.

When first the glorious morning sun's effulgent
light,
Peeps from afar o'er distant eastern hill,
And shines on woodland, and o'er lake and rill;
And soaring upwards gorgeous paints the sky,
Attaining zenith of his power on high,
Holding to view, in nature's smiling face
A picture which no mortal can deface;
Nor poet's tongue with eloquence make known
Jehovah's power and glory therein shown,—
As thus king Sol displays resplendency,
Speaks heaven's high power and might and
majesty,—
So truth with rays of glorious light sublime
Shall shine o'er every land and every clime,
Throughout the earth its tidings spread abroad
Till all shall "bow the knee" to Israel's God;
'Then shall salvation's banner be unfurled
And Christ shall reign triumphant o'er the world.

JOHN BURROWS.

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LONDON :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30 FLORENCE STREET, ISLINGTON,
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 4, Vol. XXVII.

Saturday, January 28, 1865.

Price One Penny.

MINUTES OF A DISTRICT CONFERENCE

HELD IN THE ODD-FELLOWS' HALL, BIRMINGHAM, SUNDAY, JANUARY 1, 1865.

There were present on the Stand—Elder D. H. Wells, of the First Presidency, Elder Brigham Young, jun., of the Presidency of the European Mission, Elder Orson Pratt, of the Quorum of the Twelve Apostles; Elders W. H. Shearman, President of the Birmingham District, Robert Pixton, President of the Warwickshire Conference, C. B. Taylor, President of the Staffordshire Conference, and Abram Hatch, Francis Platt, John Bird, Ephraim T. Williams and Edward Frost, Travelling Elders in the District; also, Elders Isaac Bullock, W. W. Riter, C. M. Gillett, E. F. Bird, W. Willes, W. S. S. Willes, Jas. Townsend, D. P. Kimball, H. C. Fowler, John Nicholson, B. J. Stringam, G. W. Grant, W. W. Raymond, W. Wheeler, C. S. Kimball, B. W. Kimball, O. F. Lyons and G. Reynolds.

The morning meeting was opened by singing the first hymn. Elder D. F. Kimball engaged in prayer. The hymn commencing, "Come all ye Saints who dwell on earth," being sung,

Elder W. H. Shearman arose and made a few remarks, in which he said he had not had the privilege of speak-

ing that morning to all in the congregation, so he embraced the present opportunity to wish them all a "Happy New Year." He could say the Birmingham Conference and the District, so far as he knew, was in a better condition than ever before since he had been acquainted with it. Elder Kay, who, since he had left us had departed this life, began a reformation which, by the blessing of the Lord and the faithful labors of the Priesthood, he was thankful to say had been continued, and the Saints were still endeavoring to carry that good work on. The two other Conferences in the District (Warwickshire and Staffordshire) were also in a good condition. He had lately had much pleasure in visiting them both, in company with their respective Presidents, and found the Saints belonging to them, like all other Saints he had visited, good, kind, honest, warm-hearted folks. He then read the Statistical Reports of the Warwickshire and Staffordshire Conferences, and remarked that in Birmingham there had been marked improvement in financial matters. Some time back he presented the principle

of Tithing to the Saints, and asked those who felt it to be a privilege to do so, to pay one-tenth of their means to the support of the Work of God, and the universal testimony of those who have done so is, that they are better and richer every way since their compliance with this requirement of the Gospel. They found that they were quite capable of living this law, and the Saints could rest assured they would never be called upon, by the servants of the Lord, to do anything that is too much for them.

Elder Robert Pixton said it did him good to meet the Saints, and so many of his brethren from Zion, under such favorable circumstances. Regarding Warwickshire Conference, he could say it was in a good condition, much better than it was a year and a half ago; the Saints had improved both temporally and spiritually; they were more desirous to-day than ever to keep the commandments of the Lord. There had been much sickness and distress amongst the people in Coventry lately, but God had poured out his Spirit upon his Saints, and the power of healing had been made manifest in their midst more than he had before seen it since he left Zion. The Saints are learning to trust in God for their blessings, for they are for his people if they will receive them and acknowledge his hand in all things. As to himself, he felt better on this mission than ever he had done in his life previously, and felt thankful for the many blessings he had received while in this country.

Elder C. B. Taylor, after a few opening remarks, said, I have been laboring in the Staffordshire Conference since my arrival in this country in 1862, and can now say it is in a much better condition than I have ever known it before, the Saints are as good a people as I have ever been acquainted with. Many who have previously been in the Church are returning. The Saints feel that I have been a father to them, and I have striven to be so, and they treat me very kindly in return. Brethren and sisters, I feel well this morning; may God bless you all. Amen.

Elders A. Hatch, F. Platt, E. T. Williams, E. Frost, J. Bird, C. C. Shaw,

W. C. Gregg and C. Napper, being called upon, expressed their feelings and reported the condition of the Saints amongst whom they labored in the various portions of the District.

President Wells said he had feelings of joy and happiness in hearing the reports of the various brethren who had that morning stood up before the congregation. He was pleased to hear them speak well, not only of their labors, but of the people, yet he hoped they would not get over righteous. We have a great deal of trouble in this way sometimes; if we were to get too perfect, we should not be able to stay here and labor with the people. We are called to labor here in the midst of the people, having been first called from out of their midst. Why did not the Lord send forth his angels? It is as much, or more than the people can do to receive us, for they often cast us from them. Then how could they receive the Lord and his angels, whose glory would consume them? So in his kindness He sent forth men like unto themselves, with like passions and feelings, who could instruct them by the Spirit of the revelations of God. People very often give way to levity and impropriety without sinning against the Lord. He did not feel to make his brother an offender for a word, for that was the spirit of this generation; not that he said this to sanction sin, but he noticed, in one report that had been read, many had been cut off from the Church, and another of the brethren had reported that none had been severed from the Church where he labored for the last nine months. He did not wish to say that these were not worthy of being cut off, most likely they were, nor did he know whether, on the other hand, there were not some in the other place who deserved it also. He found that it was sometimes necessary to dis sever the dead branches that disfigured the growth of the tree, so that it might flourish the better. He advocated a medium course—to sever where it was for the good of the Church, but to exercise mercy in all our administrations.

It is a hard thing for a rich man to enter the kingdom of heaven. He felt to pity the rich. It was a trite

saying, "Lord help the rich, the poor can beg." They have a great many difficulties to overcome that the poor have not. There was no law that he knew of, however, against them. The great difficulty is, they want the Lord to come to their terms. It is a matter of election and volition with them as with us; if they humble themselves the Lord will receive them; but he is not willing to compromise with them any more than with others. The Elders now are not so compliant as some were in former ages—they will not change the ordinances of the Church to suit the feelings of the people. It is a privilege to have it as the Lord wants it, and we should only be too glad to have it so. He then bore testimony that the living oracles of God were with the Saints, and if they would receive the word of the Lord, that is the channel; not but that all, if so minded, can receive the word for themselves, but that his Priesthood was the way he had appointed for the guidance of his Church. Felt happy there were so many to stand shoulder to shoulder, and felt proud of his brethren. The Saints are the best people in the world and the best looking, and when they join the Church they look better than they did before. The reason of their good looks is obvious, because they are the honest-in-heart, and they will compare favorably with any people in the world. He said this because they were called the scum of the earth. Do you not think the Lord knows what he is about? But he did not want to boast of the Saints for fear they should get proud, for they stood in need of the Spirit of the Lord to guide them day by day, and he will give his angels charge concerning them, and if they have faith in him they shall be kept from all evil. The Adversary is trying to overcome and overthrow the kingdom of God. They who have received the commandments of God are tempted more than they were before obeying the principles of the Gospel. The Evil One would make you believe you were awfully wicked and had committed the unpardonable sin, and in this manner dampen your faith and blunt your energies for the upbuilding of the

kingdom of God. He said to Jesus, when he had taken him on the pinnacle of the Temple, "Cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." He could quote Scripture to him, but he was not so foolhardy as to obey. Let us be reasonable beings; let us have the fire, but not the wild-fire. The Lord has endowed us with good, common sense, then let us allow reason to have its sway. Act well our parts, live our holy religion, and be diligent and not grieve away the Holy Spirit. He thanked God for a good people. He depended more on a good than a numerous people, not but that the armies of Israel will be a great multitude. We do know we have the Truth. We give no uncertain sound. We do know we have received the Spirit of God, and the refuge of lies will be swept away. May God bless you. I wish you many Happy New Years, though not many in this country. This is a marvellous Work and a wonder, not so much to the world, (they wonder how we can be so deluded) but to the Saints. God will do great works as his Church progresses. We must be led as the Lord and his servants lead us, and we will be led aright. "God moves in a mysterious way;" he is the only one that can fathom the end from the beginning. God bless you all. Amen.

The choir sang "Let Judah rejoice." Benediction by President B. Young, jun.

2.30, p.m.

Meeting called to order by singing "The happy day has rolled on," &c. Elder George W. Grant offered prayer. Choir sang, "How beauteous are their feet," &c.

Elder W. H. Shearman read the Financial Report of the Birmingham Conference for the half-year ending December 31, 1864.

The Authorities of the Church were then presented, and unanimously sustained by the Saints assembled.

The Saints were then called upon to show whether they approved or not of the Financial Report which had been read. It was received unanimously.

President Brigham Young, jun., arose and addressed the Conference. He said he was happy in having the privilege of meeting with his brethren and sisters, and it gave him much satisfaction to hear such good reports from the various parts of the District. Language failed to express the satisfaction he felt while he had been on this mission, and he had very peculiar feelings when he reflected upon the present position of the people of God, and he felt to praise and thank God for his Spirit and for restraining our enemies. He desired the faith and prayers of the people, for without them it was impossible to speak to their instruction and edification. He desired to overcome the man-fearing spirit he possessed, as did others of the Elders. He tried continually to learn, as he desired to know all things necessary for him to fill his station, and then to possess the Spirit to take of knowledge and give to the people. It is one great object to prove to our brethren and sisters, and to our God, that we are sincere in our belief. The Saints have poverty with many customs and practices to contend against in this land, that the Saints in Zion have not; and it is easier to live the lives of Saints there than here, for circumstances are much more favorable; they should therefore use all diligence and avail themselves as soon as possible of the blessings held out to them in that country. In my travels I frequently hear of those who have means to gather but do not, every succeeding year still finding them here. This should not be, for they know not at what moment they may find themselves short of the means, should they have the desire to go. The Work of the Lord still progresses in this Mission, though those who emigrate are the best off, and those who remain are the poor, for the Lord oversees and directs his Cause. If we are living our religion we are happy, and in the due time of the Lord all the honest and faithful will be able to gather to Zion. It is not those who have the most

money who at all times do the most for the Work of God, for we find it is often the reverse. I do not look forward to gather into the Church many of the rich, for it is hard for a wealthy man to enter the kingdom of God; but whether we be wealthy or not, the Lord will do the most for those who revere him.

Now is the time for us to press forward in the good Work, and the present will have a bearing upon all our future lives. We now do many things that are not good in the eyes of the angels, yet if we will strive to keep our thoughts pure, our actions will be correspondingly pure and holy. I suppose you all know, as well as I do, that Joseph Smith was a Prophet of God. Were I to deny this faith, it would not make any difference as to the truth of the principles of the Gospel, nor would it make any difference to the Saints were our leaders to leave it. Truth is truth, and always will remain so. It is only by our individual actions, and by adhering to the truth, that we shall gain salvation. It is a mistaken idea entertained by some people, that all who profess religion will be permitted to enter heaven. Our Father will do the best for those who serve him. People will find this out some day. There is no gift in the Church but that the Saints can aspire to and gain for themselves. The greatest of all gifts is a knowledge of the Spirit of truth, which tells us that the Work is of the Lord. This gift is only to be obtained by praying unto the Lord, by being humble in our feelings; and when we have gained it, how very careful should we be that we lose it not, for it is a jewel above all price. How many have turned from the Church after running well for a time and doing a good work. I feel more anxious on this account for you, and could I save you all I would gladly do so, but it is only by your own actions that you will be saved. The Saints should look to their emigration—there is no stopping it, for the Lord will carry it on in spite of all the nations of the earth who still continue to fight against the Work.

Brethren and sisters, we must have charity for one another. Should the Lord condemn us for every little slip

we make, he would soon have no Latter-day Saints upon the earth; but he is more kind and merciful and affectionate to his children than man is. I do not feel to offend such a parent as this. You all have my faith and prayers, and I hope we have yours. No one can pray to God to bless a man that he hates, and it shows he loves him if he prays for him. I will continue to pray for my brethren and sisters, and I could wish for the whole of us to stand before the Lord and be able to say, "Here I am Lord, I have done the best I could." I pray God to bless you. I bear testimony to this being the kingdom of God. Ask me as well to doubt my existence as to doubt my knowledge of the truth of this Work. I bear this testimony to-day with pleasure. I know those who will live to do the will of the Father will be saved in his kingdom. May this be our happy lot is my prayer in the name of Jesus. Amen.

Elder Isaac Bullock rose and said, I feel it a great pleasure to stand before this congregation and bear testimony to the Truth, and to hear the testimony of my brethren. I remember the Spirit of the Lord which we enjoyed in this hall one year ago, when we met in a Conference capacity. I feel the same Spirit here to-day. I am pleased to be associated with my brethren, and with as good a people as they are represented to be in the Birmingham District. I have thought I never would let an opportunity pass by of bearing my testimony of the Truth to the Saints. When President Wells was speaking here this morning, I thought of the Lord's manner of carrying on his Work—how men of like passions to ourselves are sent forth with his Gospel message, and the words of the Prophet Isaiah came forcibly to my mind. "O ye people, look to the pit whence ye were digged, and to the rock from whence ye were hewn." I thought of the rock from whence I was taken. "Look to Abraham thy father and Sarah thy mother." Are we the children of Abraham? Could not Abraham look to his idolatrous fathers? And are we not surrounded with idolatrous parents and children as Abraham was? Yet he was called alone, but we in

multitudes. It is very likely that Abraham believed that the "Lord shall comfort Zion," &c. What people did the Lord mean to comfort if not the Latter-day Saints? Then it is a promise to us and to all who will put on Christ by baptism. Again the Prophet said, "Hearken to me, give ear to my words; the redeemed shall come to Zion," &c. Isaiah must have had his eye upon the day when Zion shall be built up no more to be thrown down. There are many persons in the District where I labor who have fallen away from the Church, who, seeing the fulfilment of prophecy and the judgments of the Lord coming on the nations, are coming back into the bosom of the Church. This gives me joy. I rejoice to see the Work of God prospering. I can say that the Saints where I labor are a good people—their faith has increased, and they have a great desire to gather to the Mountains, and to keep all the commandments of the Lord. President Wells has shown us that it is necessary to walk by faith, and to work out our deliverance we must be up and doing. Faith increases in proportion to the righteousness of the people. "Herein," says the Apostle, "is the righteousness of God revealed from faith to faith." Abraham believed God, and it was accounted unto him for righteousness; but suppose he had had faith and not united works with it, would it have been accounted to him for righteousness? No! for he would not then have been obedient, and it would have been dead faith if he had failed to obey the word of God. It was the faith together with the works of Abraham that caused him to be called the father of the faithful. It is by obedience that faith comes and is increased. Abraham did not receive it all at once—he had to have a trial of it, and just so will it be with us. It requires an offering of a broken heart and a contrite spirit. Then we may be enabled to give an offering of one tenth of our property and substance. Abraham did so, but he could not do it before his faith was strengthened. He might not have been so weak as some are, but he had, like us, to gain his faith little by little. If we do try to make offerings and exercise

our faith, and if we do right it will be strengthened. Brethren and sisters, take care and keep the commandments of the Lord and do as our President has said. He has told us the very best things he could, and an angel from heaven could not have told us more. What he has told us is just what we needed. I do not wish to speak any more now, but I feel grateful for the privilege of doing so, as I have made a covenant that I would speak unto the Saints whenever and wherever I had the opportunity. I know that the Lord, who delivered his people anciently, delivers those now who trust in him. I know we have only to live worthily and to ask, and He will withhold no good thing from us. Amen.

President Wells said—As this is a District Conference, you must not expect all the Elders present to rise and speak to you, although they have come to see you at the invitation of Elder W. H. Shearman. We have come to share with you the festivities of the occasion, the tea-party, &c. Birmingham is celebrated for its hospitality, and we like to see you and to share your kindness when we have the opportunity. It is now time to close our second meeting, yet but few have spoken.

Elder W. H. Shearman thanked the Saints for their hospitality to the Elders, and gave notice that Elder Orson Pratt, sen., would preach in the evening.

Choir sang, "Hark the song of Jubilee," &c. Benediction by Elder E. F. Bird.

6.30. p.m.

Meeting was called to order, when the choir sang, "Great God attend while Zion sings," &c. Elder James Townsend offered prayer, when the choir sang, "Behold the mountain of the Lord," &c.

Elder Orson Pratt, sen., arose and said—Latter-day Saints and our friends who are gathered in with us at this Conference, I wish you a "Happy New Year." I am thankful for the privilege of meeting with you and with so many of my brethren from our Mountain Home. I feel glad to see

you again in Birmingham, for I did not expect to see you so soon. If the Lord shall so will it, I will be on my way to the Continent before this time next week. I have been made glad since I came to this Conference, in knowing that I am to have a companion in my labors with whom I can bow the knee in prayer, and with whom I can converse in the great undertaking of going to a nation where the Gospel has never been introduced. I feel a great pleasure in carrying the Gospel to a foreign nation. I feel thankful to my heavenly Father for all things. He has made a decree that in the last days the Gospel shall be made known to all nations. How thankful I am that I have the privilege of going to publish it to a people who never heard it. They must hear it, and I may as well go as anyone else. The Gospel is to all and for all, and it is to gather out the honest-in-heart preparatory to the great Latter-day kingdom being set up on the earth. The Gentile nations must have the privilege of hearing it. It is for this reason that the servants of the Lord are here on my right and on my left—that they are here in the midst of this great nation, so that you, as a Gentile nation, may have the privilege of receiving or rejecting the Gospel before it goes to the house of Israel. For thirty-four years the Elders of the Church have been fulfilling this commandment of the Lord.

President Pratt then referred the congregation to the 11 chap. of Romans, which spoke concerning the grafting in of the wild into the tame olive tree, &c., and said that it was a question worthy the attention of any intelligent man whether the Gentiles have continued in the service of the Lord, and he showed that they have wandered astray from the true path, and said that the fulfilment of the prophecy is inevitable, and they will be cut off as was the house of Israel.

There were quite a number of strangers present, and many expressed themselves well pleased with the discourse, and it will be the means, no doubt, of doing much good. When he had done he desired that the faith and prayers of the congregation might go with himself and colleague on the

the mission they were undertaking, and he blessed the people in the name of Jesus Christ.

Choir sang, "Israel, Israel, God is

calling," when the Conference was dismissed by Elder W. S. S. Willes.

W. H. SHEARMAN, Dia. Prest.

THOMAS JONES, Clerk.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 40.)

HISTORY OF ORSON PRATT.

"From the age of ten to nineteen I saw much of the world, and was tossed about without any permanent abiding-place; but through the grace of God I was kept from many of the evils to which young people are exposed. The early impressions of morality and religion instilled into my mind by my parents, always remained with me, and I often felt a great anxiety to be prepared for a future state; but never commenced, in real earnest, to seek after the Lord, until the autumn of 1829. I then began to pray very fervently, repenting of every sin. In the silent shades of night, while others were alumbering upon their pillows, I often retired to some secret place in the lonely fields or solitary wilderness, and bowed before the Lord, and prayed for hours with a broken heart and a contrite spirit—this was my comfort and delight. The greatest desire of my heart was for the Lord to manifest his will concerning me. I continued to pray in this fervent manner until September 1830, at which time two Elders of the Church of Jesus Christ of Latter-day Saints came into the neighborhood, one of which was my brother Parley. They held several meetings which I attended.

Being convinced of the Divine authenticity of the doctrine they taught, I was baptized September 19, 1830. This was my birth-day, being nineteen years old. I was the only person in the country who received and obeyed the message. Shortly after my baptism the Elders left.

In October 1830, I travelled westward over two hundred miles to see

Joseph Smith, the Prophet. I found him in Fayette, Seneca county, N.Y., residing at the house of Mr. Whitmer. I soon became intimately acquainted with this good man, and also with the witnesses of the Book of Mormon. By my request, on the 4th of Nov., the Prophet Joseph inquired of the Lord for me, and received the revelation published in the Doctrine and Covenants, sec. lvi.

On the 1st day of December, 1830, I was confirmed, and in accordance with the word of the Lord I was ordained an Elder under the hands of the Prophet. My first mission was to Colesville, Broome county, N. Y., where I commenced to open my mouth in public meetings, and teach the things of God, as the Holy Ghost gave me utterance. The same month I returned from Colesville to Fayette, accompanied by Hyrum Smith.

On the 2nd of January 1831, I attended a Conference at the house of Father Whitmer, and soon after Elder Samuel H. Smith and myself commenced laboring for one of the Saints, by the name of Joseph Coe, to assist him in making preparations to remove to Ohio according to the revelation given at the Conference on the 2nd of January, and in a few weeks Elder Samuel H. Smith and myself started on foot for Kirtland, Ohio, a distance of several hundred miles, to which place Joseph, the Prophet, had just previously moved.

During the spring of 1831, I travelled on a short mission of about one month with Lyman Wight, going about one hundred miles west of Kirtland, preaching the Gospel wherever we were led by the Spirit of Truth. After which I united in the ministry with my brother Parley, and preached some in Rome and also in Thompson,

where the Saints from Colesville were temporally located. In the latter place I tarried some five or six weeks, and labored with my hands.

In June a revelation was given commanding many Elders to travel two by two from Ohio to the western boundaries of Missouri, among whom my brother Parley and myself were called by name, and commanded to travel together. On our way we held about fifty meetings, and baptized five in Peru, Delaware county, Ohio, and six in Vermillion county, Illinois.

About the last of August I arrived in Jackson county, Missouri; the next day I was taken with the chills and fever, which confined me to my bed a few weeks.

About the 1st of October, though still weak and feeble, I started on foot for Ohio, in company with Asa Dodds, preaching by the way, as commanded of the Lord through the Prophet.

Brother Dodds stopped in Indiana, but I continued my journey, although suffering much from the ague. Towards the close of the year I arrived in Hiram, Portage county, Ohio, where the Prophet then resided.

About the 1st of January 1832, I went to Kirtland, attended many meetings, visited disorderly members with Elder Cahoon, called Church meetings, and excommunicated several. I then returned to Hiram, united in the ministry with Elder Lyman E. Johnson, and started for Lorain county, Ohio, where we preached in the regions around until the general Conference held at Amherst, Lorain county, on the 25th of January. At this Conference the Prophet Joseph was acknowledged President of the High Priesthood, and hands laid on him by Elder Sidney Rigdon, who sealed upon his head the blessings which he had formerly received. I was appointed to preside over the Elders, and was set apart and ordained by Sidney Rigdon. At this Conference, by the request of the Priesthood, the Prophet inquired of the Lord, and a revelation was given and written in the presence of the whole assembly, appointing many of the Elders to missions, among whom Elder Lyman E. Johnson and myself were named and appointed on a mission to

the Eastern States. (See Doc. and Cov., sec. lxxxviii.)

The next day after Conference we left Amherst, and in a few days found ourselves in Hiram.

February 2, 1832.—On this day, by the counsel of the Prophet, I was ordained a High Priest under the hands of Sidney Rigdon.

Feb. 3rd.—Elder L. E. Johnson and myself started on our eastern mission, travelling, as usual, on foot, without purse or scrip, and carrying our change of clothing in our hands. We travelled in an easterly direction through Ohio, Pennsylvania, New Jersey, New York city, to Hurlgate, on Long Island; preached thirty times in towns and villages on the way, where they previously had never heard the Gospel. In the town of Blakesley, Luzerne county, Pennsylvania, we baptized four, and ordained one of them, namely, Asbury Secor, a Priest. At Hurlgate, near the last of March, I baptized and confirmed my oldest brother, Anson Pratt. From this place we travelled north, visited Canaan, Columbia county, New York; saw my parents. We then travelled north-east through the southern part of Vermont into New Hampshire, proceeded up the eastern shore of the Connecticut river to Bath, preaching wherever we were led by the Spirit; while journeying from Long Island to Bath held five meetings.

We tarried twenty-six days in the regions round about Bath, held twenty-one meetings and baptized fifteen, among whom were Orson Johnson, Hazen Aldrich, Amasa Lyman, John Duncan and Daniel S. Miles.

May 14.—We travelled north, and came to the town of Charleston, in Vermont; tarried ten days; preached seven times in this region, baptized fourteen, among whom were Winslow Farr, William Snow and Zerubbabel Snow. In these parts the Lord wrought by our hands many miracles of healing.

May 25.—We went about thirty miles north-west to the town of Troy; tarried nineteen days; held sixteen meetings in these regions; baptized eighteen in the town of Jay, and then started back to Charleston.

June 15.—Arrived among our bre-

thren in Charleston; tarried eleven days; held six meetings; baptized eleven, one of whom was John Badger; then went south a few miles and held eleven meetings; here the Lord healed a lame woman whom we baptized.

July 4.—Again visted Bath; tarried three days; preached twice; baptized four; ordained Hazen Aldrich an Elder.

July 9.—Started again for Charleston; tarried six days, attended three meetings, baptized one; ordained John Badger an Elder, William Snow a Priest, and Winslow Farr a Teacher, and then travelled to the town of Jay, and held two meetings. We next returned to Bath, held two meetings, and ordained John Duncan a Teacher.

July 30.—We departed from Bath and went to the town of Benson, about five days' journey. We tarried in this region about twenty-five days, held fourteen meetings in various towns and villages, baptized two, and attended a Conference.

August 28.—We started a journey of over one hundred miles to the south part of Connecticut, where we arrived on the 1st of September; commenced preaching in the towns round about; tarried twenty-three days; held eleven meetings in the town of Madison, and six in the town of Killingsworth; baptized ten, and ordained one of them, namely, Willard Woodstock, an Elder."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 28, 1865.

LAST DAYS OF OLIVER COWDERY.

(From the *Deseret News*, April 13, 1859.)

We publish the following testimony, thinking it may prove interesting and useful to the Elders and Saints in this Mission :—

At a special Conference at Council Bluffs, Iowa, held on the 21st day of October, in the year 1848, brother Oliver Cowdery, one of the three important witnesses to the truth of the Book of Mormon, and who had been absent from the Church, through disaffection, for a number of years, and had been engaged in the practice of law, was present and made the remarks here annexed. Brother Orson Hyde presided at the said Conference. Brother Reuben Miller, now Bishop of Mill Creek Ward, was also present at the time and noted what he said, and has furnished us what he believes to be a verbatim report of his remarks, which we take pleasure in laying before our readers :—

"FRIENDS AND BRETHREN,—My name is Cowdery, Oliver Cowdery. In the early history of this Church I stood identified with her, and one in her councils. True it is that the gifts and callings of God are without repentance ;

not because I was better than the rest of mankind was I called ; but, to fulfil the purposes of God, he called me to a high and holy calling.

I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by that book, 'holy interpreters.' I beheld with my eyes, and handled with my hands, the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands the 'holy interpreters.' That book is true. Sidney Rigdon did not write it ; Mr. Spaulding did not write it ; I wrote it myself as it fell from the lips of the Prophet. It contains the Everlasting Gospel, and came forth to the children of men in fulfilment of the revelations of John, where he says he saw an angel come with the Everlasting Gospel to preach to every nation, kindred, tongue and people. It contains principles of salvation ; and if you, my hearers, will walk by its light and obey its precepts, you will be saved with an everlasting salvation in the kingdom of God on high. Brother Hyde has just said that it is very important that we keep and walk in the true channel, in order to avoid the sand-bars. This is true. The channel is here. The holy Priesthood is here.

I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored, the lesser or Aaronic Priesthood, and said to us, at the same time, that it should remain upon the earth while the earth stands.

I was also present with Joseph when the higher or Melchisedek Priesthood was conferred by the holy angel from on high. This Priesthood we then conferred on each other, by the will and commandment of God. This Priesthood, as was then declared, is also to remain upon the earth until the last remnant of time. This holy Priesthood, or authority, we then conferred upon many, and is just as good and valid as though God had done it in person.

I laid my hands upon that man—yes, I laid my right hand upon his head—[pointing to brother Hyde] and I conferred upon him this Priesthood, and he holds that Priesthood now. He was also called through me, by the prayer of faith, an Apostle of the Lord Jesus Christ."

In the early part of November following, as brother Miller relates, brother Hyde called a High Council in the Tabernacle, to consider the case of brother Cowdery ; having been cut off by the voice of a High Council, it was thought that, if he was restored, he should be restored by the voice of a similar body. Before this body brother Cowdery said :—

"Brethren, for a number of years I have been separated from you. I now desire to come back. I wish to come humbly and to be one in your midst. I seek no station. I only wish to be identified with you. I am out of the Church. I am not a member of the Church, but I wish to become a member of it. I wish to come in at the door. I know the door. I have not come here to seek precedence. I come humbly and throw myself upon the decisions of this body, knowing, as I do, that its decisions are right, and should be obeyed."

Brother George W. Harris, President of the Council, moved that brother Cowdery be received.

Considerable discussion took place in relation to a certain letter which, it was alleged, brother Cowdery had written to David Whitmer. Brother Cowdery again rose and said :—

"If there be any person that has aught against me, let him declare it. My coming back and humbly asking to become a member through the door, covers the whole ground. —I acknowledge this authority."

Brother Hyde moved that brother Oliver Cowdery be received into the Church by baptism, and that all old things be dropped and forgotten.

Seconded and carried unanimously.

We are informed by Elder Phineas H. Young, who was present at his death, that Oliver Cowdery died in Richmond, Missouri, at 4 o'clock a.m., March 3, 1849. Elder Young says, "His last moments were spent in bearing testimony of the truth of the Gospel revealed through Joseph Smith, and the power of the holy Priesthood which he had received through his administrations."

RELEASES, CHANGES AND APPOINTMENTS.

—O—

RELEASES.

Elder William H. Waylett is released from the Presidency of the Welsh District, to return home.

Elder Evan A. Richards is released from the Presidency of the Swansea Conference, to return home.

Elder George Stokes is released from the Presidency of the Cardiff Conference, to emigrate.

CHANGES AND APPOINTMENTS.

Elder W. Williams is removed from laboring in North Wales, to the Presidency of the Welsh District.

Elder P. Dell is removed from laboring in the Pembrokeshire Conference, to the Presidency of the Swansea Conference.

The Merthyr and Cardiff Conferences will hereafter be united under the Presidency of W. S. Phillips, and be known as the Glamorgan Conference.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.,

{ *Presidents of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

ABSTRACT OF CORRESPONDENCE.

—O—

AMERICA—Elder C. W. West writes from Ogden city on the 19th Nov. 1864, from which letter we make the following abstract for the gratification of our readers:—"My mind having taken flight from our secluded Mountain Home to what is called the "old world," centres first at 42, Islington, and then stretching over the different nations and peoples there existing, contemplates on the misery, oppression and degradation, and upon the wickedness extant in those far-off regions, among the people of which you are, in the dispensation of the Lord, called to labor, my heart was led out to pray for you and for all the faithful laborers who are co-workers with you, that you may be endowed with heaven's rich blessings—that your labors may be eminent in gathering out the honest yet left among those wicked nations, that God's Work may be speedily accomplished; for, certainly, that universal storm of desolation and gloom which has been predicted, is about bursting upon them. Already is it

portentous. War! dreadful and continued war! War and its concomitants, famine and pestilence, will purge and purify the earth of the ungodly. Already our boasted land of liberty, the asylum for the oppressed in the new world, is deluged with blood, and will continue to be so until it has atoned for rejecting the Gospel and refusing to avenge the wrongs of our people, and for passively sanctioning the murder of God's servants. No doubt your mind at times feels like taking a glance at our quiet home in the tops of the mountains, recalling, as pleasing reminiscences, the agreeable associations that you have had and yet expect to have here. Yes, here; for here are your home and your loved ones, and here is heaven's chief servant planning and working out Israel's redemption, through whom salvation and exaltation will be awarded to those who will listen to his precepts and follow in his footsteps. We have had a very dry season, though the Saints in Weber county have not suffered a great deal by it, being blessed with a superabundance of pure water from our two fine mountain streams running through our land, reinvigorating and causing life to spring forth from the earth, sufficient to satisfy the wants of our people, our stock, and some food to spare for the war-fleeing and gold-hunting travellers that come in and pass through our Territory, and for those who have already got to their home where the glittering gold is dug from the earth's bowels. The pasturing for our cows has not been quite so good as it would have been had there been more rain, but we have no cause to complain, the people are satisfied; and this season, through the happy forethought of our worthy President, and in listening to his wisdom, we have realized for our toil in cultivating the earth, causing it through the blessings of the Almighty to yield of its fulness, a handsome remuneration from those who are not of us, and from those who have hitherto pocketed our earnings. May the time never again come when our people will be ravished of their hard earnings by those who are not of us, and who have in times past sucked our heart's blood. Let the Saints be wise and follow the dictation of those who are called to counsel them, that Zion may become great and dispense life temporally and spiritually to those who stand in need. There has been a very heavy immigration of Gentiles this season, a great portion of whom are people who are fleeing from trouble and war, and some remain among us for a season. All is peace and quietness at present. We feel that all things will work for the good of Israel. Israel is bound, in time, to become the chief among the nations."

NEWS FROM CONFERENCES.

PRESTON CONFERENCE.—From minutes forwarded to us by Elder John Harrison, we learn that a Conference was held in Preston on the 4th ult., at which were present—Elders Daniel H. Wells, of the First Presidency of the Church of Jesus Christ of Latter-day Saints, Thomas Taylor, President of the Manchester District, Septimus Sears, President of the Liverpool Conference, and Elder Elnathan Eldredge, jun., President of the Preston Conference, besides Branch Presidents. The reports given in were of a highly satisfactory character as to the progress of the Work of God. The instructions given were timely and well appreciated by the Saints and Elders present.

HEREFORDSHIRE CONFERENCE.—Elder C. A. Benson, writing on the 5th inst. from Newport, informs us that a Conference was held at Abersychan on New Year's day, at which were present—Elder J. G. Holman, President of the Cheltenham District, C. A. Benson, President of the Herefordshire Conference, M. P. Romney, President of the Cheltenham Conference, Franklin Merrill, President of the Worcestershire Conference, W. H. Waylett, President of the Welsh District, E. A. Richards, President of Swansea Conference, and J. L. Dolten and O. Knight, travelling in the District. Three meetings were held during the day which were well filled, the evening one being more numerous attended than any during the past year. Many strangers were there and listened with attention to the different subjects treated upon by the brethren, and the Spirit of the Lord was enjoyed by both speakers and hearers. Confidence is felt that good will result from the remarks made. On the evening of the day after, the 2nd inst., a tea-party was held, and after serving up the tea, songs, recitations, etc., were introduced, and those present rejoiced much together.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City, }
Dec. 5, 1864. }

Presidents Daniel H. Wells, and
Brigham Young, jun.

Dear Brethren,—Your welcome favors (brother Daniel's of October 22nd, and Brigham, jun's., of October 27th,) have been received and perused with much interest, and the business items have been duly noted. Your communications manifest a spirit of improvement which I am pleased to witness, and I hope that you will continue to cultivate this spirit in all your writings and teachings, and in the management of your business.

Your continued visits to the Conferences, and meeting with the Elders and Saints at their various fields and places of residence, is time well spent. By such visits the Mission will be more likely to be kept in a healthy condition, and the details of affairs throughout the Conferences to be more thoroughly known by you. I have been very sorry to hear what you have written to me respecting David Gibson and his operations. Whenever his mysterious disappearance shall be accounted for, I am of the opinion you will find that he has been prompted to take such a course by the loss of the Spirit and the shame arising from

transgression. It is to be regretted that at this late day, after the Latter-day Saints have had so much instruction upon the plan of salvation, men should fail to perceive that there is nothing that the Adversary can offer as a temptation to seduce them from the path of righteousness and truth which they cannot obtain by treading in that path undeviatingly. There is no good thing which is not comprehended in the Gospel of Jesus; every gift and blessing that can enhance the happiness of man, or add in the least to his enjoyment and to the development of his Godlike nature, is promised unto man through his obedience to the Truth, and he can receive all these things as fast as he prepares himself for them. Strange to say, however, not only are the people in the world blind to this great fact, but men and women who call themselves Latter-day Saints, and who have been taught the principles of salvation, fail to recognize it, and desert the substantial pleasures which they could enjoy eternally, and go in pursuit of their shadows.

We have had a steady rain, mingled with snow, now for two days. It is still raining. There is no frost in the ground, and as the rain falls gently, it is giving the earth such a thorough

soaking, that the benefits to the country will be immense. Everything is moving on peaceably in the city and Territory. The holding of the Convention for the regulation of the prices of grain has been attended with excellent effects. Flour and grain have sold at remunerative prices, and the farmers have been able, by the sale of their produce, to furnish their families with many comforts which would have been beyond their reach had there not been an united effort to keep up the prices. This has not been the only advantage. Speculators and others in the adjacent Territories have exerted themselves to obtain flour and grain from other quarters, instead of depending wholly upon us, which they would have done had they thought that they could have obtained provisions at the old prices.

The volunteers on the Bench are becoming more insignificant every day. They are becoming tired of their publishing business, and are anxious to sell out the *Vedette* office. They do not attract the least notice from the citizens, and we all go about our business as though the redoubtable General and his command were not in existence.

A specimen of the silver ore which Connor has been digging in the West Mountains, and about which there has been so much noise made, was lately shown me. It is nothing but lead, and rather poor quality at that; it

contains a much smaller per centage of silver than our Los Vegas lead did.

The line of the proposed canal, between Big Canyon Creek and the city, is now being surveyed by brother Jesse W. Fox. By levelling from the point selected as the most suitable for the canal to cross that creek, we find that the water can be brought to a point in the city nearly as high as the top of Eagle Gate near my bee-hive house, which will be sufficiently elevated to answer every desired purpose in navigation or irrigation. The digging will soon be commenced, and it is the intention to push the work through as fast as practicable this winter.

The hard times which the working classes in Lancashire, Warwickshire and other places are suffering, may cause some of the more honest and reflecting portion of the people, who have heard the testimony of the servants of the Lord, to pay some attention to the Truth, and to bow in submission to its requirements. We can tell the nations of Babylon that they have only begun to experience, in a small degree, the calamities and judgments which will most assuredly fall upon them unless they repent of their sins and turn unto the Lord.

* * * *

Praying the Lord to bless you abundantly in your labors, I remain your brother in the Gospel,

BRIGHAM YOUNG.

SUMMARY OF NEWS.

—○—

ENGLAND.—From the *Liverpool Mercury* of the 16th inst., we learn that the storm of which we were warned by Admiral Fitzroy on Thursday last suddenly burst over this part of the coast shortly after midnight on Saturday, and continued to rage during the whole of yesterday. In consequence of the suddenness and extreme violence of the storm, the list of casualties will probably be a very long one. Already some heartrending reports have come to hand. The steam-tug *Blazer*, while steaming up the channel at an early hour yesterday morning was hailed from the north-west lightship, and her captain informed that the new blockade runner *Lelia*, which sailed from the Mersey on Saturday for Nassau, with a crew of about 50 men, had foundered during the night, and that about a dozen of her crew were on board the lightship. The *Blazer* was unable, owing to the heavy sea, to approach the lightship, so she came to the

Mersey, and about noon yesterday started to return to the channel with one of the Liverpool lifeboats in tow, for the purpose of communicating with the lightship and bringing off the men saved from the *Lelia*. When somewhere off Hoylake, a heavy sea struck and capsized the lifeboat, and seven of the eleven men who composed her crew were drowned. Subsequent accounts inform us that about 50 of the crew and passengers of the *Lelia* perished.

AMERICA.—A special dispatch from Cairo states that General Danas' raid on the Mobile and Ohio railroad was successful. Twenty-five bridges were burnt, and 4000 carbines, a large amount of ammunition, and 300 army wagons captured. Many officers and men were taken prisoners, and 32 railway cars destroyed. New Orleans advices report that strong bodies of Confederates were demonstrating against Baton Rouge. A large force was also concentrated near Clinton. Rumors prevail in Canada that British troops are about to embark for that country to meet a possible war with England which is to result from the recognition of the South by England and France on the 4th of March. The same reports are current in Washington. The resistance of the militia draft at Montmorency, in Lower Canada, has been quelled. The Federal Senate at Washington has passed a resolution inquiring as to the expediency of selling the cotton captured at Savannah, and dividing the proceeds amongst Sherman's troops. Mr. Fessenden is nominated senator from Maine, and the Treasury portfolio is virtually vacant. Seventy-four million dollar gold bonds were sold during December. The journals call for an official statement of the losses and disasters before Wilmington. The *Post* believes that more Seventy-Three Bonds will be issued. General Canby reports that the Treasury regulations for trade in the Confederacy result in serious evils to the national cause. Washington despatches say that Kilpatrick has seized Hardeeville. Confederate reinforcements are en route from Branchville. Hood took 1500 Federal prisoners with him across the Tennessee. There was no fighting between the opposing forces from the 18th to the 28th December. The *Richmond Examiner* fears that Hood's army is suffering from the want of stores. General Stoneman abandoned his artillery on returning to Kentucky. General Gillem is in East Tennessee. The latest news from Hood is a telegram stating that he had recrossed the Tennessee river without material loss since the battle at Nashville. It is reported that Florence will henceforth be the base of the Federal army instead of Nashville. General Price died of apoplexy. New Federal batteries have been erected at Coosawhatchi, to command the Charleston road. The *World* reports that General Lee will confront Sherman, and that Beauregard will defend Richmond. The *Richmond Examiner* says that the *Sentinel's* counsels as to emancipation and dependence upon foreign Governments are due to a panic, which there is nothing to justify. Later articles in the *Sentinel* take a more cheerful view. Mr. Blair was refused admittance to Richmond on account of his mission not being official. The *Dispatch* says that the Federals will never be able to stop blockade running at Wilmington. The Judiciary Committee of Congress will reject the electoral vote of Tennessee and Louisiana. A provision is before the house to create another lieutenant-general. Grant's friends are indignant. The *Times* says that New England substitutes are worthless. The President has revoked the order restricting trade with Kentucky. The *Morning Herald's* New York correspondent makes the following statement:—"We are officially informed that Secretary Stanton has just made a visit to General Grant's headquarters to discuss the impending military operations. I hear from a trustworthy source that this conference hinged upon a well-authenticated report that Sherman has actually become insane. When this startling rumor was circulated in the street one day last week the price of gold depreciated 10 per cent. Sherman, it will be remembered, was suddenly removed from command in the west two years ago, and insanity was given through the press as the cause of the change. This successful general is of a nervous temperament and dyspeptic habit, very excitable, and it is now reported that the fatigue and labor of the Georgia campaign have overturned his reason."

V A R I E T I E S .



A barrister, not over young or handsome, examining a young lady witness in court, and determining to preplex her, said, "Miss, upon my word, you are very pretty!" The young lady, promptly, replied, "I would return the compliment, sir, if I were not on oath."

A NOBLE COMPLIMENT.—"You have lost your right arm," said George III. to Lord Nelson at his first interview after the affair at Teneriffe. "But not my right hand," replied his lordship, "as I have the honor of presenting Captain Nesbit to your Majesty."

SILENCING A BISHOP.—Jarvis, the painter, was painting Bishop——, and the venerable prelate began to remonstrate with him upon the dissipated course into which he had fallen. Jarvis, dropping his pencil from the forehead of his portrait to the lower part of his face, said, with a slight motion to the reverend sitter, "Will you be good enough to shut your mouth, bishop?" By painting that feature he "changed the subject."

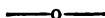
D I E D :

In Beaver, Beaver county, of cholera morbus, on the 5th Nov. 1864, Charlotte Maria, daughter of William and Charlotte Thompson, aged 1 year and 3 days.

In Springtown, October 26th, 1864, of old age, Alice Brough, aged 78 years and 7 months.

In Mona, Juab county, November 2nd, 1864, Mary Ellen, daughter of John and Elizabeth Partington, of inflammation of the lungs, aged 2 years, 2 months and 3 days.

P O E T R Y .



CONFESSION AND PRAYER.

Father, thy power, thy might we own,
In all the glistening worlds above
'Tis seen, and not in these alone,
Thy power, thy majesty, thy love;

But here on earth, where now we dwell,
Is whispered loud by every flower
That grows beside the hill or dell,
How wondrous is thy lofty power!

Nor in the flowers alone, or seas
That roll 'mid thunder's awful swell,
Lashed by the winds with perfect ease—
But man, he speaks Thy power as well.

Noblest of creatures, he looks up
To thee! cries Father! wonders why
His life's so oft a bitter cup,
And hopes for sweeter by-and-by.

Father, make thy mercies known,
Teach man, thy creature, how to love
As angels do around thy throne,
In spheres of endless bliss above.

Thy children here thy goodness own,
And every blessing we confess;
The past was given us, but down
Is now, yet still not valued less.

No, no, the silent night can tell
My sighs as I have thought of Thee,
And pleasures which I've had as well,
That owe their birth to Deity.

For these I thank thee Father, God,
Accept the thanks my heart would give;
In mildness use thy chastening rod,
And bid me ever hope and live.

FINCHLEY.

JOHN BATT.

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

"Behold, the Lord's hand is not shortened, that it cannot save : neither his ear heavy, that it cannot hear : But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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Price One Penny.

SYNOPSIS OF THE HISTORY OF JOSEPH SMITH, JUN.

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(From the *Deseret News*, August 6, 1862.)

The following succinct history of the Prophet Joseph Smith, jun., and of the Church of Jesus Christ of Latter-day Saints, was written in March 1855, for publication in the *People's Journal*, in compliance with a request made by the publishers, Tonsly and Cowin, to President Brigham Young ; but inasmuch as it did not appear in that paper, it was, by consent of the author, published in the *Deseret News* Sept. 5, 1855. Of late there has been much inquiry by strangers and sojourners in relation to the history of the Latter-day Saints from the rise of the Church till and subsequent to their location in these Mountain Valleys ; and upon suggestion, we have, for the benefit of those thus interested in the matter, thought proper to republish it, correcting a few errors that were inadvertently made in the first instance in setting from the original manuscript.—
[Ed. News.]

Joseph Smith, jun., was born in

Sharon,[†] Windsor county, Vermont, 23rd December, 1805. Moved with his father to Ontario county, New York, and in the year 1819, resided in Manchester. He was by occupation a farmer, and his advantages of education were limited.

At the age of fifteen he began to reflect seriously on the necessity of being prepared for a future state of existence. He went among the different denominations that existed in that State, and his mind became perplexed with the clashing and contention which existed among those who professed the name of Christ.

Disgusted with the confusion which his researches disclosed, and encouraged by the promise of Saint James, "If any of you lack wisdom, let him ask of God, who giveth unto all men liberally and upbraideth not, and it shall be given him," he retired to a grove, and in earnest prayer besought the Lord to reveal the way of salvation ; and while thus engaged, he beheld two glorious Beings wrapped in a brilliant and glorious light, who informed him that all the religious sects of the present age had departed from the ancient Gospel of Jesus Christ and

his Apostles, with its gifts and Priesthood, which should be made known to him in due season. Many glorious things were shown him in this vision.

On the 21st September, 1823, while engaged in prayer and striving to exercise faith, the room was filled with light surpassing that of noonday, in the midst of which was a person whose countenance was as lightning, and yet so full of innocence and goodness, and of such a glorious appearance, as to banish all apprehension. He was an angel commissioned of God to inform him that the covenants with ancient Israel touching their posterity should soon be fulfilled, and that the great Work to prepare for the second coming of Christ should now commence; the fulness of the Gospel be made known to all nations; that the native inhabitants of America were a remnant of Israel, who had anciently enjoyed the ministry of inspired men; that records containing their history had been preserved to the period of their national degeneracy, and that these records had been concealed in the earth, and the Lord promised they should soon be revealed.

On the following day the angel returned and showed him the spot where the sacred record was deposited. A small rock, projecting a little above the earth's surface, covered a stone box; he opened it and beheld the plates.

The angel said, You cannot at this time obtain them, and when they are obtained, it must be by prayer and faithfulness in obeying the Lord; they are not deposited here for the sake of accumulating gain or wealth, or for the glory of this world; they are of no worth to the children of men only for the knowledge they contain, which is the fulness of the Gospel of Jesus Christ, as it was given to the ancient people of this land. The stature of this personage was a little above the common size of men in this age; his garments were perfectly white, and they appeared to be without seams.

Much instruction was given by the angel to Mr. Smith during a period of four years, and on the 22nd September, 1827, the angel of the Lord delivered the records into his hands; they were engraved on plates which

had the appearance of gold, each plate was not far from 7 inches by 8 in width and length, not quite as thick as common tin, beautifully engraved on both sides in reformed Egyptian characters, bound together in a volume as the leaves of a book, fastened at the edge with three rings running through the book. With the records was found a curious instrument, called by the ancients the Urim and Thummim. By the gift and power of God, through its means, he translated the record, which is the Book of Mormon. The first edition, of 5000 copies, was published by Joseph Smith, at Palmyra, New York.

The Church of Jesus Christ of Latter-day Saints was organized at the house of Peter Whitmer, sen., Fayette, Seneca county, New York, on the 6th April, 1830, and was then composed of six members, who were baptized by immersion under the hands of Joseph Smith and Oliver Cowdery, who received the Apostleship by commandment from God, and the administration of heavenly messengers, and were the first Elders of the Church.

The Book of Mormon being printed, the Church began to attract the attention of newspaper editors, who immediately opened their artillery against Joseph Smith and the handful who had received his testimony. The tocsin of persecution was immediately sounded, and continued to increase, with scarcely any cessation, during his whole life.

Through the labors of Joseph Smith, Hyrum Smith, Oliver Cowdery, and other Elders who had been ordained, Branches were established in New York, Pennsylvania, Ohio, the British Provinces and New England States.

A large Branch of the Church was established in Kirtland, Geauga co., Ohio; and the spirit of persecution, pursuing all the Branches to a very great extent, the Saints commenced gathering to Kirtland; and soon after Joseph Smith, with several of the Elders, visited Jackson county, Missouri, and commenced settlements of the Saints; Upper Missouri being at that time but thinly inhabited.

In June 1831, a Conference was held at Kirtland; a number of the Elders were ordained High Priests by Joseph.

Smith, he being President of the High Priesthood and of the whole Church, being called of the Lord like unto Moses, a Seer, Revelator, Translator and Prophet; and it was his privilege to have two Counsellors, to act as assistant Presidents, which form the First Presidency of the Church.

In June 1832, W. W. Phelps & Co. commenced printing a monthly periodical in Independence, Missouri, devoted expressly to the spreading of the principles of the Gospel and publishing the revelations of God to the Church.

A mercantile house was established by the firm of A. S. Gilbert & Co., and several hundreds of farms were opened, and mills and many extensive improvements commenced.

The Elders continued to preach with unabated zeal, notwithstanding they were constantly subjected to abuse.

On March 25, 1832, Joseph Smith and Elder Sidney Rigdon were dragged from their beds at midnight, in the town of Hiram, Portage county, Ohio, daubed with tar and feathers and severely injured. Aqua fortis was poured into President Smith's mouth, and he was held by the throat until left for dead. One of his children was sick with the measles, and being in bed with him at the time of the outrage, was thereby exposed to the night air, and died almost immediately; she may, therefore, be called the martyr of this dispensation.

In June 1833, a commencement was made for the building of a Temple in Kirtland.

On the 22nd July, 1833, the printing office of W. W. Phelps, at Independence, Missouri, was surrounded by a mob of about five hundred men; the press was destroyed, the type piled, and the house, a two story brick building, pulled down. Loss of property, \$6,700. This mob violence continued from day to day.

Edward Partridge, the presiding Bishop of the Church, was publicly stripped, and tarred and feathered on the public square, in the presence of several hundred spectators.

Mr. Charles Allen, a member of the Church, received the same compliment; the tar was mixed with some corrosive substance.

The store of Gilbert and Whitney was broken open, their goods promiscuously scattered in the streets—lives threatened, individuals whipped, and a great number of houses unroofed by parties visiting the different settlements; upwards of 200 houses were destroyed by fire, and 1,500 persons driven from their homes and scattered into the adjoining counties, principally into Clay, without any means of subsistence, a great number having perished from wounds, bruises and exposure.

As the Saints were scattered along the banks of the Missouri river, a plot was laid by a party of the mob to murder all who should be left on the Jackson side.

On the morning of the 13th of October, very early, they beheld the wonderful meteoric phenomenon of the stars falling from heaven, which caused the hearts of the Saints to rejoice, and the mob to abandon their purpose; some of the mob were so affected by the sight that they wept, believing the day of judgment at hand. I am sorry to say that clergymen of various denominations sanctified these deeds of cruelty by their presence and participation.

In the fall of 1833, a printing press was established in Kirtland, Ohio, where Oliver Cowdery commenced the republication of the *Evening and Morning Star*.

In 1834, Joseph Smith, accompanied by 205 men, visited Clay county, Missouri, and attempted to bring about a reconciliation with the people of Jackson. His Excellency Daniel Dunklin, then Governor of Missouri, notified the Legislature in his annual message, that the means of enforcing the laws, both civil and military, were so insufficient that the Mormons could not be protected in the State. He had previously written to Col. J. Thornton, under date of the 6th June, 1834, as follows:—"I am fully persuaded that the *eccentricity of the religious opinions and practices of the Mormons, is at the bottom of the outrages committed against them.*"

By industry, economy and prudence, the Saints in Clay and adjoining counties had begun to acquire wealth and to enjoy prosperity, and were

enabled to purchase considerable tracts of land; this aided the Jackson county mob to raise an excitement in Clay county. Public meetings were held, and the Saints notified by their official resolutions, that they must cease to make improvements in Clay county, or to purchase other lands; and required them to leave the county of Clay. A location was accordingly made in a new, uninhabited, naked prairie county, destitute of timber, by the unanimous consent of the mob, who said it was fit for nothing else but the Mormons. The Saints of Clay county purchased the lands of the Government, and moved immediately into Caldwell.

In 1834, Joseph Smith, sen., was set apart as Patriarch over the whole Church to bless the fatherless.

On the 14th February, 1835, Joseph Smith, by a commandment of God, selected and ordained Twelve Apostles, to be special witnesses in all the world of the fulness of the Gospel, and to preside over the Church in all cases when the Presidency were absent; and during the year 1835, they visited all the States east of Ohio, and also the British Provinces, comforting the scattered Branches, preaching the Gospel, and building up new Branches. Many hundreds were baptized during the season. About the same time, he also ordained a Quorum of seventy Elders for the same purpose, many of whom devoted the most of their time to travelling and preaching, going forth "without purse or scrip."

The Temple in Kirtland was so far completed as to be dedicated on the 27th March, 1836, 416 Elders being present in a General Council on the evening of the dedication. The Temple is a stone building 80 feet by 59, the walls 50 feet high, and the tower 140 feet high. There are two main halls 55 feet by 65 in the inner court, four vestries in the front, and five school-rooms in the attic. The building is well finished, and a fine specimen of architecture.

In June 1837, Heber C. Kimball, Orson Hyde, Willard Richards and Joseph Fielding, with three others, started from Kirtland on a mission to the British Islands. They arrived in England on the 20th of July, without

a farthing in their pockets, and on the 23rd commenced preaching in Preston. At Christmas the Church had extended from Preston to Penwortham, Longton, Southport, Eccleston, Wittle and Hunter's Hill, the number of members amounting to about one thousand.

In 1837, the greater portion of the Saints in Kirtland moved to Missouri, and settled in Caldwell, Daviess, Clinton, Carroll and Ray counties. The county of Caldwell had been organized, and the city of Far West established.

In December, the printing office in Kirtland was destroyed by fire, the work of an incendiary.

In the spring of 1838, the emigration to Missouri continued, most of the Saints leaving Kirtland. The foundation of a town was laid on Grand river in Daviess county, called Adam-ondi-ahman. Several hundred thousand acres of land had been entered at the land office, and some two thousand large and flourishing farms opened thereon. A village was also commenced in Carroll county, on the Missouri river, called De Witt.

Caldwell county, in three years, from a naked prairie, had become one of the most flourishing counties in the State. A foundation was laid for a Temple at Far West, 110 feet long by 80 wide, a printing office established, and a monthly paper called the *Elder's Journal* published. In August 1838, at an election held in Galatin, Daviess county, a barrel of whiskey was rolled out, and the crowd invited to drink heartily and prevent the Mormons from voting. A riot ensued, which ended in knocking down three Mormons—eight only being present—and in 23 of the mob being carried off in a degree of helplessness. One of the Mormons was stabbed. Immediately the tocin of mobocracy was again sounded, and several hundred men assembled at Millport, swearing extermination against the Saints. They were soon dispersed by the interference of Gen. Doniphan, but it was only to shift their quarters. They removed to De Witt, in Carroll county, and drove out its inhabitants, robbing them of their property. Many of the Saints perished from want and suffering,

and the remnant escaped into Caldwell.

The mob again renewed their operations in the county of Daviess, filling the country with false reports; but finding their undertaking likely to fail, Lilburn W. Boggs, then the Executive of Missouri, issued an order for the extermination of the Mormons from the State of Missouri, and ordered Major-General Clark, with 13,000 men, to proceed immediately to Far West, and put the cruel decree into execution. This force immediately proceeded to the settlements of the Mormons, who being but few in number comparatively, and finding themselves opposed by the executive order of the State, and consequently by the form of legal proceedings, made no resistance to this military force, although they would have fought the whole of them had they continued in their true colors as a mob. Under pledges of peace and protection, men, women and children were indiscriminately massacred, women ravished, houses plundered, horses stolen, cattle and hogs shot in their pens for sport, corn fields robbed, thousands of acres of grain destroyed by turning horses into the fields, and fences burnt up. Several hundred persons were driven in a defenceless condition into a hollow square of armed fiends, and compelled to sign away their property to the Republic of Missouri, to defray the expenses which had been incurred in committing these crimes. About seventy of the brethren were selected for the purpose of execution; public notice was given that they would be put to death, and the residue permitted to go home, take their families, and leave the State immediately on pain of death.

On the 1st of November 1838, Joseph Smith and his comrades were tried by court martial, without their being present or allowed to make any defence, and sentenced to be shot. The order for their execution was given by Major-General Lucas, as follows:—

"BRIGADIER GENERAL DONIPHAN, — Sir, you will take Joseph Smith and the other prisoners into the public square of Far West, and shoot them at 9 o'clock to-morrow morning.

SAMUEL D. LUCAS,
Major-General Commanding.

Doniphan, possessing a knowledge of law, and having a good share of humanity, replied, "It is cool blooded murder! I will not obey your order; my brigade shall march for Liberty to-morrow morning at 8 o'clock. And if you execute those men, I'll hold you responsible before an earthly tribunal, so help me God."

Thus the lives of the prisoners were saved.—The scene that followed beggars description; language is inadequate to describe it. Imagine fifteen thousand people, embracing all ages, sexes and conditions, driven in mid-winter from everything they possessed, destitute, hungry, naked, homeless and friendless, across trackless prairies; scattered two and three hundred miles from their homes, which they had erected on lands purchased from the Government of the United States; and under the protection of the American flag, driven across the Mississippi river, hundreds—perhaps thousands—perished during the winter, spring and summer, because of this exposure. The men, in consequence of their over exertion and anxiety, failed first, leaving widows and orphan children still to suffer.

Notwithstanding the violent feelings of the people of Missouri against the Mormons, they suffered Joseph Smith, and other Elders who had been in prison for six months (and a part of the time fed upon human flesh) to leave the State as soon as the Mormons had all left.

President Smith immediately went to Washington, and made applications to the President of the United States, and to Congress, for redress, and the most favorable reply was that of Mr. Van Buren, then President of the United States: "Your cause is just, but I can do nothing for you." Senator Clay coldly remarked, "You had better go to Oregon." Senator Calhoun said, "It involves a nice question, the question of States rights; it will not do to agitate it;" and the Senate committee of Congress reported it was none of their business.

The scattered remnant, not disheartened though persecuted, clustered round President Smith, and commenced building the city of Nauvoo, in Hancock county, Illinois, a point

so sickly that two unsuccessful attempts had been made to settle it, only a few families living there, yet their burying-yard contained such a number of graves as might frighten a new settler from the State of New York, even if there had been three thousand inhabitants.

On the 14th Sept. 1840, the Patriarch Joseph Smith, sen., worn out by exposure and toil, died at Nauvoo, and Hyrum Smith, his eldest son, who had previously received ordination and blessing under his father's hands, was acknowledged Patriarch over the whole Church.

The bluffs around were put into cultivation, the swamps drained, and in a few years it became as healthy in Nauvoo as any part of Illinois.

Missouri, however, not content with her wholesale system of robbery and extermination against the Saints, commenced a series of vexatious law-suits against them as soon as they became satisfied that they would not all die on the Mississippi.

In 1841, Joseph Smith was demanded from the Governor of Illinois, and a writ issued by him for his apprehension; a writ of *habeas corpus* was issued, the case was investigated at Monmouth, before Judge Stephen A. Douglas, and the arrest declared illegal.

This proceeding, including the expense of counsel, fees of attendants as witnesses, &c., cost upwards of three thousand dollars; no inconsiderable sum for a person who had just been robbed of his all.

Dissatisfied with the result of legal proceedings, Missouri commenced a system of kidnapping, by which means a number of individuals were carried forcibly, without form of law, into that State, whipped, imprisoned, some of them hung by the neck and otherwise tortured.

The sum of \$200,000 was appropriated by the Legislature of Missouri to defray the expenses of the Mormon massacres, the plundered property not being considered a sufficient remuneration.

In 1842, a new demand was made by the Governor of Missouri. Joseph Smith was again arrested, and an attempt made to kidnap him into that

State. A writ of *habeas corpus* was obtained from the United States District Court for the State of Illinois. Judge Pope heard the case in Springfield, and decided the proceedings illegal, and Missouri had no claim on him, and ordered it entered on the docket that he should be troubled no more in the matter. This proceeding altogether cost \$12,000.

A foundation had been laid for a Temple in the city of Nauvoo. A charter had been obtained for the city, conferring liberal powers upon the City Council. A University and Manufacturing Association incorporated. A Legion also chartered. The University was organized and put in operation in several departments. The Manufacturers Association commenced the erection of large buildings for the manufacture of pottery. Thousands of people flocked in from every part of the United States and the British Isles. Streets were opened, hundreds of fine buildings erected, and a company incorporated for the purpose of building an extensive hotel, with a capital of \$200,000. A considerable amount of stock was sold, and the basement story of the building, with 240 feet of front, was finished. An extensive printing establishment, stereotype foundry, and book-bindery put in operation, two Masonic Lodges established, a large and commodious Masonic Temple was built. Several flourishing villages of the Saints were established in different parts of Hancock and neighboring counties, as well as in Iowa. Joseph Duncan, an aspiring party leader, anxious to become Governor of Illinois, took the stump at Edwardsville, and from that visited different parts of the State, rousing all the vile passions and religious prejudices that could exist against the Saints, promising that if he could be elected Governor of Illinois, he would exterminate the Mormons. This formed an extensive anti-Mormon party, who although unsuccessful in the election which elevated Thomas Ford to the executive chair, continued its operations.

In June 1843, Joseph Smith was arrested at Inlet Grove, Lee county, Illinois, by officers Reynolds and Wilson, by virtue of a writ from Governor

Ford, issued on a demand from the Governor of Missouri, and strenuous attempts were made to kidnap him directly to Missouri, which would have been done had not some high-minded citizens of Dixon and Pawpaw Grove lent their aid and come to his rescue. The news of his arrest reaching Nauvoo, hundreds of Saints mounted their horses and started to his assistance (he being arrested while on a visit 250 miles from home). Another struggle against kidnapping, another series of legal proceedings, another writ of *habeas corpus*, another trial, and another discharge was the result. The

cost of these proceedings was immense, for so zealous were the Saints to protect their leader, in addition to filling the whole country with horsemen between the Illinois and Mississippi rivers, and sending a squadron across the Illinois river to prevent his being kidnapped. About 100 men chartered a steamboat which kept a constant watch of the boats on the Illinois and Mississippi rivers, to prevent his being carried into Missouri by steamboat. \$100,000 would not defray the expenses and damage to Nauvoo by this arrest.

(To be continued.)

HISTORY OF BRIGHAM YOUNG.

(Continued from page 57.)

HISTORY OF ORSON PRATT.

"Sept. 24.—Started on a return journey to Benson; arrived in five days; tarried in Benson a few days; held four meetings.

Oct. 2.—Went on board of a vessel, sailed seventy miles down Lake Champlain; landed at Port Kent on the west shore, and then travelled about thirty miles to Moerstown, New York, where we found one of our brethren, Ira Ames; held three meetings in this region.

Oct. 8.—Re-crossed the lake into Vermont; the next day preached in Franklin village; two days more brought us to the town of Jay, where we held three meetings.

Oct. 15.—Started for Bath; called at Charleston and held two meetings.

Oct. 20.—Arrived in Bath; stopped five days; held six meetings in the neighboring towns; baptized one, and ordained John Duncan a Priest; and William Snow from Charleston being present, we ordained him an Elder.

Oct. 26.—I started in company with Elders L. E. Johnson, Hazen Aldrich and William Snow, and travelled west some three or four hundred miles—a portion of which we rode on a canal

boat, where I preached to the passengers.

Nov. 8.—Arrived in Spafford, Onondaga county, New York, at which place there was a Branch of the Church; here we tarried six days; held five meetings, one of which was a Conference, eleven Elders present; baptized eight, among whom were Allen Holcomb, whom we ordained an Elder, Libbeus T. Coon and Mahew Hilman. Elder L. E. Johnson here united in the ministry with Hazen Aldrich, and started for Ohio. I united in the ministry with Elder William Snow, and started eastward, preached in the villages of Vesper, Tully and Fabius; in the latter place tarried six days, baptized two, namely, Samuel and Jemima Newcomb.

Nov. 23.—Travelled eleven miles; preached twice in Casinovia, then travelled six days to the town of Day, Saratoga county, where we tarried seventeen days, held fifteen meetings.

Dec. 20.—We started for Bolton, on the west shore of Lake George; here was a Branch of the Church; we tarried ten days, held ten meetings, baptized ten persons.

Dec. 31.—Ordained Silas T. Gardner an Elder, and then started for Benson, in Vermont; held one meeting in Benson, and then pursued our

journey to Bath, about 100 miles distant.

Jan. 8, 1833.—Arrived in Bath; I tarried nine days, William Snow having gone to Charleston; held five meetings, then visited the Church at Charleston, held one meeting, returned to Bath and held two meetings.

Jan. 28.—Started for Ohio.

Feb. 2.—Arrived in Bolton; tarried four days, held three meetings, baptized two, ordained John Tanner a Priest, and then pursued my journey several hundred miles west. Within about 150 miles of Kirtland, I fell in company with D. W. Patten and Reynolds Cahoon, tarried and held four meetings with them, and then proceeded on my journey to Kirtland, where I arrived Feb. 17, 1833, having been absent on this eastern mission one year and fourteen days, during which we travelled on foot near 4000 miles, attended 207 meetings, mostly in places where they had not heard the word, baptized 104 persons, and organized several new Branches of the Church.

Feb. 18.—Washed my hands and feet as a testimony unto the Lord that I had warned this wicked generation, and that my garments were clean from their blood, and on the same day I was admitted into the School of the Prophets. During my attendance at this school, I boarded with the Prophet Joseph, from whom I received much good instruction. On the Sabbath days I continued preaching in various places.

Elder Lyman E. Johnson and myself, having received a commandment through the Prophet to visit the Churches and preach in the Eastern States, left Kirtland on the 26th of March to fill our mission. We arrived in Bath, New Hampshire, on the 7th June, having attended forty-four meetings by the way, and baptized thirteen.

June 8.—Met in Conference in Bath; present—High Priests 4, Elders 8, Priests 2. At this Conference, Elders Willard Woodstock, Harlow Redfield, William Snow and Hazen Aldrich, were ordained High Priests; Henry Harriman was ordained an Elder, and Daniel Carter, a member, was ordained a Priest, the ordinations being administered under my hands.

During the next six days we held meetings in the towns round about.

June 14.—Elder Lyman E. Johnson went to Charleston, and continued laboring in St. Johnsbury and the adjoining towns.

June 18.—I baptized six, namely, Gardner Snow, Willard Snow, Lucina Snow, Jacob Gates, Mary Gates and Emily Harvey, the last person named having been healed three days before by the power of God. After this I held thirty-five meetings in different counties in Northern Vermont, and baptized eight; returned to St. Johnsbury.

July 6.—Preached in St. Johnsbury and baptized Sally Snow. The 28th, preached and baptized Susan Briant. After this held sixteen meetings in the towns around, and baptized seventeen, the most of whom lived in Danville. Many were healed, through the ordinances, by the power of God.

July 19.—Started for Charleston.

July 24.—Attended Conference at Charleston. Elder Orson Johnson and John Badger were ordained High Priests. Winslow Farr, Isaac Aldrich and Roswell Evans, were ordained Elders; Gardner Snow, Willard Snow and Joseph Swasey, were ordained Priests; and Horace Evans was ordained a Teacher, the ordinations being under the hands of Lyman E. Johnson. After attending five meetings, I left for Danville.

Aug. 31.—Ordained Jacob Rust an Elder; tarried three days longer; held three meetings and baptized three, and then went to Bath; held five meetings in the adjoining towns, and baptized three.

Sept. 8.—Held two meetings in Bath. Brother Horace Cowan ordained an Elder under the hands of Lyman E. Johnson.

Sept. 9.—I left Bath for Kirtland; held some meetings by the way; arrived in Kirtland Sept. 28th, having been absent six months, during which I travelled about 2000 miles, attended 125 meetings, and baptized upwards of 50 persons.

I remained in Kirtland about two months, labored on the House of the Lord and printing office thirty days; the most of the time boarded with the Prophet.

Nov. 27.—Elder Lyman E. Johnson and myself started to visit some of the eastern Churches, having been set apart by a Council of High Priests for that purpose.

Dec. 11.—Held a Conference in the evening at Elk Creek; settled some difficulties between the Elders; Amasa Lyman ordained a High Priest under the hands of Lyman E. Johnson. From Kirtland to this place we had held seven meetings.

Dec. 16.—We went to Silver Creek; tarried eight days; held eight meetings in the adjoining towns, then left for Genesee, where we held a Conference, and preached much in the adjoining regions. After which I went to Waterloo, near where the Church was first organized, where I arrived on the 17th of January, 1834.

Jan. 20, 1834.—I started for Kirtland, preaching by the way.

Feb. 13.—Arrived in Kirtland, Elder Lyman E. Johnson having arrived a few days before me. I had been absent two months and a half, travelled about 1000 miles, and attended 37 meetings.

Feb. 22.—I preached about four miles east of Cleaveland.

Feb. 23.—Preached at Newbury Centre.

Feb. 24.—I travelled to Kirtland. This day the Prophet received a revelation, wherein Orson Hyde and myself were appointed to travel together, to assist in gathering up the strength of the Lord's House, preparatory to the redemption of Zion. (See Doc. and Cov., sec. 101, par. 7.)

Feb. 26.—We left Kirtland; travelled eastward above two weeks, preaching by the way. Arrived in Genesee March 15th."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 4, 1865.

FATHERS *versus* MASTERS.

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers."
—1 Cor. iv, 15.

IN view of the responsibilities resting upon the servants of God in the development, progress and prosperity of the great Work of the last days, we are frequently led to consider what manner of men ought we to be, who, having the authority of the holy Priesthood, are sent forth as messengers of life and salvation unto the children of men. Possessing the knowledge of God, the principles of the Gospel of salvation, and being ordained to stand in holy places and to minister, is doubtless a high honor, and should be so regarded and exemplified, not so much by an ignorant, puffed up self-sufficiency and vain glory, as by deeds of good works, charity and love, as well as a nice sense of honor, and reverence towards God and goodwill to men. The Apostle Paul says, "For

who maketh thee to differ from another ; and what hast thou that thou didst not receive ? Now, if thou didst receive it, why dost thou glory, as if thou hadst not received it ?”

Some men of good, natural aspirations, fair abilities, and withal a kind, generous heart, filled with love and charity, when clothed upon with a “little brief authority,” become conceited, arrogant and critical about small matters, mistaking this for dignity, while it is simply ignorance and an indication of a small, narrow, contracted mind. Such persons will sometimes judge harshly and leave them so, without applying a soothing balm, and at other times, after making a display of their authority and cracking the whip over the heads of everybody in general, and of the frightened delinquents in particular, making them think that the “crack of doom” was about to burst upon their devoted heads, will, apparently, become the next moment unmistakably their friends, so much so, if not quite, as to make people think that the delinquents were justified in their iniquity. Now, it is doubtless a correct principle that whoso undertakes to chastise or apply a correction, should also have the wisdom to apply the restorative power, or to use a more homely but expressive phrase, is to “make the plaster as big as the wound.” We do think we would not be far wrong in saying, that none others have the right, or if they have the right, are not the proper persons to chastise ; and if we would exercise and keep a good influence, another item which it is important to remember is, not to teach what we do not practice ourselves. There is also another class of men who, being full of faith and charity and kindness themselves, think no evil, or if they do, are lacking in good works, and are too slack in pruning the tree, thereby permitting the dead and corrupt branches to linger in the Church to the detriment, scandal and growth of the living body of the Church of Christ.

Now, while we should not neglect to point out and punish iniquity and crime, and preserve a good, saving and wholesome atmosphere in all the Branches, still our chastisement should be tempered with mercy, seeking rather to reform and teach that “better way” which we have learned and received through the revelations of the Lord and instructions of his servants which, peradventure, is after all what maketh us to “differ from another.” It is true we expect more to warn the world of mankind than to convert it, but those who do receive the word of truth and obey its high behest, still need reforming and instructing ; hence we learn that it is a progressive work, requiring all of our faith, charity, patience, long-suffering, and good, diligent works as well, without which our faith is dead. While we are infidel to the world’s false systems of religion, philosophy, learning and governments, we are not so in regard to the heavens, to God, angels and holy beings, nor yet towards his laws, revelations, endowments and authority, nor that true light, knowledge and wisdom which cometh from above. Let us be careful, therefore, when we approach sacred things. Never use the name of the Lord in vain, nor as is with some too much the case, make too frequent repetition of His great name in your prayers, preaching or writing. Never make light of the ordinances of the holy Gospel, such as baptism, laying on of hands, anointing with oil, and administering to the sick, nor speak irreverently thereof, and avoid making too long sermons, or too long prayers, and especially when filled with too frequent repetitions of any kind, and be sure to quit when you get through. Keep yourselves pure, for the Apostle says, “Know ye not that ye are the temple of God, and that

the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." Being filled, therefore, with the light and power of Truth, and led by the Holy Ghost, with the assurance of Divine knowledge, we can impart of the testimony of Jesus and the word of the Lord to the people, being "fathers" instead of "masters," and "instructors in Christ" as well. Thus we shall have power to feed the flock, and they also will know the voice of the Good Shepherd, but a stranger's will they not follow.

APPOINTMENTS.

Elders W. T. Jones, D. M. Davies and John Hughes, are appointed to labor in the Welsh District, under the direction of Elder William D. Williams.
Elder William Williams is appointed to labor in the Glamorgan Conference, under the direction of Elder W. S. Phillips.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.,

{ *Presidents of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

C O R R E S P O N D E N C E .

AMERICA.

Great Salt Lake City, }
Nov. 20, 1864. }

My sons David, Charles and Brigham,—Forgive your father for not writing sooner. I wrote, but I did not send it. At that time there was a failure in the mail. The day will come when you shall feel what I experience. I am weary. I am obliged to see and find and carry out all my designs by practice. I have not much time to write, as I have to take care of myself and family. Nobody pays my bills nor my expenses for me. I pay or go without. I went as God said, without purse or scrip. This you do without you help yourselves or I help you. This shall all be for your glory. Be patient, things will change, for God rules. Man must be subject. I write this that you may be patient.

When in England, I spoke in the streets when there was no house open, and that is the way I commenced the work in London. I baptized three or four, after that I spoke to them in houses, by receiving an introduction from those I became acquainted with from one to another, and thus was the

Church established in that great metropolis. I went from house to house, from synagogue to synagogue, reasoning with the people, and where I could hear of a religious man or woman, I would seek after them at their private houses. When I found one honest man, he would have his honest friend, and his friend would have another, and so it would go; and a good portion of those that came into the Church in 1837-8, were those that were gained by private conversation. A man can speak more simply in a private family capacity than in a public congregation. I speak as I speak for so I feel. You shall not want for friends, for they will give you money and clothe and feed and sustain you, that is, if they are Saints, for the Lord says it, and I know it is truth; and when they offer you a penny, a half-penny or a farthing, you take it, for God will add to that man or woman that gives you a half-penny, fourfold; therefore, you see it adds to their riches, and they will have four half-pennies to put into the emigration fund more than if they did not do it.

When I landed in Liverpool in the

spring of 1837, I had not even one penny. I began to preach, God gave me friends, and my friends began to increase, and they gave me money. I always received it, and thanked them very kindly, and then thanked my Father and God that he put it into their hearts, and I prayed to my Father that he would increase wealth and the comforts of life to them; and there are thousands of those people here in the Mountains, and they are now the fathers and mothers of two generations—so you see the fruit of my labors increase by generations. When I went to England it was in a day of apostacy—not one man to twenty could say, Go, Heber, God bless you, but others said if I were cast away on the islands of the sea they never would seek after me. None to give me money but one, that was sister Mary Fielding, a native of England, who became the wife of Hyrum Smith, who gave me five dollars as I went on to the steamer at Fairport, which paid Elder Hyde's passage and mine to Buffalo. I had no father living nor mother. As the Lord says, Know ye not that ye are assisting to lay the foundation of a great Work, for now you can travel in many parts of Europe and find Saints, friends and churches, who are ready to receive you and give you lodgings. Many Elders never think of those poor, penniless Elders who laid the foundation of the Work in the beginning; but they have got into the top of the tree plucking the fruit, and never think of the root that produced them and the fruit. What I say unto you I say unto all faithful Elders in all the world, for God respects them just as much as he respects you in proportion to their faithfulness. I knew not the nature nor greatness of the Work of which I was helping to lay the foundation; but you can see there is now over one hundred thousand Saints in these Mountains, besides those that are not gathered; therefore I want you, my sons, to continue faithful—listen to those that preside over you, and pray for them that they may have favor with God to do as he would have them do. Do not hurry about coming home—stay till you get grounded firm and steadfast in Christ; not make a

little short mission and come home, as many do, and go to wallowing in the mire, where it would give your father and mother sorrow to see you, and then be despised by those who honor the Priesthood of the Son of God. Your parents have much joy in you when you honor your Priesthood; and authority, then you get honor to yourselves.

I have forgotten I was at home. My health is about as usual. The disease I had in my head is passing away. My hair is getting to be tolerably whiteish. My spirit is growing young and active in the things of God. Your mother's health is very good at present. She visits her children's, wives daily; she carries most of the time in her parlor, by a maple wood fire, occasionally looking at your shadows. Elvira and Caroline's health are good, they call daily. Elvira's health is better than it has been. Heber and family are well; he is spending his time in Hooper and Eldredge's store this winter. William is building quite a large stone house in Parley's park; his family are well that are here. Ellen's health is very good and family. My family are all enjoying good health: good houses, plenty to eat, plenty of clothing of our own make. We have two looms going. I have finished organizing linseed oil last evening, over three hundred gallons on hand. The weather is very cold; carding mill is stopped; grist mill starts to-morrow. Daniel has commenced grinding again the first time for over seven months; in that time the water has not been nearer than half a mile of the mill. I have organized out of the cane more than eight barrels of good treacle. I have raised about 150 bushels of corn, and some 400 bushels of wheat.

Main Street—some good buildings finished, Jennings, Godbe, Charles Bassett and Bolivar Roberts, Sam. W. Richards, Joseph Woodmansee, besides scores of small buildings; some dozen or fifteen saloons and victual shops, and quite a company of soldiers quartered in the store opposite the south entrance of the Tabernacle, who have a guard patrolling the streets and taking care of the drunken soldiers, and then the guard will get drunk,

and they have to send another guard to wait on them home, and so it goes. The city has built quite a large addition to the market-house on the east end. I have travelled throughout the Territory with the exception of the southern mission, and the reason I did not go there was, I began to fail in my body. Col. Connor and his associates have not been able, with all their exertions, to find gold mines yet that are considered worth working. At Conference we selected 110 men who had the most property to continue the settlements in the cotton regions, by going themselves or sending substitutes, and to build storehouses on the Colorado, as our goods and people will probably after this come that way. A great many children have died this season and a good many grown people.

Solomon is well, and has just received a letter from Charles, which was read to me last evening. He is going to brother Doremus' school in company with twelve others of his brothers and sisters. Ten of my sons are going to brother Tripp's school. Isaac and Abraham will commence tomorrow morning, making twenty-five. I was in Dr. Doremus' school, and I talked to the children by request of the master. The parents and friends of all the missionaries with whom I am acquainted are well.

For your comfort : trouble not yourselves one particle about your wives and children ; be sure you keep your spirits in England, and not have them here only to pray for your father and his house, and every branch and limb that belong to it. I have received several letters from you and heard many read, which I feel very thankful for, and I discover you are trusting in God, and that his Spirit is with you ; so go a-head, rely upon Him and you shall never be overcome.—As Charles said to Solomon about Brigham, that some looked upon him with disdain and treated him with neglect ; I will say to Brigham and to you three, Never mind those things, if you will bear it with patience wait a little while and see how it comes out. Your father has endured a great many such things, but it has been for my good, and we should acknowledge the hand of God in all these things. This life

in these bodies is only for a moment, we shall by-and-bye attain to something that is tangible, that lives, exists and dwells forever. You say that Brigham is growing stoop-shouldered because of his much thinking. I rather think it is not on that account, for his father is a little stoop-shouldered. He thought so hard that part of his hair came out, and if you will think as hard, perhaps your hair will come out too. Just read this letter to Bishop Hunter—he said, God bless you, and stand up straight, and I say Amen. You may be assured of one thing, that you are remembered daily by your father and mother.

Give my kind respects to brothers Wells, Brigham, jun., and all the Elders in the vineyard. God bless you and them, and all who treat you kindly.

HEBER C. KIMBALL.

Great Salt Lake City, }
Dec. 7, 1864. }

Presidents Daniel H. Wells and Brigham Young, jun.

Dear Brethren,—I have been promising myself the pleasure of writing to you for some time, but the opportunity has never seemed to present itself. If I wait for leisure, I fear it will never come, so I launch forth now and hope to be able to write you a few lines. The telegraph, I presume, from here to New York, informed you quicker than you could have been advised by the ordinary method, of our safe arrival home—at least, brother John W., advised me that a telegram had been sent. We made great exertions to reach home by Conference, but we failed ; we did not arrive here until the afternoon of the 10th Oct., and the Conference had closed the day previous. We had the pleasure of meeting many friends who had come to Conference from various parts of the Territory, and who had not returned to their homes. This association compensated, in part, for the disappointment of not reaching home earlier.

Our trip from Atchison was somewhat perilous. We started from there before it was considered safe to travel ; but we were preserved from every danger, though we felt, through the

entire journey, that it was necessary to exercise all the faith that we could muster.

You can imagine, far better than I can describe, my feelings upon reaching home and meeting with the brethren and my family and friends. I never felt better in returning home than I have done this time. My feelings were peculiar, and for weeks I felt that it would be a relief for me to get off into a corner and weep for joy. I saw great changes in the city, and had I not known where I was, I should not have known Whiskey Street, so changed has it become, both in buildings and the appearance and character of the denizens. There is an excellent spirit among the people generally; there are many, however, who partake largely of the spirit of speculation and of the world.

The prospects are brightening very much for the southern country—St. George and the other places there. The trade of the Colorado river promises to be very considerable before long, and it would not surprise me if the most of the supplies for the Territory should come by that route next year. The President is evidently much impressed with the importance of communication being opened by that route, as he thinks that we cannot depend upon the eastern route much longer. I have been much pleased to see how hearty he is, and how thoroughly he enjoys himself now-a-days. Brother Heber's health is not the best, still he is able to be about all the time. He suffers from cold, and the changes of the weather affect him. He lost a very fine son—a boy 14 years old—last week. This has made him feel depressed for a few days; he

is now feeling better. Brother Franklin D. Richards' health is poor. He has been suffering since his return from his trip to the south with brother Brigham. He is troubled with the liver complaint. The other brethren of the Twelve are, so far as I know, enjoying good health, though brother Amasa was seized, on his return south from the Conference, and while at Provo, with the intermittent fever; but I understand that he has got his health again.

I call occasionally upon your folks and stop a few minutes. They feel well and look first-rate, though they miss you both very much. The children are very hearty.

A day or two after I reached home I was called by brother Brigham to come into his office, where I have been ever since. This I view as a great privilege, for my lengthy absences from home have prevented me from gaining an experience in home affairs which I now hope to obtain.

Brother John W.'s eyes are still weak; he is unable to use them much in reading and writing.

I shall be happy to hear from you both, or either of you, whenever you can make it convenient to write; but I can make allowance if your letters should be brief and not very frequent.

The people feel much interested in your health and prosperity, and innumerable have been the inquiries which have been made of me respecting you.

Accept my love to yourselves. That the Lord may preserve your lives and bless you with health and the power of his Spirit and your callings, is the prayer of your friend and brother,

GEORGE Q. CANNON.

SUMMARY OF NEWS.

AMERICA.—Instructions, it is said, have been forwarded to the French admiral in command of the fleet at La Plata, to negotiate with President Lopez, of Paraguay, so as to arrest the progress of the war declared by Paraguay against Brazil, and which it is feared in France may involve the whole of Central America. Accounts have been received of the bombardment of Paysandu, in South America, by the Brazilians. The town was reduced to a heap of ruins, and very heavy losses were sustained by the belligerents. Messrs,

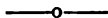
Cabal and Williams, an English firm, have demanded of Brazil £600,000 for damages they have sustained by the blockade.

POLAND.—The advocates of Polish emigration, now actively engaged in establishing a colony in some foreign country, have determined that of Algeria and Turkey the latter country is the most suitable, on account of its comparative nearness to Poland. A promise of land wherewith to found a colony has been given to a deputation of Poles from Paris by the Government of the Confederate States of America, but on condition that the colonists should serve against the Federals. It is understood that these terms have been accepted, and that the Poles will shortly be actively engaged in the enlistment of their countrymen in Paris for the Confederate army, and in preparing to emigrate in large numbers to the Southern States.

RUSSIA.—A special meeting of Russian nobles, from various points of the empire, has been held at Moscow, and, after an animated conference, an address to the Czar, requesting his Majesty to summon a representative assembly of all the Russias, was carried by a majority of 270 against 36.

SPAIN.—The Madrid correspondence of the *Morning Advertiser* says that the pretensions put forward by the Spanish Government in reference to the dispute with Peru are so utterly preposterous, that the Peruvian Government could not degrade itself by taking them into consideration; even were the objectionable forms to be got rid of, the demands for the indemnity are so enormous, that their instant rejection by the Peruvian authorities would be inevitable.

V A R I E T I E S .



THE BEE-HIVE.—The coat of arms the "Mormons" have adopted, the bee-hive, is beautifully simple and singularly appropriate. We think in every respect it surpasses that of any other State of the Union. It signifies home, industry and order. The "Mormons" are as industrious as the bee. They have made a home upon the Desert, and a home to which others center to enjoy the luxuries, pleasures and profits of life. They have created a State which will be a proud monument to the founders while history is read, and when the religion of the Latter-day Saints is only a curiosity of the antiquary. They have not created their wealth by the discovery and exhaustion of mines, and the excitement and speculation attending them, but by the cultivation of the soil, constantly enriching it rather than taking from. To be a successful agricultural people in such a rainless and sterile country, required the assistance of artificial watering, and to this they have constructed extensive irrigating canals, and as a consequence their country is now one of the most prosperous of those devoted to the culture of the soil. There are but few examples of people settling in a sterile, forbidden country and triumphing over nature so completely. The settlement of the "Mormons" at Salt Lake has been of great advantage to the emigrants to the Pacific, as it now is to Nevada and California, which States can take many lessons in economy and agriculture, from their "Mormon" neighbors. They have made the country what it is by means of irrigation. A new and very important project is about to be undertaken at Salt Lake, which is no less than the bringing the waters of Utah Lake to the city by a canal sufficiently large for navigation, and furnishing water sufficient to irrigate thirty thousand acres each week, with a depth of three inches, calculating one-half the water to waste by evaporation and other causes. This canal is to be thirty-two miles long and twenty feet wide at the bottom, and will cost half a million of dollars. By the storms of 1861-62, Utah Lake rose seven feet, and has been constantly emptying itself through the river Jordan, but has not yet fallen to its former level, although very dry seasons have intervened. Utah Lake will be the great natural reservoir of this canal. Had the different communities of California showed equal industry and enterprise, their State would not have suffered as it has during the past year. Our own State is somewhat similar to Utah, and could easily be made as good an agricultural country. The farmers of California and Nevada should emulate the industry and enterprise of the "Mormons," and so famine or hard times will ever be encountered.—[*Reese River Reveille*.]

A beggar posted himself at the door of a Chancery court, and kept saying, "A penny, please, sir! Only one penny, sir, before you go in!"—"And why, my man?"—"Because, sir, the chances are that you will not have one when you come out," was the beggar's reply.

FINDING AND EARNING.—"I can't find bread for my family," said a lazy fellow. "Nor I," replied an industrious miller; "I'm obliged to work for it."

To begin well and go on well is best; but it is better to go on well after repeated failures, than to throw our whole cargo of good intentions overboard, because some one or two of them are not working quite to our mind.

THE VALUE OF METHOD.—Method in everything is incalculable. It promotes comfort. It saves a large expenditure of time. It avoids numberless inconveniences. It is of great moment in relation to mind and character; and it is essential to the dispatch to all business; for what is well arranged proceeds with ease and regularity.

"Now, gentlemen," said Sheridan to his guests, as the ladies left the room, "let us understand each other. Are we to drink like men or beasts?" Somewhat indignant, the guests exclaimed, "like men, of course."—"Then," he replied, "we are going to get jolly drunk, for brutes never drink more than they want."

WHAT IS FAME?—To be rich, to be famous? Do these profit a year hence, when other names sound louder than yours, when you lie hidden away underground, along with the idle titles, engraven on your coffin? But only true love lives after you, follows your memory with secret blessings,—or pervades you, and intercedes for you.

POETRY.

—O—

BY-GONE HOURS.

(From the *Deseret News*.)

Oh, blissful days of by-gone years,
How blest thy memory still,
How brief thy woes, how few thy tears,
How light thy grief and ill;
The stars which beautify thy nights,
The sun which ruled thy days,
Now seem remote and feeble lights,
Which shine with lessening rays.

Oh, by-gone years, whose bloom has fled,
I mourn thy loss in vain,
Thy faded garlands cannot shed
Their past perfumes again;
I can but sing a saddening lay
Whilst lingering midst thy blight—
While sunset hues of far-spent day
Are darkening into night.

Oh, starry nights and cloudless skies
Of youth's auroral years,
A memory of thy verdure lies
Like rainbows on my tears,
While standing on the barren slope
Which toil and labor gain,
Mourning my guardian angel Hope,
Lost on life's dreary plain.

Oh, cloudless days and sunny youth,
Oh starry nights long past!
An exile from thy heavens of truth,
I bow to sorrow's blast.
Yet solace, 'tis amidst the blight
Life's lessening days disclose,
To think youth's summer verdure bright,
Midst manhood's wintry snows.

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"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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Saturday, February 11, 1865.

Price One Penny.

SYNOPSIS OF THE HISTORY OF JOSEPH SMITH, JUN.

(Continued from page 71.)

The General Assembly of the State of Illinois, in the session of '43 and 4, made an attempt to repeal the charters granted to the city of Nauvoo, which, although it did not succeed, had a tendency to depreciate the value of stock with the Manufacturing and Nauvoo House Associations. In the month of June, 1844, a mob assembled in the neighborhood of Carthage, circulating reports that Joseph Smith and the "Mormons" had bid defiance to the laws of the State, and all manner of falsehoods were put in circulation to inflame the public mind, and the editors of several newspapers devoted their time and space propagating these falsehoods; and on the strength of the rumor that the "Mormons" were determined to resist the laws, Gov. Ford came to Carthage and ordered into service several hundred men, mostly members of the mob. He then sent an officer to Nauvoo to arrest Joseph Smith and several others. Mr. Smith, apprehending that the intention was to murder him, instead of trying him (the 47th time by law) requested the Governor to protect him from mob violence, which he pledged the faith

of the State to do. The matter of which he was accused being investigated, he was again dismissed, when a new writ was taken out charging him with treason, and he put in jail. Gov. Ford then dismissed all his troops, except one company (the Carthage Greys), who were known to possess the most violent feelings of hatred towards the "Mormons," and treacherously left them to be murdered. After having held a private council on the subject, and concluding that that would be the best way to pacify the feelings of the mob, HE left them to their fate.

On the 27th of June, at 23 minutes past 5, p.m., the prison was surrounded by about one hundred and fifty armed men with their faces blackened, who massacred Joseph Smith and his brother Hyrum, the Patriarch of the Church, leaving Elder John Taylor severely wounded with four balls. Elder Willard Richards, who was in the same room, escaped unhurt. Although President Smith had repeatedly apprised the Saints that his tarry among them would be short, and before leaving Nauvoo told his friends

he was going like a lamb to the slaughter and would never return, yet no people on the face of the earth ever mourned more sincerely the loss of a benefactor than did the Latter-day Saints.

The anti-Mormons rejoiced in his death and exulted loudly in their victorious treachery, while the Christian world generally exclaimed, "How barbarous to kill him so, but then it is a good thing he is dead."

At the fall term of court, bills of indictment for murder in the first degree were found against the principal leaders in the massacre, and they were allowed by the court to go at large on bail, and to go each others' security, only \$1000 being the sum required.

In May 1845, they had a sham trial, and were acquitted, although the court, bar, jury and witnesses KNEW them to be guilty of the murder.

The Twelve Apostles, being the First Quorum in authority in the Church, by the unanimous voice of the Saints, immediately returned from their mission abroad, and took their position at the head of affairs in Nauvoo, Brigham Young, President of the Twelve Apostles, presiding.

The Temple, which was one story high at the time of the Prophet's death, progressed rapidly, and the Saints continued to gather into Nauvoo.

The Seventies' Hall was built, a music hall and a large stone arsenal were also erected, the Nauvoo House was recommenced, the brick work of the first story being built, when the mob, coming to the conclusion that the murder of the Prophet had not destroyed the progress of "Mormonism," commenced an organization for the extermination of the Saints from Nauvoo, under the name of a wolf hunt.

Being aware of the above organization, a council of the leading men of the Church addressed a memorial to every State and Territory in the Union, (except Missouri) couched in the most respectful language, setting forth the condition of the Saints, and asking the privilege of settling in their respective States, and receiving protection and religious liberty therein, which was treated with perfect silence by most of the States, and refused by the others.

The old scheme was resorted to of getting out vexatious writs for President Young and the members of his Quorum. He, not feeling disposed to be murdered as the Prophet and Patriarch had been, provided himself with good and efficient weapons; gave notice from the Stand to assembled thousands, that any man that laid hands on him, or read a vexatious writ to him, he would kill him if he could do it with a pair of six-shooters (which he exhibited); and although many individuals volunteered to try the experiment, yet their nerve failed before coming to the test.

The Legislative Session of 1844, repealed the charters of the city of Nauvoo, of the University and Legion. A combination was formed, composed of nine counties, for the extermination of the "Mormons," and the work commenced on the 10th day of September, 1845, by burning all the houses in Yelrom belonging to "Mormons," and so continue from one settlement to another.

An armed body of about one hundred and fifty men continued two weeks burning houses, destroying property, and turning helpless women and children out of doors, homeless and destitute, to perish. Although the sheriff of the county called upon the GOOD CITIZENS who were not "Mormons" to turn out under his direction and disperse the burners, yet NOT ONE OBEYED his call; but a party of the armed burners pursued him and drove him out of the neighborhood. He was obliged to summon a *posse* of those who had been just burned out, and kill one of his pursuers to save his life. Escaping to Nauvoo, he issued a proclamation commanding the "Mormons," by virtue of his office as sheriff, to turn out and quell the riot. Five hundred men were then employed upon the Nauvoo House, which was moving up rapidly.

They were dismissed by the trustees and made preparation for repelling the mob, and the sheriff succeeded temporarily in dispersing the rioters. General Harding soon after came into Nauvoo with four hundred of the State militia, camped there several days, inquired where the Prophet was buried; said the Governor could not do any-

thing to protect the "Mormons," and did not go into the districts where the burning had been performed, although over one hundred houses had been burned. The troops remained some time in the county; several houses were burned within sight of their camp, and several persons lost their lives because they placed a little dependence upon the militia for protection.

Previous to this, there was a Council of the Authorities of the Church who had passed a resolution, which as a matter of policy was kept private, to send 1,500 men as pioneers to make a settlement in California or Oregon, not intending to remain in Illinois. A proposition was accordingly made to the mob, (for the State government had no power), that if they would let the Saints alone and assist them by buying out their property, stopping vexatious law-suits against them, they would remove from the State, which proposition was accepted. Accordingly, companies were immediately formed, several thousand wagons were put under contract, nearly all the wagons in the surrounding country were bought up, and all the movements possible were made to provide for an early start in the spring.

But the persecution being renewed in violation of the above pledge, 1000 families commenced their journey on the 1st of January 1846, thinking, by that means, to be able to allay the excitement against those who remained behind. Many of the teams crossing the Mississippi river on the ice, President Young and the leaders of the Church, with a scanty fit-out, pursued their journey westward, having to make the road for 300 miles, bridging numerous streams, and encountering every vicissitude of weather that could be imagined.

They arrived at Council Bluffs in July, where they were met by Captain J. Allen, of the U. S. army, who called on them in behalf of the President of the United States, for 500 men to assist in the war with Mexico. The required battalion was made up, leaving their families mostly in the Omaha country, on the west side of the Missouri river, in wagons, without protectors or means of subsistence.

Soon after the battalion started on the road to New Mexico.

The aged and infirm, halt, lame, blind, &c., who were unable to enlist into the battalion, gathered up their wagons, and established a place called Winter Quarters, where 700 cabins were erected during the fall and winter, and where the families suffered extremely from sickness, exposure, and the want of the necessaries of life.

As soon as it was known in Illinois that the flower of the camp had enlisted in the service of the United States, the mob assembled with redoubled fury, formed a regular military encampment, provided with artillery, in the neighborhood of Nauvoo, which now contained the poor, the helpless, the sick and infirm, as all who were able to leave on any terms had done so during the spring and summer.

The mob increased their force to about 1800 men, and made several unsuccessful attacks upon the city (which could barely muster 123 efficient men), killing and wounding a number of its inhabitants, battering down many buildings, and finally succeeded, on the 17th day of September, after several days' bombardment, in driving the people, helpless and destitute of everything that could make earth desirable, across the Mississippi river into Iowa, where many must have perished from starvation, had not their kind Creator fed them, by sending upon their camp flocks of quails, so tame that their women could catch them with their hands. And, to crown their victory, the mob set fire to the Temple of Nauvoo, which was the most beautiful building in the Western States. It was the first specimen of a new order of architecture introduced by Joseph Smith, and had cost a million dollars. The light of its fire was visible for thirty miles.

In the spring of 1847, President Brigham Young, with 143 pioneers, started in search of a place of settlement, and were led by the hand of the Almighty—for no person among them knew anything of the country—directly to this Valley, where the company arrived on the 24th of July, having sought out and made a new road 650

miles, and travelled a trapper's trail nearly 400 miles.

In the fall of 1847, about 700 wagons laden with families, arrived in this Valley, which was so barren as to produce nothing but a species of dry grass, four or five inches high, and the ground was covered with myriads of large black crickets, the food of the Indians.

In this desolate place the site of Great Salt Lake City was surveyed. Not a single person in the whole company had a full supply of provisions, but all were on three-quarters or one-half rations, and in this condition about 100 of a detachment of the Mormon Battalion found their way here without any provisions. President Young and a portion of the pioneers returned to Winter Quarters the same fall, and arrived again in Great Salt City, with 1000 wagons, in the fall of 1848.

The crickets, during this season, came down from the mountains in myriads, and destroyed a great portion of the scanty crops, and the whole would have been destroyed had not the Almighty, in his kindness to his people, sent gulls in large flocks, which devoured the mammoth crickets, and then vomited them up preparatory to devouring more.

Notwithstanding the Mormon Battalion was in the service of the United States, and a great portion of their families located at Winter Quarters, the Indian department compelled them, in the spring of 1848, to leave their cabins and move across the river into the State of Iowa, although it was well known they were only camped until the return of the absent battalion.

In the spring of 1848, some members of the Mormon Battalion first discovered the gold mines in California, thus opening to the world an unparalleled source of wealth and adventure.

In the fall of 1848 the First Presidency of the Church was re-organized, Brigham Young being unanimously chosen President of the whole Church, Heber C. Kimball and Willard Richards his Counsellors, and their places were filled in the Quorum of the Twelve Apostles. John Smith was ordained Patriarch over the Church.

In March 1849, a provisional government was formed, and a State Constitution adopted by a Convention, under the name of "The State of Deseret." A delegate was sent to Congress with a petition for admission into the Union. In September 1850, an act passed the Congress of the United States, providing for the organization of the State of Deseret into the Territorial Government of Utah. News of the passage of this act did not arrive until the spring of 1851, and a full judicial bench did not organize until July 1853. Brigham Young was appointed Governor, and performed the duties of that office for four years, to the entire satisfaction of the inhabitants, who unanimously desired his re-appointment.

And although the country was one of the most barren by nature ever inhabited by man, as according to the estimates of the late Capt. Gunnison, of the United States Topographical Engineers, not one acre in twenty-one thousand can ever be irrigated, and scarce a tree or bush can be made to grow beneath the snow line without irrigation, no colony has progressed with more equal and uniform rapidity.

The settlements have been extended from north to south to the entire breadth of the Territory, three hundred and fifty miles, wherever water can be had to irrigate the earth. It contains about fifty thousand inhabitants, who are almost exclusively members of the Church.* About one hundred saw-mills and forty grist-mills are in operation, and amongst the public buildings there are the Deseret State House, which has been occupied by the Legislature for five years; the Utah Territorial House at Fillmore city; the Tabernacle in Great Salt Lake City, a building 126 by 64 feet, arched without a column. There are 24 good school-houses in the

* This only applies to the state of the Territory at the time the context was written and published in the *Deseret News* of Sept. 5, 1855. At the present time this is very far below the reality, as perseverance and energy have most wonderfully developed the resources of the Territory, and the continual influx of emigrants has nearly, if not more than quite trebled the numbers of the population as given above.—[Ed. Star.]

city, generally about 20 by 30 feet, and are well finished. All the neighborhoods in the Territory are provided with similar school facilities.

The amount of labor expended in ditching and preparing for irrigation is far greater than clearing heavy timber farms in the States. Good wheat, corn and vegetables are produced, if carefully irrigated, in great abundance.

On the 11th day of March 1854, Dr. Willard Richards died in Great Salt Lake City of dropsy. On April 6th, Jedediah M. Grant was chosen as a Counsellor in his place.

On the 23rd of May, John Smith, Patriarch, died in Great Salt Lake City.

The Church has about ninety-five missionaries from Utah in Europe, and an equal number in Asia, Africa, and the Pacific Isles, besides large numbers of native Elders in the different fields of labor. A considerable number of the Saints are scattered throughout the United States and the British provinces. The *Deseret News*, edited by Elder Albert Carrington, is published in Great Salt Lake City, and issues four thousand copies weekly. A weekly newspaper is published in St. Louis, Mo., by Elder Erastus Snow; another in the city of New York, by Elder John Taylor. A periodical is published in Liverpool, England, edited by Elder F. D. Richards, and has issued 22,000 copies weekly. A weekly periodical is published in Swansea, South Wales, called the *Ud-gorn Seion*, in the Welsh language, by Elder Dan Jones.*

A periodical called the *Scandinavian Stjerne*, is also published in the Danish language, at Copenhagen, Denmark. A periodical has also been published in Switzerland, in the French language, edited by Elder T. B. H. Stenhouse. The Book of Mormon has been translated and published into the Welsh, Danish, French, German and Italian languages. The Work has made considerable progress in Sweden and Norway, the Governments having made their utmost exertion to prevent it. The progress has been slow in France, Germany and Italy, owing principally to Governmental proscription.

* Refers to circumstances at date of writing.

In Denmark and Switzerland the progress has been much better. In the Sandwich Islands considerable progress has been made, some 5000 persons having received baptism. The Book of Mormon has been translated into the Hawaiian language, and a printing establishment has been secured for the publication of the Book of Mormon and a periodical there.

The missionaries on the Society Islands met with good success until the French Government, with sword in hand, adopted the exterminating policy of the mobs in the United States.

Missionaries have established many Branches and a periodical in Australia; Branches have been established in South Africa, Gibraltar, Malta, and also in the allied army and navy in the Crimea. Several Branches have been established in India, and a monthly paper published at Madras, but owing to the great ignorance and degradation of the people, our missionaries there have met with but very limited success.

About 1000 Saints have emigrated from Denmark to this Territory, and a similar emigration is expected this season. The number of Church members is unknown, but from the best estimates that we can gain, they are over 180,000.

A company has been incorporated to assist the immigrating Saints to this place from the countries first where they are the most oppressed. It is termed "The Perpetual Emigrating Fund Company," and has a capital of \$250,000, and is conducted on such principles as to be continually increasing, and extends assistance to emigrating Saints in the form of loans, to be repaid after they settle here.

For the faith of the Church, I extract from *Times and Seasons* as follows:—

We believe in God the eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are—
1st. Faith in the Lord Jesus Christ; 2nd.

Repentance; 3rd. Baptism by immersion for the remission of sins; 4th. Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophecy and by laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive Church—viz., Apostles, Prophets, Priests, Teachers, Evangelists, &c.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation, &c.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel, and in the restoration of the ten tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, when, or what they may.

We believe in being subject to kings, pro-

sidents, rulers and magistrates, in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

Respectfully, &c.,

JOSEPH SMITH.

We also believe in the Patriarchal order of matrimony.

A foundation has been laid for a Temple in this city, 193 feet long and 125 feet wide.

On the 18th of February 1855, John Smith, son of Patriarch Hyrum Smith the martyr, was ordained Patriarch over the Church.

The unparalleled progress of this people, in the face of so much opposition and persecution, and in so dreary a country, shows clearly that the power of the Almighty is exerted in a miraculous manner to spread his diamond truth to reclaim the nations.

GEO. A. SMITH,

Historian of the Church of Jesus Christ of Latter-day Saints.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 73.)

HISTORY OF ORSON PRATT.

March 17.—Attended Council held at Father Beaman's house, in which I was appointed to travel with Elder John Mudock.

March 20.—We started westward, preaching almost every day. Baptized two in the town of Greenwood.

March 30.—Arrived in the town of Freedom; tarried in this region twelve days; held eleven meetings; baptized 22, one of whom, Heman Hyde, April 10th, we ordained a Teacher.

April 11.—Continued our journey towards Kirtland, occasionally preaching by the way.

April 24.—Arrived in Kirtland,

having been absent nearly two months, during which we travelled about 800 miles, attended thirty-four meetings, baptized twenty-four persons.

April 26.—I copied revelations for the Prophet Joseph.

May 1.—Being appointed to take charge of a company of twenty persons, we started for Zion with four wagons. The Prophet overtook us in a few days with a larger company, and we continued our journey to Clay county, Missouri.

July 7.—I was ordained one of the standing High Council in Zion, under the hands of President Joseph Smith.

July 19.—Bishop Partridge and myself having been appointed by the High Council to visit the scattered Saints throughout Clay county, and

set the Churches in order, commenced our mission. We held eight meetings in different parts of the county.

July 31.—We reported the results of our mission to the High Council, which accepted the same. After which the Council selected John Carrill, Simeon Carter, Parley P. Pratt and myself to visit the Church throughout the county and hold public meetings, which we accordingly did.

Aug. 21.—The High Council gave their sanction for me to travel eastward towards Kirtland, preaching by the way. I accordingly united in the ministry with my brother William D. Pratt, and in a few days left, travelling on the north side of the Missouri river. Over exertion in travelling brought on the fever and ague, which continued to afflict me at intervals for months. Sometimes I laid down upon the wet prairies, many miles from any house, being unable to travel. William D. Pratt stopped at Vandalia, Illinois. At Terre Haute I preached a few times, and baptized George W. Harris and wife. About the last of November I united in the ministry with Elder John Murdock, and continued my journey eastward, preaching in many places. In a few days we arrived at Sugar Creek, Indiana, where we found Lorenzo D. Barnes and Lewis Robbins, who had just arrived from Zion. After holding a few meetings in this region, and baptizing a few, I united with Elder Barnes to travel.

Jan. 2, 1835.—We left Sugar Creek; preached in many places for the next eighteen days.

Jan. 20.—Arrived in Cincinnati.

Jan. 22.—Crossed the Ohio river; visited a small Branch of the Church on Licking river; tarried with them two weeks, preaching almost every evening; baptized a few.

Feb. 6.—Went to Cincinnati, and commenced preaching in that city and in the towns round about. Tarried one month; baptized some.

March 6.—We started for another field of labor, and commenced preaching in Newbury and in the adjoining towns; tarried about six weeks, preaching almost every day.

April 20.—We started for Kirtland. While in the streets of Columbus,

Ohio, I saw a man passing, whom I felt impressed to speak to. He was a Saint, and the only one in the city. I stopped at his house, and there read a late number of the *Messenger and Advocate*. Found that I had been chosen one of the Twelve Apostles, and was requested to be in Kirtland on the 26th of April.

April 24.—Took the stage, and arrived in Kirtland on the 26th, about 10 o'clock in the forenoon; walked into the meeting, and learned that they had been prophesying that I would arrive there, so as to attend that meeting, although no one of them knew where I was. I was much rejoiced at meeting with the Saints.

April 26.—I was ordained one of the Twelve Apostles in this last dispensation, under the hands of David Whitmer and Oliver Cowdery.

April 29.—I was blessed under the hands of Joseph Smith, sen.

May 4.—I left with the Twelve on a mission through the middle and eastern States.

June 18.—I baptized Sarah Marinda Bates, near Sacketts Harbor, whom I received in marriage upwards of one year after. During the latter part of July, the month of August, and the fore part of September, I preached almost every day in New Hampshire, in towns where they had not before heard; baptized a few, and then returned to Kirtland.

Sept. 25.—Arrived in Kirtland.

Oct. 14.—Started on a mission to the Ohio river, preaching by the way; tarried two or three weeks in Beaver county, Penn.; held sixteen meetings; baptized a few and raised up a small Branch of the Church, and ordained Dr. Sampson Avard an Elder, to take charge of them, and then returned to Kirtland, where I arrived on the 16th of November.

In December I taught an evening grammar school in Kirtland, also during the winter studied Hebrew about eight weeks; received a certificate from Professor Seixas, testifying to my proficiency in the language, and certifying to my capabilities to teach the same. This was the winter and spring of our endowments in the Kirtland Temple.

April 6, 1836.—Left Kirtland on an

eastern mission; went to Canada West; preached about two months; baptized several.

June 4.—Took the steamer for Oswego; commenced preaching in Jefferson county and the regions adjoining; baptized many, and raised up some new Branches.

July 4.—I was married to Sarah M. Bates. Elder Luke Johnson officiating.

The fore part of October I closed my mission in those parts, and started with my wife and a few of the Saints for Kirtland, where we arrived on the 12th of October.

Towards the last of autumn I commenced the study of Algebra without a teacher, occupying leisure hours in the evening. I soon went through Day's Algebra.

About the middle of August, 1837, I moved my family from Kirtland to Henderson.

Oct. 2.—Having provided a home for my family, I started into the vineyard, labored during the fall and winter in the counties south-east from Jefferson county, N. Y.; baptized a few.

Early in the spring I took my family and went to the city of New York, and was appointed to preside over a large Branch of the Church in that city. I preached diligently among them some six or seven months; baptized many. In the mean time I again visited Henderson, left my wife at her father's, and returned to New York; but receiving a letter from Far West, Missouri, to come to Zion, I again went to Henderson, brought my family again to New York city, and from there we departed for the west; arrived in St. Louis about the middle of November. The ice prevented our progress any further. Stopped in St. Louis, and labored with my hands during the winter.

In the spring of 1838, I removed to Quincy, Illinois. In April went to Far West, from which the Saints had been driven; held a Conference with several of the Twelve on the morning of the 26th, and took our departure from the corner stone of the Temple for foreign nations, according to the revelation given through the Prophet

more than a year before. Returned to Illinois.

July 4.—Was an instrument in the hands of God in delivering my brother Parley from prison.

In the autumn visited New York city; continued preaching in the eastern churches of the Saints until the spring of 1840, when I embarked with several of the Twelve for England. In April made my way to Edinburgh, Scotland; preached there about nine months; raised up a Church of over 200 Saints; published a pamphlet now entitled *REMARKABLE VISIONS*.

In the spring of 1841, set sail from Liverpool with several of the Twelve, and arrived in New York city, where I republished the *Remarkable Visions*. Visited Henderson, near Lake Ontario, and then pursued my journey to Nauvoo, Hancock county, Illinois, having been absent from my family about two years.

I remained in Nauvoo about one year, during a portion of which I had the charge of a mathematical school.

In the summer of 1843 I performed a mission, with several of the Twelve, through the Eastern States; returned in the autumn, and being elected a member of the City Council, I was appointed, in connection with others, to draw up a memorial to Congress, which was accepted by the Council, and I was appointed to go to Washington and present the same. I accordingly went and tarried in Washington ten weeks—this was in the spring of 1844. While sojourning in that city, I preached and baptized a few, and during my leisure moments I calculated eclipses, and prepared an Almanac for publication for 1845. This I entitled *THE PROPHETIC ALMANACK*. It was calculated for the latitude and meridian of Nauvoo, and some other principal towns in the United States. This was the first that I ever calculated and published. After this I visited several of the Eastern States, holding meetings both religious and political.

June 27, 1844.—I was in New York city and wrote a letter home to my family. After hearing of the martyrdom of Joseph the Prophet, I returned with several of the Twelve to Nauvoo.

From 1836 to 1844, I occupied much

of my leisure time in study, and made myself thoroughly acquainted with algebra, geometry, trigonometry, conic sections, differential and integral calculus, astronomy, and most of the physical sciences. These studies I

pursued without the assistance of a teacher.

For further particulars concerning my travels and ministry, those interested can refer to my manuscript journal."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 11, 1865.

EMIGRATION.

As many inquiries are making by those who do not wish to purchase a wagon and team, but prefer to pay their expenses all the way through, we say that all such persons can be so accommodated when the deposits amount to £15 for each adult person. The individual so emigrating must comply with the same terms, rules and regulations, as other P. E. Fund passengers, in regard to outfit, mode of travelling, and camp and general duties, as shall be directed by the agents and captains of companies where they shall be assigned to travel.

[In consequence of numerous questions having been asked us by different persons upon the subject of Spiritual Communication, we thought we could not do better than publish the following sermon of the Apostle Parley P. Pratt, as it expresses more forcibly and eloquently than we could do the views we entertain.—ED. STAR.]

SPIRITUAL COMMUNICATION.

(From *Journal of Discourses*, No. 1, Vol. 1.)

I was led to reflection on this subject, not only by my acquaintance with the present state of the world, and the movements and powers which seem new to many, but because this text, written by Isaiah so many centuries since, and copied by Nephi ages before the birth of Jesus Christ, seemed as appropriate, and as directly adapted to the present state of things, as if written but yesterday, or a year since.

"Should not a people seek unto their God, for the living to hear from the dead?" is a question by the Prophet, and at a time when they shall invite you to seek unto those familiar with spirits, and to wizards, &c., or in other words,

to magnetizers, rappers, clairvoyants, writing mediums, &c. When they shall say these things unto you, then is the time to consider the question of that ancient Prophet—"Should not a people seek unto their God, for the living to hear from the dead?"

We hear much, of late, about visions, trances, clairvoyance, mediums of communication with the spirit world, writing mediums, &c., by which the world of spirits is said to have found means to communicate with spirits in the flesh. They are not working in a corner. The world is agitated on these subjects. Religious ministers are said to preach, editors to write and print, judges to judge, &c., by this kind of inspiration. It is brought into requisition to develop the sciences, to detect crime, and, in short, to mingle in all the interests of life.

In the first place, what are we talking about, when we touch the question of the living hearing from the dead? It is a saying, that "*dead men tell no tales.*" If this is not in the Bible, it is somewhere else; and if it be true, it is just as good as if it were in the Bible.

The Sadducees, in the time of Jesus, believed there were no such things as angels or spirits, or existence in another sphere; that when an individual was dead, it was the final end of the workings of his intellectual being, that the elements were dissolved, and mingled with the great fountain from which they emanated, which was the end of individuality, or conscious existence.

Jesus, in reply to them, took up the argument from the Scriptures, or history of the ancient fathers, venerated by reason of antiquity, in hopes, by this means, to influence the Sadducees, or at least the Pharisees and others, by means so powerful and so well adapted to the end in view.

Said he, God has declared himself the God of Abraham, Isaac and Jacob. Now God is not the God of the dead, but the God of the living; as much as to say that Abraham, Isaac and Jacob were not dead, but living; that they had never been dead at all, but had always been living; that they never did die, in the sense of the word that these Sadducees supposed, but were absolutely alive.

Now, if intelligent beings who once inhabited flesh, such as our fathers, mothers, wives, children, &c., have really died, and are now dead in the sense of the word, as understood by the ancient Sadducees or modern Atheist, then it is in vain to talk of converse with the dead. All controversy, in that case, is at an end on the subject of correspondence with the dead, because an intelligence must exist before it can communicate. If these individuals are dead in the sense that the human body dies, then there is no communication from them. This we know, because of our own observation and experience. We have seen many dead bodies, but have never known of a single instance of any intelligence communicated therefrom.

Jesus, in his argument with the Sadducees, handled the subject according to the strictest principles of ancient and modern theology and true philosophy. He conveyed the idea in the clearest terms, that an individual intelligence or identity could never die.

The outward tabernacle, inhabited by a spirit, returns to the element from which it emanated. But the thinking being, the individual, active agent or identity that inhabited that tabernacle, never ceased to exist, to think, act, live, move, or have a being; never ceased to exercise those sympathies, affections, hopes and aspirations, which are founded in the very nature of

intelligences, being the inherent and invaluable principles of their external existence. No, they never cease. They live, move, think, act, converse, feel, love, hate, believe, doubt, hope and desire.

But what are they, if they are not flesh and bones? What are they, if they are not tangible to our gross organs of sense? Of what are they composed, that we can neither see, hear, nor handle them, except we are quickened, or our organs touched by the principles of vision, clairvoyance, or spiritual sight? What are they? Why, they are organized intelligences. What are they made of? They are made of the element which we call spirit, which is as much an element of material existence as earth, air, electricity, or any other tangible substance recognized by man; but so subtle, so refined is its nature, that it is not tangible to our gross organs. It is invisible to us, unless we are quickened by a portion of the same element; and, like electricity, and several other substances, it is only known or made manifest to our senses by its effects. For instance, electricity is not always visible to us, but its existence is made manifest by its operations upon the wire, or upon the nerves. We cannot see the air, but we feel its effects, and without it we cannot breathe.

If a wire were extended in connection with the equatorial line of our globe in one entire circle of 25,000 miles in extent, the electric fluid would convey a token from one intelligence to another, the length of the entire circle, in a very small portion of a second, or, we will say in the twinkling of an eye. This, then, proves that the spiritual fluid or element called electricity, is an actual, physical and tangible power, and is as much a real and tangible substance, as the ponderous rocks which were laid on yesterday in the foundation of our contemplated Temple.

It is true that this subtle fluid or spiritual element is endowed with the powers of locomotion in a far greater degree than the more gross or solid elements of nature; that its refined particles penetrate amid the other elements with greater ease, and meet with less resistance from the air or other substances, than would the more gross elements. Hence its speed, or superior powers of motion.

Now let us apply this philosophy to all the degrees of spiritual element, from electricity, which may be assumed to be one of the lowest or more gross elements of spiritual matter, up through all the gradations of the invisible fluids, till we arrive at a substance so holy, so pure, so endowed with intellectual attributes and sympathetic affections, that it may be said to be on a par, or level, in its attributes, with man.

Let a given quantity of this element, thus endowed or capacitated, be organized in the size and form of man, let every organ be developed, formed and endowed precisely after the pattern or model of man's outward or fleshly tabernacle—what would we call this individual, organized portion of the spiritual element? We would call it a spiritual body, an individual intelligence, an agent endowed with life, with a degree of independence, or inherent will, with the powers of motion, of thought, and with the attributes of moral, intellectual, and sympathetic affections and emotions. We would conceive of it as possessing eyes to see, ears to hear, hands to handle; as in possession of the organs of taste, of smelling, and of speech.

Such beings are we, when we have laid off this outward tabernacle of flesh. We are in every way interested, in our relationships, kindred ties, sympathies, affections and hopes, as if we had continued to live, but had stepped aside, and

were experiencing the loneliness of absence for a season. Our ancestors, our posterity, to the remotest ages of antiquity, or of future time, are all brought within the circle of our sphere of joys, sorrows, interests, or expectations; each forms a link in the great chain of life, and in the science of mutual salvation, improvement and exaltation through the blood of the Lamb. Our prospects, hopes, faith, charity, enlightenment, improvement, in short, all our interests, are blended, and more or less influenced by the acts of each.

Is this the kind of being that departs from our sight when its earthly tabernacle is laid off, and the veil of eternity is lowered between us? Yes, verily. Where then does it go? To heaven, says one; to the eternal world of glory, says another; to the celestial kingdom, to inherit thrones and crowns, in all the fulness of the presence of the Father, and of Jesus Christ, says a third.

Now, my dear hearers, these things are not so. Nothing of the kind. Thrones, kingdoms, crowns, principalities and powers, in the celestial and eternal worlds, and the fulness of the presence of the Father, and of his Son Jesus Christ, are reserved for resurrected beings, who dwell in immortal flesh. The world of resurrected beings, and the world of spirits, are two distinct spheres, as much so as our own sphere is distinct from that of the spirit world.

Where then does the spirit go, on its departure from its earthly tabernacle? It passes to the next sphere of human existence, called the world of spirits, a veil being drawn between us in the flesh and that world of spirits. Well, says one, is there no more than one place in the spirit world? Yes, there are many places and degrees in that world as in this. Jesus Christ, when absent from his flesh, did not ascend to the Father to be crowned and enthroned in power. Why? Because he had not yet a resurrected body, and had therefore a mission to perform in another sphere. Where then did he go? To the world of spirits, to wicked, sinful spirits, who died in their sins, being swept off by the flood of Noah. The thief on the cross, who died at the same time, also went to the same world, and to the same particular place in the same world, for he was a sinner, and would of course go to the prison of the condemned, there to await the ministry of that Gospel which had failed to reach his case while on the earth.

How many other places Jesus might have visited while in the spirit world, is not for me to say, but there was a moment in which the poor, uncultivated, ignorant thief was with him in that world. And as he commenced, though late, to repent while on the earth, we have reason to hope that that moment was improved by our Savior, in ministering to him that Gospel which he had no opportunity to teach to him while expiring on the cross. "This day shalt thou be with me in Paradise," said Jesus, or, in other words, this day shalt thou be with me in the next sphere of existence—the world of spirits.

Now mark the difference. Jesus was there as a preacher of righteousness, as one holding the keys of Apostleship, or Priesthood, anointed to preach glad tidings to the meek, to bind up the broken hearted, to preach liberty to the captive, and the opening of the prison to them that were bound. What did the thief go there for? He went there in a state of ignorance and sin, being uncultivated, unimproved, and unprepared for salvation. He went there to be taught, and to complete that repentance which, in a dying moment he commenced on the earth.

He had beheld Jesus expire on the cross, and he had implored him to remember him when he should come into possession of his kingdom. The Savior, under these extreme circumstances, did not then teach him the Gospel,

but referred him to the next opportunity, when they should meet in the spirit world. If the thief thus favored continued to improve, he is no doubt waiting in hope for the signal to be given, at the sound of the next trumpet, for him to leave the spirit world, and to re-enter the fleshly tabernacle, and to ascend to a higher degree of felicity. Jesus Christ, on the other hand, departed from the spirit world on the third day, and re-entered his fleshly tabernacle, in which he ascended, and was crowned at the right hand of the Father. Jesus Christ, then, and the thief on the cross, have not dwelt together in the same kingdom or place for this eighteen hundred years, nor have we proof that they have seen each other during that time.

To say that Jesus Christ dwells in the world of spirits with those whose bodies are dead, would not be the truth. He is not there. He only stayed there till the third day. He then returned to his tabernacle, and ministered among the sons of earth for forty days, where he ate, drank, talked, preached, reasoned out of the Scriptures, commissioned, commanded, blessed, &c. Why did he do this? Because he had ascended on high, and been crowned with all power in heaven and on earth, therefore he had authority to do all these things. So much then for that wonderful question that has been asked by our Christian neighbors so many thousand times, in the abundance of their charity for those who, like the thief on the cross, die in their sins, or without baptism and the other Gospel ordinances.

The question naturally arises—Do all the people who die without the Gospel hear it as soon as they arrive in the world of spirits? To illustrate this, let us look at the dealings of God with the people of this world. "*What can we reason but from what we know?*" We know and understand the things of this world, in some degree, because they are visible, and we are daily conversant with them. Do all the people in this world hear the Gospel as soon as they are capable of understanding? No, indeed, but very few in comparison have heard it at all.

Ask the poor Lamanites who have, with their fathers before them, inhabited these mountains for a thousand years, whether they have ever heard the Gospel, and they will tell you nay. But why not? Is it not preached on the earth? Yea, verily, but the earth is wide, and circumstances differ very greatly among its different inhabitants. The Jews once had the Gospel, with its Apostleship, powers and blessings offered unto them, but they rejected it as a people, and for this reason it was taken from them, and thus many generations of them have been born, and have lived and died without it. So with the Gentiles, and so with the Lamanites. God has seen proper to offer the Gospel, with its Priesthood and powers, in different ages and countries, but it has been as often rejected, and therefore withdrawn from the earth. The consequence is, that the generations of men have, for many ages, come and gone in ignorance of its principles, and the glorious hopes they inspire.

Now these blessings would have continued on the earth, and would have been enjoyed in all the ages and nations of man, but for the agency of the people. They chose their own forms of government, laws, institutions, religions, rulers and priests, instead of yielding to the influence and guidance of the chosen vessels of the Lord, who were appointed to instruct and govern them. Now, how are they situated in the spirit world? If we reason from analogy, we should at once conclude that things exist there after the same pattern. I have not the least doubt but there are spirits there who have dwelt

there a thousand years, who, if we could converse with them face to face, would be found as ignorant of the truths, the ordinances, powers, keys, Priesthood, resurrection and eternal life of the body, in short, as ignorant of the fulness of the Gospel, with its hopes and consolations, as is the Pope of Rome or the Bishop of Canterbury, or as are the chiefs of the Indian tribes of Utah.

And why this ignorance in the spirit world? Because a portion of the inhabitants thereof are found unworthy of the consolations of the Gospel, until the fulness of time, until they have suffered in hell, in the dungeons of darkness, or the prisons of the condemned, amid the buffetings of fiends, and malicious and lying spirits. As in earth, so in the spirit world. No person can enter into the privileges of the Gospel, until the keys are turned, and the Gospel opened by those in authority, for all which there is a time, according to the wise dispensations of justice and mercy.

(To be continued.)

C O R R E S P O N D E N C E .

ENGLAND.

SOUTHAMPTON CONFERENCE.

Southampton, Jan. 5, 1865.

President Wells.

Dear Brother, — Believing you would be pleased to hear of the Southampton Conference and what we have done the past summer, I sit down to give you a brief sketch.

Those emigrated last season, including children, numbered sixty-four, fifty of them baptized members. Since then we have made up our old compliment. We have had some thirty of the brethren preaching out in the open air in the surrounding towns and villages.

Brothers Bird, Donnellon, Russell, B. W. Kimball and myself, have contributed our mites and lifted up our voices in the streets of the cities and villages throughout the Conference. There has been considerable seed sown, but whether it has taken root or found a place in the hearts of the people, time must disclose. We have also distributed several thousands of small tracts with the prophesy concerning the present American war, given Dec. 25, 1832, by the Prophet Joseph Smith.

If people do not come into the true Church of Christ, it is because of their Christian blindness, for we have the Truth on our side—the holy Scrip-

tures contained in the Bible, which they profess to believe (when shut); also we have the revealed will of God in the Book of Mormon, and, like the Good Shepherd, the Prophet Joseph laid his life down to save his flock, and sealed the testimony of faith revealed to him by holy angels. Then we have thousands of testimonies from the Elders of Israel, that the Church and kingdom of God is set up, and though his Satanic majesty, with millions of his emissaries, rage and foam like the mighty ocean, still the old ship Zion will glide on, and all who obey the voice of the Captain will be saved from being washed overboard.

In July we held a Conference here, and enjoyed the society of President George Q. Cannon and Elder John W. Young, receiving much fatherly counsel from the former, and a faithful testimony by the latter.

October 16th we held a Conference, at which were present—President B. Young, jun., of this Mission, Isaac Bullock, President of the London District, E. F. Bird, President of the Southampton District, and several Elders from the Valley. We have experienced many blessings from their good instructions, given by the Holy Spirit. I have heard it said that it was the best Conference ever held in

Southampton, though not so large as in times past.

The Saints generally are energetic in spreading the Truth among their neighbors, also many are striving to emancipate themselves from Babylon.

I, for one, feel well in my labors in this Conference, which commenced sixteen months ago, and feel like adhering to the counsel of my brethren, and continually to be found doing good works, for by our works shall we be judged. Jesus says, "Behold I come quickly, and my reward is with me to give every man according as his works shall be."

I have a testimony which I always wish to keep, that this is the Church of Christ, and will save all those who soften their hearts and obey its mandates. President Young is the now living Moses to this enlightened(?) generation, who say faith alone will save the people; if so, the Scriptures are of no use.

Praying that you may have a prosperous mission, I remain your brother in the Gospel of peace,

DAVID P. KIMBALL.

NEWCASTLE-ON-TYNE CONFERENCE.

Newcastle-on-Tyne, Jan. 5, 1865.

President Wells.

Dear Brother,—It is with feelings of great joy that I write a few lines to inform you that we held a Conference in the Central Hall, in South Shields, on Sunday, December 25, 1864, at which were present—Elders F. W. Cox, President of the District, J. H. Felt and H. P. Folsom, from the Durham Conference, besides Elder A. V. Call and myself from this Conference. The various Branches were represented by their respective Presidents as being in a favorable condition. The Authorities were presented and unanimously sustained by the congregation. A Financial, as well as a Statistical Report for the year was read, and many good ideas were advanced, and much good instruction

was given during the day by the brethren, which, under the influence of the Spirit of God, caused our hearts to rejoice in the Work of the last days. The weather was extremely cold, but our hearts were warm, and many of the Saints came a number of miles to mingle their voices in praise to God, and to receive strength and instruction from the mouths of his servants. There was a large number of strangers present, all appearing edified and benefitted by the teachings they received.

I thank God for his blessings unto us, and I pray for the welfare of his people continually; and now that we have entered upon a new year, I feel like renewing my determinations to serve God and work righteousness, burying all my errors and follies, as far as I have been able to discover them, in the past year, and letting nothing characterize my life in 1865, but what will be creditable and in accordance with the principles of the holy Gospel as revealed in this our day.

I feel like doubling my diligence in the ministry, and thus obtaining a double portion of the Spirit of God, which will assist me in cultivating principles of holiness in myself and in others, for I realize that no thought, word or action is worth anything in this kingdom, unless dictated entirely by the Spirit of Truth; for it is this that holds the Church together, giving it love, unity and strength to overcome the foolishness of the world and the power of Satan; and it is the want of this heavenly unction that will cause all the man-made systems of the world to crumble in pieces and vanish as a dream before the overruling power of the kingdom which God has set up in these days, and which shall stand forever.

May we ever cling to these truths, and finally partake of the glory of this kingdom when it fills the whole earth, is the earnest desire and prayer of your brother in the Covenant,

CHARLES W. STAYNER.

Love is the noblest and most generous principle of obedience; but fear commonly takes the first and fastest hold of us; and, in times of violent temptation is perhaps the best argument to keep even the best of men within the bounds of their duty,

VARIETIES.

A French priest, who had usually a very small congregation, was one day preaching at the church in his village, when, the doors being open, a gander and several geese came stalking up the middle aisle, the preacher, availing himself of the circumstance, observed that he could no longer find fault with the people of his district for non-attendance; because, though they did not come themselves, they sent their representatives.

At a dinner-table one evening, a seafaring guest was describing a terrific naval engagement, of which he was a spectator, on board a British man-of-war. "While I was watching the effects of the galling fire upon the masts and rigging," said he, "there came a cannon ball, which took off both legs from a sailor who was in the shrouds. He fell towards the deck, but at that moment another cannon ball whizzed over us, which, strange to say, took off both his arms, which fell upon deck, while the poor fellow's limbless trunk was carried overboard."—"Heavens!" exclaimed Lamb, who was present, "didn't you save him?"—"No," replied the naval Munchausen; "he couldn't swim, of course, and sank before assistance could be rendered him."—"It was a sad, sad loss!" said Lamb, musingly; "if he could have been picked up, what an ornament to society he might have become!"

POETRY.

FREE AND HAPPY "MORMONS."

(Tune "All among the Barley.")

Come, all who would be happy,
And useful here below;
Mark well the busy "Mormons,"
How happily they go!
They toil from morn till evening,
Like bees within the hive;
No time nor means e'er wasting,
O! how those "Mormons" thrive.

CHORUS.

All among the "Mormons,"
So happy and so free;
The gay and honest "Mormons,"
I love their company.

When first I joined the "Mormons,"
My friends upon me frowned,
But, soon among the "Mormons,"
Warm friends there did abound;
I've fathers, mothers, brothers,
And sisters dear to bless,
For those who did forsake me,
In the world's lone wilderness.

Bristol.

The "Mormons" in the Valleys,
And those who scatter round,
Are of one mind and spirit,
Wherever they are found.
It matters not what nation,
Or language they belong,
As with one heart they mingle,
Among the joyful throng.

I love to see the "Mormons"
Among their mountain vales;
Enjoy their cherished freedom,
Where truth and love prevails;
Where light comes from the heavens,
And earth her bounties bears;
Full many blessings gladden,
But drive away our cares.

I would not leave the "Mormons",
For all the world beside;
Although they are the people
Which all the world deride.
But they're the only people
Who truth unblemished hold;
For, they believe the Gospel
Just as it was of old,

WILLIAM WILLES

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LIVERPOOL:

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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MUSIC.

BY ELDER ADOLPHUS H. NOON.

The love of music may be said to be universal, and more or less appreciated by all, for though some persons have less fondness for it than others, yet the man that positively dislikes music is a rare being. Music seems coeval with creation itself—"When the morning stars sang together, and the sons of God shouted for joy." Its existence as an art may be traced amongst the dim records of the earliest nations, and go where you may, amongst either civilized or savage men, it will be found to be more or less cultivated. True, our ideas of what constitutes harmony, and those of the Hindoos or Kaffirs, are marvellously dissimilar, yet one still perceives the love of musical sound in all; and though our notions concerning harmony and discord are probably much influenced by acquired tastes, yet an unvitiated taste readily appreciates true melody. But to us some modern compositions, consisting of demi-semi quavers, tortured flats and sharps, rapidly alternating high and low notes, and dreadful turns, winding up with an astounding rattle, and a bang, bang, bang! are decidedly not to our taste; but how

pleasing is it to listen to really truthful harmony, or the sweet voice of woman as a solo, or united with the deeper voice of the sterner sex, singing some majestic or plaintive air, either with or without musical accompaniment—more especially is this the case with the glorious songs of Zion, thrilling to the heart and raising our very being heavenward.

The tendency of the Latter-day Saints is to become pre-eminently a musical people, and the cultivation of music is an art that the Saints should not neglect, for it is one of God's choicest blessings, and tends much to refine and elevate a nation. The power of music, whether vocal or instrumental, over the passions and feelings of mankind, and even over animals, birds and insects, has long been well known—its influence in many cases of disease is sometimes peculiarly beneficial. Some music has a very soothing effect upon susceptible persons. A remarkable instance of its power is that recorded in Sacred History, where David allayed the angry and excited feelings of Saul, king of Israel, by playing on the harp.

Indeed it may be asked, can any person easily feel angry and cross amidst the harmony of a concord of sweet sounds. It may be safely asserted, that in those families where good music is a frequent amusement, whether vocal or instrumental, that there is less discord and contention than in many less fortunate families; and for us to hear the singing of the sweet songs of Zion in the houses of the Saints, is mostly the augury that the peaceable and happifying influences of the Holy Spirit dwell therein.

The cultivation of national music is really a matter of much greater importance than is often supposed. It was once remarked, "I care not who makes the laws, the man that makes the songs will rule the people," and there is some truth in that observation, for the effect of national songs and music over a people has ever been very great. The Englishman, the Frenchman, or the German, when in a far distant land, if he hear some well known national song or piece of music, instantly thinks of old and familiar long gone-by scenes, and if the air is a martial one, his blood will mostly pulsate more rapidly through his veins, and the strong feeling of home sympathy, perchance hitherto dormant, be again aroused. It was at one time forbidden in France to play Swiss national airs, as it excited an overpowering desire among the Swiss soldiery to return to their native hills. Very great, too, was the influence exercised by the Jacobite songs, such as "Charley over the water," "Bonnie Dundee," &c., in their day. Few but have heard of the celebrated French song the "Marseillaise," sung so often by thousands of excited Frenchmen while marching on to dread scenes of violence and blood. The old English songs, such

as "Rule Britannia," the "Arethusa," have done much towards keeping alive the bold English seafaring spirit; and Henry Russell's more modern songs, such as "Cheer boys, cheer," and "Far, far upon the sea," have often tended to sustain the drooping spirits of many an emigrant. At the present time it is forbidden to play or sing national airs in Poland, and it is a punishable offence, for those down-trodden people, under such an influence, are apt to become indignant with their oppressors, and feel to strike a blow to regain their lost liberty and independence.

The effect of the monotonous music and war songs of savage races is still more marked and powerful. Under its influences they work themselves up to a pitch of ungovernable frenzy which, whilst destitute of the calm, courageous bravery of Europeans, is exceedingly difficult to quell. We have ourselves heard some of the war songs of the Kaffir race (each tribe having its own), and can readily imagine the peculiar effect produced upon the savages themselves.

The power of music is also daily illustrated amongst ourselves; for instance, by the singing of sailors on ship-board, to enable them to keep time together, and keep with less fatigue at some wearying employment, such as weighing the anchor and hauling on various ropes. When a regiment of soldiers, too, are tired by a long march, the strains of the band, it is well known, infuses new vigor into the tired ranks. And to us, in marching onward through life, music either at the altar or on the hearth, tends to encourage; and wearied and dispirited as at times we well may be, we may find some comfort in the songs of the Saints, and new life in the music of Zion.

THE RICH.

BY ELDER ABRAM HATCH.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall in-

herit the earth," says the great Law-giver in one of his sermons, recorded in the fifth chapter of St. Matthew's

Gospel. But in no place do we find it recorded, Blessed are the rich, or Blessed are the proud ; neither do we find that the rich are cut off from any of the blessings of the Gospel if they will only keep themselves humble and fulfil all the requirements of the laws pertaining to the Gospel. Hence, with proper wisdom to guide us, we consider it a blessing to be rich ; but without that wisdom, riches would prove a positive curse, for as it is written, "What doth it profit a man if he gain the whole world and lose his own soul." For instance, a man may be in possession of much of this world's wealth, may count his thousands, may look upon his broad acres, fine dwellings, carriages and servants, all come honestly into his possession by heirship or by some fortunate speculation or investment ; he will naturally say, This is all mine, come honestly to me, and I will do as I please with it, and enjoy the good things of this life. But let every Latter-day Saint remember, that the Lord holds us responsible for our every act here in our earthly probation, whether rich or poor, bond or free, and that where much is given much is required. If we possess wealth, we must use it for the advancement of the kingdom, and in the spreading of the Gospel to all nations throughout the earth ; and inasmuch as we do this, we shall make the wealth we possess contribute to our honor and everlasting benefit, for Christ says, "Inasmuch as ye feed the hungry or clothe the naked, blessed are ye ; or if ye only give a cup of cold water unto the least of these my servants, ye shall in no wise lose your reward." And even now in these lands, opportunities offer themselves daily, for both rich and poor, Saint and sinner, Jew and Gentile, to administer to the wants of the servants of the Most High God, and in so doing they will in no wise lose their reward.

In perusing the history of the Bible, we can see that it has been the rich and the proud that have brought the displeasure of heaven down upon them. When Solomon had become very rich, and was led away by the pride of his riches and surroundings, he forgot God, and went after strange gods. Then, there is the case of Dives

and Lazarus ; when each received the reward of his labors, how did they stand ? Lazarus was blessed and Dives tormented. Again, when the young man came to Christ and asked what he should do to obtain eternal life. Christ answered, "Thou knowest the commandments : do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honor thy father and mother. And he answered and said, All these things have I done from my youth. Then Jesus beholding him, loved him, and said unto him, One thing thou lackest yet, go thy way, sell all thou hast and give to the poor, and thou shalt have treasures in heaven, and come and take up thy cross and follow me. And he was sad at that saying, and went away grieved, for he had great possessions. And Jesus looked round about and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God." Now this young man—one that Jesus loved—on account of his riches threw away one of the brightest chances ever offered to mortal man, and both he and his wealth have passed into oblivion, his name is even unknown. Not so with Peter and Andrew ; they, only possessing a fishing net and perhaps a boat, &c., could, at the invitation of Jesus, leave all and follow him, and by so doing obtained eternal life, and have left their names in honorable remembrance to an admiring world.

Again, by personal observation among the Saints in the Valleys of the Mountains for the last fourteen years, I have noticed that four cases out of five of apostacy from the true faith of the Saints, were of those that had become rich in the things of this world. They, seemingly, by coming in contact with the things that perish with the handling, lose the Spirit of the Lord, become dissatisfied with their brethren, and think all are wrong but their own dear selves, and, finally, are carried away by the pride of their hearts, and will not acknowledge the hand of the Lord in all things, therefore are they not held guiltless before him. If the Prophet wishes them to impart of their wealth for the gathering of the poor, or for the developing of the resources of our Mountain

Home, or to leave their comfortable homes, and go forth to preach the Gospel without purse or scrip, leaving wife and children, houses and lands for the love of Christ, they turn away sorrowful, for they have much possessions, and, like the young man, they no more seek after the commandments of the Lord, but turn away. Shall we, with all these examples before us, cease to gain wealth, for fear of its corroding our souls? No, but by all lawful means accumulate around us the comforts of life, and pray God to give us wisdom to use them in a way that will reflect honor upon ourselves and our posterity. For the Saints we hope good things, and that they will profit by the experience of others, and give liberally of their means for the forwarding of the Work of the Lord in the last days.

Remember, ye rich, while enjoying the comforts and luxuries of life, that there are upon every hand the poor struggling with hunger, poverty, nakedness and oppression, and of your great abundance ye could spare to make many happy. And, finally, if you would do that which would bring the greatest reward, feed the hungry, clothe the naked, and gather

as many of the poor Saints together as you can, and bring them to Zion with you, and plant them down in that goodly land where they can be free from the contaminating influences that surround them on every hand in old Babylon: where they can contribute of their labor to upbuild and beautify the cities of Zion in the valleys of Utah; where they can receive of the blessings God has in store for his faithful Saints; where they will swell the hosts of Israel by their numbers, and be a terror to the wicked nations of the earth. Then will they and their children rise up and call you blessed, for the blessing conferred upon them by your imparting of your wealth to bring them to that goodly land. In these ways, and many others, you can make your riches a blessing to yourselves and to all those around you. Then we will promise you the poor shall rise up and say, God bless you. Then, indeed, riches shall have been a blessing to you, and with the poor and the meek, the upright and the virtuous, ye shall at the last day enter into everlasting habitations prepared for the righteous by the God of the heavens and the earth.

IS THE KINGDOM OF GOD ESTABLISHED?

BY ELDER WILLIAM HENRY SCOTT.

The above heading ought to cause every honest-hearted individual to reflect and ponder in his mind, for it constitutes our life and well-being, both in this and in the world to come. In the first place, we ought to search for this knowledge, keeping this in mind, that wherever the kingdom of God is, however unpopular or despised the subjects of the kingdom may be, we should obey the commands of God and be initiated into the same. Since, then, we are determined to seek out the kingdom of God, we will begin by perusing the Scriptures with an unprejudiced mind, asking God to be our helper, who "giveth to all men liberally, and upbraideth not." We find that when Jesus was on the earth,

one of his disciples asked him what would be the signs of his second coming. Jesus made answer by saying, There shall be wars and rumors of wars, &c., and, said he, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Now this alone ought to convince the most incredulous, of the kingdom of God being established in the last days. Why? for the very reason that the Gospel has to be preached previous to the end of the world. But, says an individual, did not Jesus Christ establish the kingdom, and are not all the ministers of the day preaching the Gospel to the world previous to the final overthrow? We answer, Jesus

Christ laid the foundation for the establishment of his kingdom, but the one he referred to had to be established in the last days, for we see by history that all the Apostles and disciples were banished from the earth, and consequently no one was left to administer in all the ordinances of the kingdom. But, for argument sake, we will grant that Jesus Christ established the kingdom, and that the whole of the different sects of the day comprise it. We ask, did Jesus live in the last days? Do all the divines believe in the same doctrine? Are they all sent of God? For, says the Apostle, "How can a man preach unless he be sent?" and, "No man taketh this honor unto himself, unless he be called of God as was Aaron." Now we all know how Aaron was called of God by direct revelation. And, lastly, do they all preach the same principles? We have for a reply, alas! no. There is one believing in one principle, and another in another; one trying to pull the other down, and there is nothing but contention and strife amongst them. But, says the Apostle, "To us there is but one Lord, one faith, and one baptism." But, dear reader, we will renew our subject, for fear we may become irksome. Whilst John, who was banished to the Isle of Patmos, was receiving visions from heaven, showing him what had to come to pass hereafter, he saw an angel flying in the midst of heaven, having the Everlasting Gospel to preach to every nation, kindred, tongue and people who dwell on the earth. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgement is come: and worship him that made heaven, and earth, and the sea, and the fountains of water.

Having proved the establishment of the kingdom of God so far, we will notice one or two striking proofs, and bring our subject to a close. It is recorded that King Nebuchadnezzar, who

swayed his sceptre over the whole world, dreamed a dream which troubled him much, so he sent for all the wise men to interpret the dream, but without success. Daniel, however, was sent for, who interpreted the dream. It would be useless for us to go through the details of the dream and interpretation (which our readers may do at their leisure), but we will notice Daniel's own words at the latter part of the interpretation, which is, "That in the last days the God of heaven would set up a kingdom which should never be thrown down, but that it would stand forever." Surely nothing can be plainer than this; there needs no spiritualization or interpretation, for the words speak for themselves. Here are three definite proofs that the kingdom has to be established in the last days; and it remains with us to examine the many different sects of the day, to find out whether they believe in any such thing as the Gospel being restored by an angel. No! they will tell you that the heavens are shut—there is no answer from God. But thanks be to our God, we have indeed found a people who have received the Gospel in all its purity, as it was in days of old, and the Elders are fulfilling their missions in warning the people of coming judgments, calling on all men to repent and be baptized for the remission of their sins, and be received into God's kingdom. O, Christendom! when wilt thou learn the ways of the Lord? Stay yourselves, ye divines, and turn unto the Lord, lest he smites the earth with a curse. Now, kind reader, we have endeavored to demonstrate that God's kingdom had to be established in the last days, and by an angel; and if anyone has the audacity to say that theirs is the kingdom of God, and it has been established by any other way than by an angel, they are imposters, or the Bible is false. We leave it to our readers to draw their own conclusions.

Justice consists in doing no injury to man; decency, in giving no offence.

Either take Christ in your lives, or cast him out of your lips, either be what thou seemest, or else be what thou art.

We see how much a man has and therefore we envy him, did we see how little he enjoys, we should rather pity him.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 89.)

HISTORY
OF
JOHN F. BOYNTON.

"John F. Boynton was born in Bradford, Essex county, Mass., on the 20th day of September 1811.

His grandfather, Samuel, married Ruth Hardy. His father's name was Eliphalet, his mother's maiden name was Susan Nichols.

He was baptized into the Church in September 1832, by Joseph Smith, jun., in Kirtland, Ohio. He was ordained to the office of an Elder by Sidney Rigdon.

He went to Erie county, Penn., in 1832, with Zebedee Coltrin, on a mission; they preached and baptized in several places. He was called home to Kirtland by the Prophet Joseph in December following.

He was sent on a mission to Maine, and wrote a letter, dated Saco, Maine, Jan. 20, 1834, in which he says, "I have baptized about forty in this section; Elder Evan M. Greene travelled with me from the 16th Jan., 1833, till October following; while together we baptized about 130."

He was chosen one of the Twelve Apostles at the organization of that Quorum.

In 1835 he accompanied the Twelve on their mission through the churches in the east; attended a Conference in Laboro', Upper Canada, with six of his Quorum on the 29th of June; continued preaching through the eastern country; returned to Kirtland in the fall, and preached to the Saints on Sabbath, Oct. 18th.

He was married to Susan Lowell by Joseph Smith.

During his last mission he borrowed all the money he could among the brethren, and with it entered into the mercantile business with Lyman E. Johnson, and followed it until he apostatized and was cut off from the Quorum of the Twelve and the Church, on the 3rd day of September 1837.

HISTORY
OF
LYMAN E. JOHNSON.

Lyman E. Johnson was born in Pomfret, Windsor county, Vermont, Oct. 24, 1811.

He was baptized into the Church in February 1831, by Sidney Rigdon, and was ordained to the office of an Elder under the hands of Joseph Smith.

At a Conference held at Orange, Ohio, he was ordained a High Priest by Joseph Smith.

He was called by revelation in Nov. 1831, to go forth into the world to preach the Gospel, on which mission he baptized a number and built up some Branches in Ohio.

In 1832, in company with Orson Pratt, he performed a mission, preaching through the Eastern States.

In company with Elder John Heriot, he preached in Nova Scotia.

In the spring of 1834, he went from Kirtland through the eastern Branches, to aid in gathering up brethren to go in Zion's Camp. He went up to Missouri the following summer as a member of that Camp, and returned to Kirtland in the fall.

He married Sarah Lang, Sept. 4th, who bore to him two children. Soon after his marriage he started on a mission to the east, and went as far as Maine, preaching through the States, baptizing and organizing Branches of the Church. He returned in the fall.

He signed a document testifying to the good conduct of Joseph Smith during his journey with Zion's Camp to Missouri.

He was chosen one of the Twelve at the organization of the Quorum in February 1835.

May 4.—He left Kirtland in company with the Twelve Apostles, and attended Conferences with them, going eastward as far as Farmington, Maine, and returned to Kirtland in the fall, and spent the winter studying the Hebrew language. ogle

In the spring of 1836 he took a mission through the eastern country—passed through New Brunswick, attended a Conference at Newry, Maine, returned to Kirtland in the fall, and entered into merchandizing and soon after apostatized.

He was cut off from the Church at a Conference held in Far West, April 13, 1838. He relinquished the business of merchandizing, and commenced the practice of law.

HISTORY OF JOHN E. PAGE.

The following is a brief synopsis of the journal of Elder John E. Page, as given by himself:—

The subscriber was born of Ebenezer and Rachel Page, their first child, February 25, A.D. 1799. My father was of pure English extraction, my mother of English, Irish and Welsh extraction. My place of birth was Trenton township, Oneida county, State of New York. I embraced the faith of the Church of Jesus Christ of Latter-day Saints, and was baptized August 18, 1833, by the hands of Elder Emer Harris, (own brother to Martin Harris, one of the three first witnesses to the divinity of the Book of Mormon). I was ordained an Elder under the hands of Elders Nelson Higgins, Ebenezer Page, jun., and others. My baptism took place in Brownhelm, Lorain county, Ohio; my ordination in Florence, Huron county, of the same State, on the 12th of September 1833.

I moved to Kirtland, Geauga county, Ohio, in the fall of 1835.

On the 31st day of May, 1836, I started on a mission to Canada West, Leeds county. I was gone from my family seven months and twenty days.

On the 16th day of February 1837, I again left Kirtland with my family of wife and two small children, taking with me all the earthly goods I possessed, which consisted of one bed and our wearing apparel of the plainest kind, to continue my mission in the same region of country as before.

In July following, the commandment came forth for me to occupy a place in the Quorum of the Twelve.

On the 14th day of May 1838, I started with a company of Saints, made up of men, women and their children, for the State of Missouri, where we landed, in the first week of October, with a company occupying thirty wagons, at a place there called De Witt, some six miles above the outlet of Grand River, on the north side of the Missouri river, where we were attacked by an armed mob, and by them barbarously treated for near two weeks. We then went to Far West, Caldwell county, where we united with the general body of the Church, and with them participated in all the grievous persecutions practised on the Church by means of a furious mob, by which means I buried my wife and two children as martyrs to our holy religion, who died through extreme suffering for the want of the common comforts of life, which I was not allowed to provide even with my money.

On the 19th of December 1838, at Far West, Elder John Taylor and myself were ordained as Apostles under the hands of Elders B. Young and H. C. Kimball, in the Quorum of the Twelve, to fill some vacancies in the Quorum which had happened by apostacies—having baptized, in two years time, upwards of six hundred persons, and travelled more than five thousand miles, principally on foot and under the most extreme poverty, relative to earthly means, being alone sustained by the power of God and not of man, or the wisdom of the world.

JOHN E. PAGE.

At the time brother Page was called to go on a mission to Canada, he objected, for the reason that he was destitute of clothing. Brother Joseph Smith took off his coat and gave it to him, and told him to go, and the Lord would bless him abundantly on his mission.

He started with his family for Quincy, Illinois; and while on his way, I and several of the Twelve who were going up to Zion to fulfil the revelation which said the Twelve should "take leave of my Saints in the city of Far West, on the 26th day of April next, on the building spot of my house, saith the Lord," met him.

he had just upset his wagon on a sideling hill, and among other things had spilt a barrel of soft soap, which he was scooping up with his hands. I counselled him to return with us; he at first objected, but I insisted he should get ready, to which he consented, and accompanied us to Far West, and attended the Conference there on the 26th of April.

He went to Illinois and located with Father Judd's family for a season, on the Mississippi flats, below Warsaw, Hancock county. While located at Father Judd's, he preached in Adams and Hancock counties.

In 1839, he neglected to go to England with his brethren of the Twelve, according to the word of the Lord to that Quorum.

April 8, 1840, Elder Page was appointed by a General Conference at Nauvoo, to accompany Elder Orson Hyde on a mission to Jerusalem; and although he started on this mission, he never left the shores of America.

He travelled through Indiana and Ohio, and spent the winter of 1840-1 preaching occasionally in Cincinnati and vicinity. He arrived in Philadelphia in June 1841, where Elder George A. Smith, on his return from England, met him; and knowing the Saints were willing to raise ample means to carry Elder Page on his journey, Elder Smith urged him to proceed on his mission to Jerusalem.

Soon after, Elder Page became involved in difficulty with the Branch in Philadelphia, and in the fall President Hyrum Smith wrote to him to come home.

He did not return to Nauvoo until the spring of 1842. On his way he delivered several discourses at Pittsburgh, and got up a petition, which was signed by the Saints and others, to President Joseph Smith, praying that he might be sent to Pittsburgh.

At the Conference held April 6, 1843, he was sent to Pittsburgh, where he organized a Branch of the Church from those baptized by himself and other Elders, and some who emigrated thither. In organizing this Branch he drew up a constitution, requiring their President to be elected every four months. At the first election he was chosen President, at the second election Elder Small was chosen President, having received the most votes. He moved his family to Pittsburgh, where he continued to preach.

During the summer of 1843, the Quorum of the Twelve went eastward from Nauvoo on a mission. Elders H. C. Kimball, O. Pratt and John E. Page, met at Cincinnati, and organized that Branch. Elders Kimball and Pratt proceeded on their mission, and as soon as they were gone, Elder Page called the Branch together, and annulled the organization, and re-established the old one. In a few days after brothers W. Woodruff, Geo. A. Smith and myself visited Cincinnati, and we disapproved of Elder Page's proceedings for the reason, that it was not right for one of the Twelve to undo what three had done.

Elder Page, in company with his brethren of the Twelve, went to Philadelphia, New Jersey, New York and Boston. He remained in Boston some time. President Joseph Smith, disapproving of his course in Boston, directed him to proceed to Washington, and build up a Church there. He went to Washington, remained a short time, and baptized several, then returned to Pittsburgh.

Soon after President Smith's death, an advertisement appeared in the Beaver, Pa., *Argus*, that Elder John E. Page was out of employment, and would preach for anybody that would sustain his family."

(To be continued.)

No man can hinder our private addresses to God, every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the altar.

Every man's life lies within the present, for the past is spent and done with, and the future is uncertain.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 18, 1865.

SPIRITUAL COMMUNICATION.

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(Continued from page 94.)

It was many, many centuries before Christ lived in the flesh, that a whole generation, eight souls excepted, were cut off by the flood. What became of them? I do not know exactly all their history in the spirit world. But this much I know—they have heard the Gospel from the lips of a crucified Redeemer, and have the privilege of being judged according to men in the flesh. As these persons were ministered to by Jesus Christ, after he had been put to death, it is reasonable to suppose that they had waited all that time without the knowledge or privileges of the Gospel. How long did they wait? You may reckon for yourselves. The long ages, centuries, thousands of years which intervened between the flood of Noah and the death of Christ. Oh! the weariness, the tardy movement of time! the lingering ages for a people to dwell in condemnation, darkness, ignorance and despondency, as a punishment for their sins. For they had been filled with violence while on earth in the flesh, and had rejected the preaching of Noah and the Prophets which were before him.

Between these two dispensations, so distant from each other in point of time, they were left to linger without hope and without God, in the spirit world; and similar has been the fate of the poor Jew, the miserable Lamanite, and many others in the flesh. Between the commission and ministry of the Former and Latter-day Saints, and Apostles, there has been a long and dreary night of darkness. Some fifteen to seventeen centuries have passed away, in which the generations of man have lived without the keys of the Gospel.

Whether in the flesh or in the spirit world, is this not hell enough? Who can imagine a greater hell than that before our eyes, in the circumstances of the poor, miserable, degraded Indian and his ancestors, since the keys of the Gospel were taken from them some fifteen hundred years ago? Those who had the Gospel in the former dispensations, and were made partakers of its spirit, its knowledge, and its powers, and then turned away and became the enemies of God and of his Saints, the malicious and wilful opposers of that which they knew to be true, have no forgiveness in this world, neither in the spirit world, which is the world next to come.

Such apostates seek, in all dispensations, to bring destruction on the inno-

cent, and to shed innocent blood, or consent thereto. For such, I again repeat, I know no forgiveness. Their children, who, by the conduct of such fathers, have been plunged into ignorance and misery for so many ages, and have lived without the privileges of the Gospel, will look down upon such a parentage with mingled feelings of horror, contempt, reproach and pity, as the agents who plunged their posterity into the depths of misery and woe.

Think of those swept away by the flood in the days of Noah. Did they wait a long time in prison? Forty years? O what a time to be imprisoned! What do you say to a hundred, a thousand, two thousand, three or four thousand years to wait? Without what? Without even a clear idea or hope of a resurrection from the dead, without the broken heart being bound up, the captive delivered, or the door of the prison opened. Did not they wait? Yes they did, until Christ was put to death in the flesh.

Now what would have been the result if they had repented while in the flesh at the preaching of Noah? Why, they would have died in hope of a glorious resurrection, and would have enjoyed the society of the redeemed, and lived in happiness in the spirit world till the resurrection of the Son of God. Then they would have received their bodies, and would have ascended with him, amid thrones, principalities and powers, in heavenly places.

I will suppose, in the spirit world, a grade of spirits of the lowest order, composed of murderers, robbers, thieves, adulterers, drunkards, and persons ignorant, uncultivated, &c., who are in prison, or in hell, without hope, without God, and unworthy as yet of Gospel instruction. Such spirits, if they could communicate, would not tell you of the resurrection or of any of the Gospel truths, for they know nothing about them. They would not tell you about heaven, or Priesthood, for in all their meanderings in the world of spirits, they have never been privileged with the ministry of a holy Priest. If they should tell all the truth they possess, they could not tell much.

Take another class of spirits—pious, well-disposed men; for instance, the honest Quaker, Presbyterian, or other sectarian, who, although honest and well-disposed, had not, while in the flesh, the privilege of the Priesthood and Gospel. They believed in Jesus Christ, but died in ignorance of his ordinances, and had not clear conceptions of his doctrine and of the resurrection. They expected to go to that place called heaven as soon as they were dead, and that their doom would then and there be fixed, without any further alteration or preparation. Suppose they could come back with liberty to tell all they know? How much light could we get from them? They could only tell you about the nature of things in the world in which they live. And even that world you could not comprehend, by their description thereof, any more than you can describe colors to a man born blind, or sounds to those who have never heard.

What, then, could you get from them? Why, common chit chat, in which there would be a mixture of truth and of error and mistakes, in mingled confusion. All their communications would betray the same want of clear and logical conceptions, and sound sense and philosophy, as would characterize the same class of spirits in the flesh. Who, then, is prepared, among the spirits in the spirit world, to communicate the truth on the subject of salvation, to guide the people, to give advice, to confer consolation, to heal the sick, to administer joy and gladness and hope of immortality and eternal life, founded on manifest truth? All that have been raised from the dead, and clothed with immortality,

all that have ascended to yonder heavens, and been crowned as kings and Priests, all such are our fellow servants, and of our brethren the Prophets, who have the testimony of Jesus ; all such are waiting for the Work of God among their posterity on the earth. They could declare glad tidings if we were only prepared to commune with them. What else ? Peter, James, Joseph, Hyrum, Father Smith, any or all of those ancient or modern Saints, who have departed this life, who are clothed upon with the powers of the eternal Apostleship, or Priesthood, who have gone to the world of spirits, not to sorrow, but as joyful messengers, bearing glad tidings of eternal truth to the spirits in prison—could not these teach us good things ? Yea, if they were permitted so to do.

But suppose all spirits were honest, and aimed at truth, yet each one could only converse of the things he is privileged to know or comprehend, or which have been revealed to his understanding, or brought within the range of his intellect. If this be the case, what then do we wish, in communicating with the eternal world, by visions, angels, or ministering spirits ? Why, if a person is sick, he would like to be visited, comforted, or healed by an angel or spirit ! If a man is in prison, he would like an angel or spirit to visit him, and comfort or deliver him. A man shipwrecked would like to be instructed in the way of escape for himself and fellows from a watery grave. In case of extreme hunger a loaf of bread brought by an angel would not be unacceptable.

If a man were journeying, and murderers were lying in wait for him in a certain road, an angel would be useful to him in telling him of the circumstances, and to take another road. If a man were journeying to preach the Gospel, an angel would be useful to tell the neighbors of his high and holy calling, as in case of Peter and Cornelius. Or would you not like to have angels all around you, to guard, guide, and advise you in every emergency ?

The Saints would like to enter a holy Temple, and have their President and his assistants administer for their dead. They love their fathers, although they had once almost forgotten them. Our fathers have forgotten to hand down to us their genealogy. They have not felt sufficient interest to transmit to us their names, and the time and place of birth, and in many instances they have not taught us when and where ourselves were born, or who were our grand-parents, and their ancestry. Why is all this ? It is because of that veil of blindness which is cast over the earth, because there has been no true Church, Priesthood, or Patriarchal order, no holy place for the deposit or preservation of the sacred archives of antiquity, no knowledge of the eternal kindred ties, relationship, or mutual interests of eternity. The hearts of the children had become estranged from the fathers, and the hearts of the fathers from the children, until one came in the spirit and power of Elijah, to turn the keys of these things, to open communication between worlds, and to kindle in our bosoms that glow of eternal affection which lay dormant.

Suppose our Temple was ready, and we should enter there to act for the dead, we could only act for those whose names are known to us. And these are few with the most of us Americans. And why is this ? We have never had time to look to the heavens, or to the past or future, so busy have we been with the things of the earth. We have hardly had time to think of ourselves, to say nothing of our fathers.

It is time that all this stupidity and indifference should come to an end, and that our hearts were opened, and our charities extended, and that our bosoms expanded, to reach forth after whom ? Those whom we consider dead ! O God

has condescended so far to our capacity, as to speak of our fathers as if they were *dead*, although they are all living spirits, and will *live forever*. We have no dead! Only think of it! Our fathers are all living, thinking, active agents; we have only been taught that they are dead!

Shall I speak my feelings, that I had on yesterday, while we were laying those Corner Stones of the Temple? Yes, I will utter them, if I can. It was not with my eyes, not with the power of actual vision, but by my intellect, by the natural faculties inherent in man, by the exercise of my reason, upon known principles, or by the power of the Spirit, that it appeared to me that Joseph Smith, and his associate spirits, the Latter-day Saints, hovered about us on the brink of that foundation, and with them all the angels and spirits from the other world, that might be permitted, or that were not too busy elsewhere.

Why should I think so? In the first place, what else on this earth have they to be interested about? Where would their eyes be turned, in the wide earth, if not centered here? Where would their hearts and affections be, if they cast a look or a thought towards the dark speck in the heavens which we inhabit, unless to the people of these valleys and mountains? Are there others who have the keys for the redemption of the dead? Is any one else preparing a sanctuary for the holy conversation and ministrations pertaining to their exaltation? No, verily. No other people have opened their hearts to conceive ideas so grand. No other people have their sympathies drawn out to such an extent towards the fathers.

No. If you go from this people, to hear the doctrines of others, you will hear the doleful sayings—“*As the tree falls, so it lyeth. As death leaves you, so judgment will find you. There is no work, nor device, nor knowledge in the grave, &c., &c. There is no change after death, but you are fixed, irretrievably fixed, for all eternity. The moment the breath leaves the body, you must go to an extreme of heaven or of hell, there to rejoice with Peter on thrones of power in the presence of Jesus Christ in the third heavens, or, on the other hand, to roll in the flames of hell with murderers and devils.*” Such are the doctrines of our sectarian brethren, who profess to believe in Christ, but who know not the mysteries of godliness, and the boundless resources of eternal charity, and of that mercy which endureth forever.

It is here that the spirit world would look with an intense interest, it is here that the nations of the dead, if I may so call them, would concentrate their hopes of ministration on the earth in their behalf. It is here that the countless millions of the spirit world would look for the ordinances of redemption, so far as they have been enlightened by the preaching of the Gospel, since the keys of the former dispensation were taken away from the earth.

Why, if they looked upon the earth at all, it would be upon those Corner Stones which we laid yesterday; if they listened at all, it would be to hear the sounds of voices and instruments, and the blending of sacred and martial music in honor of the commencement of a Temple for the redemption of the dead. With what intensity of interest did they listen to the songs of Zion, and witness the feelings of their friends. They were glad to behold the glittering bayonets of the guards around the Temple ground, and they longed for the day when there would be a thousand where there is now but one. They wish to see a strong people, gathered and united in sufficient power, to maintain a spot on earth where a baptismal font might be erected for the baptism for the dead.

It was here that all their expectations were centered. What cared they for

all the golden palaces, marble pavements, or gilded halls of state on earth ? What cared they for all the splendor, equipage, titles, and empty sounds of the self-styled great of this world, which all pass away as the dew of the morning before the rising sun ? What cared they for the struggles, the battles, the victories, and numerous other worldly interests that vibrate the bosoms of men on either side ? None of these things would interest them. Their interests were centered here, and thence extended to the Work of God among the nations of the earth.

Did Joseph, in the spirit world, think of anything else, yesterday, but the doings of his brethren on the earth ? He might have been necessarily employed, and so busy as to be obliged to think of other things. But if I were to judge from the acquaintance I had with him in his life, and from my knowledge of the spirit of Priesthood, I would suppose him to be so hurried as to have little or no time to cast an eye or a thought after his friends on the earth. He was always busy while here, and so are we. The spirit of our holy ordination and anointing will not let us rest. The spirit of his calling will never suffer him to rest, while Satan, sin, death, or darkness possesses a foot of ground on this earth. While the spirit world contains the spirit of one of his friends, or the grave holds captive one of their bodies, he will never rest or slacken his labors.

You might as well talk of Saul, king of Israel, resting while Israel was oppressed by the Canaanites or Philistines, after Samuel had anointed him to be king. At first he was like another man, but when occasion called into action the energies of a king, the spirit of his anointing came upon him. He slew an ox, divided it into twelve parts, and sent a part to each of the tribes of Israel, with this proclamation—“*So shall it be done to the ox of the man who will not come up to the help of the Lord of hosts.*”

Ye Elders of Israel ! you will find that there is a spirit upon you which will urge you to continued exertion, and will never suffer you to feel at ease in Zion while a work remains unfinished in the great plan of redemption of our race. It will inspire the Saints to build, plant, improve, cultivate, make the desert fruitful, in short, to use the elements, send missions abroad, build up states and kingdoms and temples at home, and send abroad the light of a never-ending day to every people and nation of the globe.

You have been baptized, you have had the laying on of hands, and some have been ordained, and some anointed with a holy anointing. A spirit has been given you ; and you will find, if you undertake to rest, it will be the hardest work you ever performed. I came home here from a foreign mission. I presented myself to our President, and inquired what I should do next. “Rest,” said he.

If I had been set to turn the world over, to dig down a mountain, to go to the ends of the earth, or traverse the deserts of Arabia, it would have been easier than to have undertaken to rest, while the Priesthood was upon me. I have received the holy anointing, and I can never rest till the last enemy is conquered, death destroyed, and truth reigns triumphant.

May God bless you all. Amen.

How gloomy would be the mansions of the dead to him, who did not know that he should never die ; that what now acts shall continue its agency, and what now thinks shall think on for ever.

C O R R E S P O N D E N C E .

ENGLAND.

KENT CONFERENCE.

Faversham, Jan. 3, 1865.

President Wells.

Dear Brother,—I take much pleasure in reporting to you that the Kent Conference is doing well, and that we are adding to our numbers by baptism. Elders E. I. Stocking, R. H. Parker and T. S. Friday, go their rounds and have much joy in their labors. The Lord has required me to leave my home and friends in the Valley, and I have done so with cheerfulness, and I feel a great work lies before me, to warn the wicked, and to carry the truth to the honest hearted.

Some of our meeting-houses are in conspicuous places, and are sufficiently commodious to seat a large congregation, and our prospects for adding to our numbers are excellent. I am also happy to say that the local Priesthood are alive to the interests of Zion, and co-operate with us for the spread of the Work. We spend much of our time distributing the printed word, and in doing so we frequently meet with relatives of those who have previously gathered to the Valleys of the Mountains. In addition to the preaching they hear, the *STAR* and *JOURNAL* or *DISCOURSES* they read, the Saints are also much encouraged with letters they receive from their relatives in Zion. We observe that among the Saints there is an increase of union and confidence in each others' good will and friendship. Many of our people are suffering a persecution of odium and ridicule which does not, however, prevent or deter them from bearing their testimony. We notice another feature in this Conference, and that is, the return of many a backslider to their covenants and duties. One returned through a dream, in which he was told he must serve the Lord.

We meet with many instances to prove the efficacy of the Gospel to put the heart and the mind right. Fathers who once seemed careless, to some extent, for their children, when quickened with the Gospel's power, and the

attributes of their natures properly directed, gather with love their once less thought of offspring, and prepare to gather them to the garner of the Lord, to nurture them in those ways that will bless them in time and in eternity. Elijah has come, and his works are seen in the mutual love existing between father and child.

A knowledge of the stoppage of the Church teams this coming season, for a time cast a gloom upon our poor Saints, but they are getting reconciled to stopping in Wyoming or in Canada, and the anticipated route by water, by the way of Panama, is cheering to them.

It has been the policy of the brethren to take care of and comfort the Saints, preferring to suffer with fatigue rather than to make themselves in any way burdensome to the kind-hearted people they travel amongst. Our brethren living at far-off distances have been affectionately corresponded with, and a general course taken to inspire confidence, bring about union, and strengthen friendship.

In conclusion, let me say you are daily remembered by us before the throne of grace, to sustain you under your responsibilities and labors. The brethren unite with me in love. I remain yours very faithfully,

GEORGE SIMS.

BIRMINGHAM DISTRICT.

Birmingham, Jan. 10, 1865.

President Wells.

Dear Brother,—Your recent visit to this place renders it comparatively unnecessary to acquaint you with the situation, feelings, and condition of the Birmingham Conference and the Saints who comprise it, as you were enabled to form a correct judgment on these points from your own personal observation; but I thought it might not be amiss to forward a brief statement for the *STAR*.

As you are aware, on the 1st inst. we held a District Conference in the Odd-Fellows' Hall, which, like its predecessors, was well attended, and

pervaded by the good Spirit of the Lord. The Saints with whom we have conversed testify that it was the best Conference they have attended for a long time, and they were delighted, comforted and encouraged by the instructions and counsels imparted unto them. They went away rejoicing in the Truth, and resolved in their hearts that 1865 should be the best spent year of their lives. May the Lord grant them power to carry out their determinations. From all I can learn of the past and see of the present, I believe the Saints in this Conference were never, as a general thing, feeling better than they now do. There is no unusual enthusiasm or excitement among them, but a steady, firm determination to keep the commandments of the Lord and obey the counsels of his servants. Their faith is steadily on the increase, as manifested by their works. As a necessary consequence, their joy increases also, and may be known by their glowing countenances and fervent testimonies to the Truth and to the goodness of God when they meet to worship before him. They are also paying more attention to the principle of Tithing, and those who have done so with a willing heart, testify that they have been greatly blessed in so doing. The brethren who preside over the different Branches, together with those who assist in travelling through the Conference to preach the Gospel, are faithful men who carry the spirit of their calling with them. I take pleasure, also, in bearing record to the faithfulness, integrity and zeal of all the Elders from Zion who are laboring with me in this District. I am thankful for the society of such men of God, who carry with them the spirit of Zion

and peace, comfort and blessing to the homes of the Saints.

I am also happy to be able to say—from a personal inspection of the books and accounts of each Conference—that the District is, to the best of my knowledge, free from debt, excepting there may be a trifle owing to the office for books. It is a great blessing to be able to commence the New Year under such good auspices, and I trust and pray that our successors may enter upon the year 1866 under as favorable circumstances.

Though the season for out-door preaching is over, the local Priesthood in this Conference are not idle; they are zealously engaged in distributing tracts and attending house-meetings, and their labors have been crowned with abundant and encouraging success. Many of them are also endeavoring to prepare themselves to enter, with diligence and wisdom, into the next summer's campaign against the hosts of error. During the half year ending December 31, 1864, we have had the privilege of baptizing 54 in this Conference, while we have lost 8 by death and 9 by excommunication during the same period. The baptisms are very few compared with the numbers of the Conference and the amount of labor performed by the brethren; but we feel satisfied that the seed sown will yet bring forth an abundant harvest, and the prospects are now very favorable for the future. For all these blessings we feel to thank the Lord and give the honor to him.

Brother Hatch joins in love to yourself and all in the office. Ever praying the Lord to bless you with the spirit and power of your office, I remain your brother in Christ,

W. H. SHEARMAN.

VARIETIES.

There is, it is said, a space of 1,131,000 square miles around the North Pole, which is now a blank in our maps.

Two gentlemen having a difference, one went to the other's door and wrote "Scoundrell!" upon it. The other called upon his neighbor, and was answered by a servant that his master was not at home. "No matter," was the reply; "I only wished to return his visit, as he left his name at my door in the morning."

Fletcher, Bishop of Nismes, was the son of a tallow-chandler. A proud duke once endeavoured to mortify the prelate by saying, at the levee, that he smelt of tallow; to which the bishop replied, "My lord, I am the son of a tallow-chandler, it is true, and if your lordship had been the same, you would have remained a tallow-chandler all your life."

A CUTE DOCTOR.—"There is a very droll story of a doctor who went to settle in a village out west, and the first night of his arrival was sent for to attend a sick child. He looked at the little sufferer very attentively, and then delivered this oracular opinion: 'This hyar babe's got the small pox; and I ain't posted up on pustules. We must approach this case by circular treatment. You give the little cuss this draught. That'll send him into fits. Then send for me. I'm a stunner on fits.'"

MUTUAL MISTAKE.—Lord Seaforth, who was born deaf and dumb, was to dine one day with Lord Melville. Just before the time of the company's arrival, Lady Melville sent into the drawing-room a lady of her acquaintance, who could talk with her fingers to dumb people, that she might receive Lord Seaforth. Presently Lord Guildford entered the room; and the lady, taking him for Lord Seaforth, began to ply her fingers very nimbly; Lord Guildford did the same; and they had been carrying on a conversation in this manner for about ten minutes, when Lady Melville joined them. Her female friend immediately said, "Well, I have been talking away to this dumb man."—"Dumb!" cried Lord Guildford; "bless me, I thought you were dumb."

ADDRESSES.

Edwin Price, Frood Gron Works, near Wrexham, Denbighshire.
H. Shurtleff, East road, Bridport, Dorsetshire.
L. D. Rudd, 75 Bridge Street, Derby.
J. L. Dolten, Chapel House, St. Pauls opening, Norwich.

DIED:

In Nettleton, Gloucestershire, of inflammation on the lungs, on the 29th January 1855, George Willard, Son of Robert and Harriet Jones, aged one year, eight months and 22 days.—(DASANT NEWS please copy.)

P O E T R Y .

—O— W O M A N .

The flowers, and fruits, and treasures of the earth—
Its gems, and everything of nature's birth—
Met to decide which was of greatest worth.
The rose for fragrance claimed, and tint, as well.
The lily for its graceful form and smell:—
And, every flower had merits it could tell.
Of fruits, the apple, cherry, peach and pear
For form and color challenged any there:—
And all the fruits of beauty claimed a share.

The diamond for its lustre, made a claim;
The pearl and ruby,—every gem that came
Some special excellence could loudly name.
In each, itself seemed fairest, richest, best.
And each expected homage from the rest
'Till woman came, to be by all contest!
For flowers, and fruits, in form and features fair—
The gems in eyes, and teeth, and lips were there—
Than each—than all—more lovely, rich and rare!

London.

JOSEPH L. BARFOOT.

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 8, Vol. XXVII.

Saturday, February 25, 1865

Price One Penny.

MESSAGE OF THE GOVERNOR TO THE LEGISLATIVE ASSEMBLY OF THE TERRITORY OF UTAH.

(From the *Deseret News*, December 14th, 1864.)

Executive Office, Utah Territory,
Great Salt Lake City,
December 12th, 1864.

Gentlemen of the Legislative Assembly,—The assembling of the Legislature of a country which is governed by a written constitution and laws, is an event of great interest to all of its inhabitants. It is then that the actual condition of the State is to be investigated, and such provisions adopted as will secure to every individual his just and equal rights, and promote the general welfare.

Congress, representing the sovereignty of the United States, exercises over a Territory the combined powers of the General and of a State Government. It legislates for the people of the United States, and especially for those of a Territory. It confers on a Territorial Legislature a portion only of its powers, reserving to itself the right to enact special laws, and to disapprove of any act passed by a Territorial Legislature.

The Legislative power and authority of this Territory is vested in the Governor and Legislative Assembly. It extends to all rightful subjects of legis-

lation, consistent with the constitution of the United States, the provisions of the act establishing this government, and other laws of the United States. It is declared in the organic act, that the constitution and laws of the United States are extended over and to be in force in the Territory of Utah, so far as the same, or any provision thereof, may be applicable.

It becomes our duty, therefore, under these limitations, to enact such laws as are necessary and suitable to the circumstances of the Territory.

The general laws now in force appear, from the examinations heretofore given them by my predecessors, and by the judiciary, to require amendment in several of their provisions.

To you, gentlemen, is particularly referred those local subjects of legislation with which, it is presumed, you are personally acquainted from your place of residence, from your own observation, or in regard to which you may have received accurate information.

The erection of bridges over the rivers on the main thoroughfare, the

grading of roads through the kanyons, and the construction of canals for irrigation, by which the now waste lands in the valleys of Bear river, Weber, Jordan and Sevier, may be brought into cultivation and rendered productive, I respectfully commend to your consideration. Indeed, grants of land to be regained by irrigation, or made habitable by those canals, may with propriety be solicited of Congress to aid in their construction; and there is no doubt that a memorial to that body for this object, would receive attention, and the appropriation be made.

But excessive legislation, I think, is to be avoided as one of the greatest evils with which a community can be afflicted. Numerous laws, or complicated systems, frequent and sudden changes, are dangerous to private rights and to the liberties of the people. The freest country with a constitutional government is that which is governed by the fewest legislative enactments.

I congratulate you upon the discovery of coal, iron, lead, copper and of the precious metals, which have been made during the past year in the western, eastern and southern sections of the Territory, and also upon the new settlements which have been formed in their vicinity. While we cannot but regard agriculture as the first and most important interest in this country, and therefore entitled to every encouragement which can be bestowed by Government, the mines, valuable on their own account, may also be considered tributary to that interest, and their development worthy of the attention of the legislature and of every citizen who desires to increase the wealth and promote the prosperity of the Territory.

The peaceable and friendly conduct of the Indians towards our citizens and the travellers through every section of the Territory, since the treaties which were concluded with them in the year 1863—so different from that of former years—cannot be too highly appreciated and commended. These are the first treaties ever made by the United States with the bands of Shoshonees, and it is somewhat remarkable that they have

adhered to their stipulations with a fidelity equal to that of most civilized nations.

It is considered, however, that we are chiefly indebted to the presence and efficiency of the United States troops, and signal defeat of Bear Hunter and his allies by them, for the first manifestation of a friendly spirit; and that, in fact, we have no security for their faithful compliance with the stipulations of their treaties—nor with those which may be formed with other tribes in these mountains—but in the continued military occupation of the most eligible sites for the protection of the people in every part of the Territory; an occupation which it seems is equally demanded for the security of the life and property of the peaceable citizen and traveller against the brigand attacks and depredations of white men.

It is provided in those treaties that the President of the United States may at any time make reservations of such districts in the country of the Shoshonee nation, as he may deem eligible for the use of these bands.

It would be of great advantage to our citizens and to the Indians, if the reservations were designated soon, and these bands induced to become permanently located upon them.

I recommend the adoption of a memorial to the President and to Congress, expressing your views on the subject, and asking for an appropriation to enable him to carry these treaties into effect.

The operations of these treaties with the Indians of the north has been so beneficial to them and to our citizens, that we cannot but anticipate the same from treaties with those of the south. The road from Salt Lake City—the true capital of Utah, for here are its wealth and intelligence concentrated—to Arizona and Southern California, must become one of the principal thoroughfares through the Territory, and the preferred route of a railway to navigable waters.

The most convenient outlet for the productions of the Great Basin to the Pacific Ocean, appears to be by this route and the Colorado. This river is now navigated with several steamboats from the Gulf of California to a

point very near our southern boundary; and if amicable relations are established with the Indians through whose country the road passes, and with those inhabiting the banks of that stream, we may expect to see soon a large commercial town built at the head of navigation, where the trade of Utah will have its depot, and our enterprising merchants their warehouses filled with the rich products of these valleys and of the Indies.

It is understood a bill, containing an appropriation for treaties with the Utah nation, passed one of the Houses of Congress at its last session; and I shall be glad of the opportunity to unite with you in a memorial for the passage of the bill by the other House, and for its approval by the President.

Under a proper system, there is no doubt many of the individuals of those bands may, in a short time, become herdsmen or agriculturists, and a residence by white men in the valleys of these mountains rendered thereby safe from their hostilities and depredations.

In connection with this subject of the opening of the communication with the Colorado, and the establishing new settlements upon its borders, it has occurred to me that it would be of great advantage to all engaged in those enterprises, if the jurisdiction of this Territory was extended over that region where now there is none. If you should concur in the importance of this measure to the people and to the Government, I would respectfully invite you to unite with me in a memorial to Congress to add to

Utah, for temporary purposes of government, that portion of the Territory of Arizona which is situated north and west of Colorado river.

Schools, and the means of education, ought to be provided in every settlement in the Territory. Without this is done, the mass of the people will soon become grossly ignorant, the abject slaves of wealth and power, and the miserable dupes of every charlatan in religion or in politics. To your wisdom I commend this most important subject for legislation, and sincerely hope a system may be devised by which all the children of a proper age in the Territory may, within the ensuing year, be counted in private or public schools.

The Annual Reports of the Treasurer and Auditor are presented to you for your information.

The application of the people of this Territory for admission into the Union as a State, is yet pending before Congress, and it is hoped it may receive the favorable action of that body, either by the admission of the State on an equal footing with the original States, or the passage of an act to enable the people to form a constitution and State government.

And I beg to assure you, gentlemen, that I shall cordially co-operate with you in the adoption of such measures as you may propose, which are calculated to enlighten the people, protect their rights of person and property, secure to them their civil and religious freedom, or advance their prosperity and happiness.

JAMES DUANE DOTY.

JUST THE THING.

BY ELDER GEORGE SIMS.

The ten commandments were given to the house of Israel soon after their departure from Egypt, where they had remained for four hundred years, surrounded by circumstances which were not calculated to elevate their moral character, although their surroundings were favorable in regard to science, art and intellectual acquire-

ments. Thus the Lord gave them commandments adapted to their degraded natures; but as they rose and were able to keep higher commandments, they were given for them to observe. The Apostles of our Savior exhorted the Saints of their times to cultivate the gifts and graces of the Holy Spirit as well as to keep the ten command-

ments, so that a perfection of character might be attained to, not only intellectually, but morally and socially. Thus, to become perfect in our sphere of position, to be just right, requires much attention and watchfulness—wisdom must be used to strike the midway path in all the extremes of life. As the cultivation of one intellectual pursuit to a great extent hinders the cultivation of others, so does the cultivation of a particular virtue often lead us to the neglect of others. We indulge in pet pursuits, and also in pet virtues, and our favoritisms incline us to undervalue other intellectual gifts and virtues to some degree. We admire some virtues and talents more than we do others of equal value. We find character in every variety, but very few perfect ones. We despise slothfulness much, and there are many that are too industrious—the slothful wanting a quality that the excessively industrious have too much of, to be just the thing on that particular point. Then there are gluttons, and we must not, to avoid that extreme, hollow our eyes and waste our flesh with an ill supply of food. There are also the proud—they are odious, and the mean and servile are usually despised. A becoming dignity is just the thing, and to strike the medium path between indiscreet valor and cowardice, is also desirable. The Apostles warn us not to love inordinately, neither to be without natural affection. Feelings are like the weather, they may be too hot or too cold. Even light may be so brilliant that we cannot see by it.

Then there are homage lovers, and there are a very numerous class that do not care to please anybody; a middle course is best in that particular. The unbelievers are very numerous, more to their shame, and the credulous receive lies for truth—both classes will come under serious condemnation—to believe truths and reject errors should be our aim, and would lead to our profit. There are many among the Saints that will lose blessings which are only to be obtained by going after, and there are the restless that will travel when they should stay where they are—our motive powers want governing as well

as our appetites. Some men are so social in their natures that they cannot attain to greatness because they will not concentrate their minds enough, and then there are the recluses, who rob society of their company, and themselves of the benefits of association. Both courses want correcting to be just the thing, and will be before the portals of the celestial gates will open for their admittance. When we cannot kindle a spark of hatred in the soul of a man by reciting the tale of our injuries, how we despise such a passive nature, and we equally despise him who hates the owner of the many weaknesses that we have to struggle to overcome. The prodigal who beggars himself, and would his friends if they would let him, draws out our indignation, and the parsimonious, who narrows up the comforts of himself and others, also shares our odium. Only a few spend money just the right way, and we must learn to do all things well in time, before we can be called wise stewards. There is sullen silence and annoying loquacity, both bad enough, the first too short and the latter too long, both want adjusting. Eloquence we admire, but excessive talkativeness is annoying. This world being fallen, we have many faults and misfortunes, and an opposition exists in all things. Thus we have sight and blindness, speech and dumbness, hearing and deafness, refined and delicate appetite, savage voracity, beauty and deformity, symmetry and disproportion, health and sickness, excessive leanness and wearisome obesity, health in every portion of the system, and also diseases in every portion of the system, which will take a glorious resurrection to make whole. Among the intellectual acquirements there are the same noticeable deficiencies: more than a few poets that are not accountants, architects that are not musicians, painters that are not financiers, writers that are not speakers, and speakers that are not writers, geologists that are not astronomers, and navigators that are not aeronauts. All these mental, moral, social and physical deficiencies ought to be an evidence that man is a progressive being, that he is a learner;

that he has been cursed, and that it will take time to bring him to perfection in all its forms and kinds. When we pray to the Lord, we conceive him to be in possession not only of every moral virtue and physical beauty, but also every mental acquirement. Man intuitively believes in the manifold acquirements of the Being he worships. Man in every capacity has faith in Him: the mariner in a storm, the architect in his study; the painter appeals for help when portraying on his canvass, the astronomer craves his help in classifying the stars and watching their regular motions, and the physician, when enlightened, suppli-

cates the help of this Perfect One to guide him in the selection of his healing herbs. "All the earth doth worship Thee, the Father everlasting;" the glorious company of angels praise him because of his embodiment of perfections. Holy Apostles have had joy, and rejoice still in the destiny of the righteous, in looking forward to their perfected natures. Viewing our characters as they are, and looking at the vast amount of care and labor to make us perfect in our sphere, it behoves all to wisely occupy the moments allotted to them to cultivate their minds to become just the thing.

"I'LL ASK COUNSEL."

Do! We are glad to hear you say so. You cannot go to a better source for wisdom than the Lord's servants. Their teachings, inspired by the Spirit of Truth, cannot but be your surest guide. Go, by all means, and may you receive the blessing you need and the instruction you desire.

But stay a few moments, till we ask you two or three questions, that you may better understand what you are about. Are you determined to give heed to what you are told? Because if not, you had better not go, for it is a mockery to ask for advice from the Lord and then disregard it—to seek his word and then reject it. You had better go your way and act out your own ideas, than seek a minister of Heaven's will under the pretence of listening to his instructions, while, all the time, you have made up your mind to take your own road, whether it is in accordance with his teachings or not. To play with the oracles of God in this manner is worse than folly, it is sin; and our heavenly Father will severely punish those who thus trifle with his Priesthood, for he is jealous of the honor of those whom he authorizes to teach his laws and bear his name to the fallen children of this earth. It is better, in such cases, to

be without the word of the Lord than to hear and disobey.

Have you already made up your mind what you will do, what course you would like to take? For if so, do not go. When you wish counsel, go with the desire to hear what the Lord has to teach you through his Priesthood, and not go to tell them what you think would be best, and how you would arrange and fix up the matter; for if so, it is quite probable that you will get what you ask for, which most likely will be of very little profit to you or any one else, as the Elder, seeing what you want and how you feel, is more apt to tell you to do as you desire (supposing it is not wrong) than to instruct you to perform something that he sees you are determined not to listen to, and thus cause you to disobey God. So do not endeavor to bend the Lord to your views, and try and persuade his servants what would be best—let them decide, while you resolve to accept the counsel and put it into practice; for the Holy Spirit is wiser than you, and knows what would be better for you than you, poor, short-sighted mortals do for yourself. So don't throw out hints and ideas, but let him whom you have sought be free and untram-

meled to be guided in his teachings by the Spirit of God, and it will be far better for you than though you tried to slip in your opinions and suppositions for his edification.

Are you going in faith? Do you believe that you really will receive that advice that the wisdom of the Spirit of God will dictate? If not, wait a little, if the circumstances will admit of it—however, under any circumstances, pray to our Father in heaven to grant you faith and direct you, and also that his Spirit may influence His servants to whom you are going for instruction. And then, when

you feel full of faith and humility to hear and obey, go! Go in all confidence, nothing doubting, tell the truth unflinchingly, hide nothing that should be revealed, and in prayerful dependence await the answer. Then, when you have received what you have been seeking, obey it, in the spirit that it is given, with all your might, leaving the consequences of your obedience to the Lord, trusting and believing that his will may be your salvation. Do this, and rest assured you will ever be glad that you went and asked counsel.

G. R.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 104.)

HISTORY OF WILLARD RICHARDS.

"Willard Richards was the sixth son of Joseph and Rhoda, born in Hopkinton, Middlesex county, Massachusetts, June 24, 1804.

His father, Joseph, was born in Middlesex county, March 17, 1762.

His mother, Rhoda, the daughter of Phinehas and Susannah Howe, was born July 8, 1762.

They were married December 20, 1781, and had eleven children, viz.,—

Name.	Born.	Died.
Joseph.....	Sept. 29, 1782	
Rhoda.....	Aug. 8, 1784	
Susan.....	Aug. 13, 1786	April 11, 1830
Phinehas...	Nov. 15, 1788	
Levi.....	Dec. 7, 1790	June 17, 1795
Nancy.....	Nov. 22, 1792	
Hepsy.....	July 28, 1795	Sept. 30, 1838
Betsy.....	May 17, 1797	Dec. 12, 1803
Levi.....	April 14, 1799	
William....	May 2, 1801	
WILLARD...	June 24, 1804	

His father served in the army of the Republic in the war of Independence. While in the army he had mercurial ointment administered to him by the surgeon to cure an eruption of the skin, and taking cold, his health was impaired during life.

He possessed 160 acres of land, and would be considered in medium circumstances as a New England farmer.

He and his wife were professors of religion, and belonged to the Congregational church in Hopkinton; had their children sprinkled, catechised and educated according to the prescribed forms of the Presbyterian directory.

Rhoda, Willard's mother, died Feb. 14, 1838. Joseph, his father, died March 29, 1840.

Willard fell from the scaffold of a barn on his head, when he was four years old, and received a severe hurt. Soon after he fell into a stream of water, and would have been drowned had not his brother Levi providentially rescued him.

When he was about nine years old, he removed with his father and family to Richmond, Berkshire county.

Until he was fifteen years of age, he attended good common schools; subsequently he attended the high school of Richmond.

The following extract from a letter to a Christian minister serves to show the state of feeling incidental to a conviction and conversion under the administration of the Presbyterian and other sectarian orders of priestcraft,—ministers ignorant, blind, distracted, without authority or knowledge from God, distract others by stirring up the imagination, exciting unnecessary fears and torture of mind and lead them blindly to the ditch:

"As it has pleased God in his providence to separate us at present, at some distance from each other, so that I cannot have the privilege of verbal conversation with you, I deem it not improper to hold some correspondence by means of pen and paper.

I address you, sir, as one whom I consider a friend, who I think will be willing to give advice and instruction to one who sincerely wishes it. Wishing to reveal the secrets of my heart to some friend from whom I may receive advice, I will attempt to do the same to you, being confident that you will keep whatsoever I may commit to you until you see or hear from me.

In taking a view of my past life, I will go no further back than the spring of eighteen hundred and nineteen; although I might mention feelings which I had a year before that, were they not too hard to name. Near the commencement of the revival of nineteen my mind became impressed with the importance of the things then called in question, and well had it been for me had I then listened to the calls of the Gospel, forsaken all, and followed Christ. I was impressed with a sense of my sins; I attended meeting after meeting, but all, I fear, to no purpose until my feelings rose to such a height, that I lost all hopes of mercy, or of ever obtaining the one thing needful. Despair seized my whole soul; I concluded that I had sinned until it was too late for me to be pardoned. I forsook all meetings, thinking that my destruction was sure, and that all the calls of mercy would sink me deeper in everlasting misery. Night after night would I lay my head on my pillow, and close my eyes in sleep, wishing that I might never more open them in that world in which I should treasure up wrath against the day of wrath, and revelation of the righteous judgment of God.

Thus I was for a number of weeks with my feelings wrought up to the summit of terror and despair indescribable; I cared not what I did. Other books were as agreeable to me as the Bible, believing that all I read in that, and all the meetings I attended and all other privileges would sink me deeper in the labyrinth of woe. My feelings were wrought up to the highest pitch of despair, and I was ready to curse the day in which I was born, if I did not in my heart really do it. But they were of short duration for this time, for in a few moments I relapsed into a state of stupidity and insensibility and concluded my case was hopeless. I wanted to pray, but I thought it would be mockery as my sins were unpardonable."

How easy it would have been for

Peter, or any other man with authority from God, to have said, "Willard, repent and be baptized in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost, the Comforter, which shall lead you into all truth," but instead of such a comforting declaration saluting his ears from a servant of God, he was left to believe he had committed the unpardonable sin.

He commenced teaching school in Chatham, Columbia county, New York, in November, 1820, and taught thirty scholars five months; he received a certificate from the inspectors of schools, Columbia county.

In 1821, he received the following:—

"This certifies that the bearer, Mr. Willard Richards, is a young man of fair moral character, and as such he is recommended in the capacity of a teacher, wherever he may find employment.

E. W. DWIGHT,
Pastor of the Church."

"Richmond, Oct. 30, 1821."

November, 1821.—He commenced teaching school in Lanesborough, Berkshire county, Massachusetts, and taught four months; average number of scholars, thirty. He received a good certificate from the board of examination at Lanesborough.

In December, 1822, he was recommended by the minister of Hinsdale, and taught a school of six classes.

April 6, 1823.—The inspectors of common schools in Nassau, Rensselaer county, New York, gave him a certificate. He commenced a school there in April and continued until August, having an average attendance of about forty scholars.

He had constantly devoted his leisure time to the acquisition of knowledge.

In February, 1827, he commenced lecturing on electricity and other scientific subjects, which he continued to do at intervals, for several years, throughout the New England States. There are numerous testimonials preserved in favor of his lectures from men of high standing in the literary world.

For several years he devoted much of his time to the study of the healing art, and delivered many instructive lectures on that subject.

In 1834 he entered the Thompsonian Infirmary in Boston, and practiced under the direction and instruction of Dr. Samuel Thompson.

In 1835, at the request of Mr. Albert P. Rockwood, he went to Holliston, Massachusetts, and delivered lectures on the Botanic or Thompson-

nian practice of Medicine, which created much excitement there and in the surrounding towns.

He removed to Holliston and practiced with success for one year, during which time he resided with Mr. Rockwood.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 25, 1865.

REFLECTIONS ON THE GOVERNOR'S MESSAGE, ETC.

WE publish in this week's issue the Message of Governor Doty to the Legislative Assembly of Utah Territory. While evincing much of the substantial prosperity of the Territory, and a general interest for the welfare of the people, it seems a pity that he could not refrain from lending the influence of his name and position in favor of the false statements which our enemies, and those who are constantly seeking our overthrow, seem so anxious to fasten upon our Territory. It is true that the United States Government, through General Connor and the troops under his command, have, for the last three years, vainly used the most strenuous exertions to discover the "precious metals" in Utah, and that the Government has, in the meantime, withheld their sanction to their Constitution and State Government, in hopes that such discoveries should induce a transient and mixed population which, being a majority and holding the balance of power, might order and control affairs after their own peculiar fashion and ideas of "Christian civilization!" Their pliant tools have been insisting upon their success in thus having found the aforesaid "precious metals," but thus far a good many people, miners as well as others, have failed "to see it." Those having the best right to know, do not believe that they have ever found a thimblefull of gold or silver located in paying quantities in any part of the Territory or vicinity, in fact, that this expedition of the Government, set on foot for the aforesaid amiable purpose, has proved, so far as discovering the precious metals is concerned, an utter failure not only in Utah; but elsewhere as well. It is lamentable, therefore, that one occupying so high a position should still adhere to, and express confidence in such an erroneous impression, which has to seek its supporters and believers at a distance.

The following emanation from the *Louisville Journal*, republished in the *Liverpool Mercury*, and other journals in this country, is easily traced to General Connor's sapient editor, who has so long and earnestly, but so falsely, insisted upon such discoveries having been made in the Territory :—

"There are indications that serious trouble may yet grow out of the condition of affairs among the 'Mormons' in Utah. It will be remembered that a law of Congress, approved July 1, 1862, forbids and punishes polygamy by a fine of five hundred dollars and imprisonment for five years. Recent letters represent that the 'Mormon' leaders, and as many of their followers as are able, are in rebellion against this law. The same statute forbids any religious or charitable corporation to hold real estate in value above fifty thousand dollars. The whole Church is in rebellion against this law. Of course no Federal officer, military or other, can hold friendly relations with them while they thus continue in open defiance of his government, without being guilty of complicity with traitors; but so far from regarding himself a criminal, Brigham Young carries himself with the utmost haughtiness, insisting that the Federal commander in Utah shall recognize him as his superior. The position and pretensions of the 'Mormon' leaders thus bring them in direct antagonism with the United States, and one party or the other must submit. General Connor, the present commander of the Federal forces in that region, maintains that the only possible peaceable solution of the difficulty will be found in encouraging and protecting by force the free utterance of thought and opinion among the people, which will weaken their spiritual despotism by a multiplicity of sects, and take from the leaders their political supremacy; and in opening the rich mines in the neighboring mountains, and thus outnumbering them at the polls by a mining population. Meanwhile, as we learn from a letter in the *Chicago Tribune*, the increase of the 'Mormons' by emigration goes steadily forward. Trains numbering as many as five thousand people have recently crossed the wide desert which divides them from the States. When once there they are as effectually walled in as if in a prison, and read nothing and hear nothing but from 'Mormon' sources. They are set back in the scale of civilisation more than a century, and their preachers give them little beside a gospel of work. In Utah, which claims a population of one hundred thousand people with a metropolis (Salt Lake) containing some twenty thousand people, there is not a single book store, and scarcely a book is ever sold, while newspaper literature, except such as the 'Mormon' organ supplies, is equally meagre."

Such representations may possibly have induced some persons to go to the Territory, and may partially account for such unusual displays in the streets and before the police courts—men finding themselves duped, and perhaps unable to proceed farther on in quest of their golden god, spending their time in idleness and debauchery. Many, we are happy to learn, are floating off to other, and to them more genial climes. It may be presumed that the streets of the city, therefore, will soon resume their wonted appearance of quiet and safety to person and property.

The following words from the above extract contain the gist, or rather the key to this crusade. "And in opening the rich mines in the neighboring mountains, and thus outnumbering them at the polls by a mining population." Take from their leaders their political supremacy, and "encourage a multiplicity of sects;" in short, make them like other people. The idea of encouraging by force the free utterances of thought and opinion is, to say the least of it, rather too Irish for Connor himself; suffice it to say, it discloses the whole plan of a long-cherished and favorite scheme, and is not original with either the present Federal commander or Administration of the Federal Government. Mr. Senator Cass, from Michigan, has that honor. He suggested, many years ago, that "the only peaceable solution of the 'Mormon' problem, was to send an army, composed of fine-looking young men, who would not only soon outvote, but induce the women to leave their 'Mormon' husbands, and cause them to take up with and adopt the usages and customs of monogamic

Christian communities, and then" continued the sagacious statesman, "the system will fall to pieces of its own accord."

What the Governor says about the Indians, and the United States army in connection therewith, is simply boah! Everybody knows that they make ten enemies amongst the Indians where they subdue one, and that their approach, like the fabled upas, touches only to poison and destroy. Low as these native tribes have descended in the scale of human existence, their intercourse with the United States troops only serves to corrupt them still more, and the "treaties" of which they vaunt so much in the way in which they are carried into effect, only serve to promote Christian vices in their midst, instead of reforming and restraining savage barbarity, violence and debauchery.

In justice to our young and thriving Territory, we cannot dismiss this subject of the Governor's Message without alluding to the subject of schools. He, the Governor, has long lived in frontier settlements, and been acquainted with the opportunities afforded for the education of the youth. We venture to say, that in all of his experience he never saw as much interest manifested, nor superior opportunities afforded to the general mass of children to accomplish so desirable an object. This being the case, we looked for a recognition of this fact, if nothing more complimentary on the part of the Governor, instead rather of an endorsement of the false statement in the above extract emanating from the aforementioned Journal. There is not a neighborhood in the Territory, be it ever so small, without its school, and it is and has been the practice from the beginning of the settlements in Utah, to build a school-house among the very first improvements that are made, and very frequently this has been done before even the settlers themselves have all been able to build or procure a house even for their own families. It is, as a matter of course, understood, that they do not yet possess every facility of maps, charts, globes, books and other appliances for aiding and training the young and tender mind, and we fully realize the necessity of doing what can be done to promote so necessary, useful and important an object. But while we repel the false charges of the *Journal*, we have no fear that the mass of the people will become "so grossly ignorant" as to become the "abject slaves of wealth and power," nor "the miserable dupes of every charlatan in religion or in politics."

This is sheer absurdity, and made in the spirit of base acquiescence to the popular opinion elsewhere than in Utah. Let Government patronage be withheld, and Utah would be as free in one month from political, as she now is from religious charlatans. So long as they cannot feed at the public crib, there is little danger of either bestowing their unsought-for presence upon the poor, benighted people of Utah, who, according to the *Journal*, "have gone back a century in the scale of civilization." In religion we hope they have gone back more than one or two centuries, even to the faith which was once delivered to the Saints. We acknowledge that we are in rebellion to those institutions of Christian civilization which the political, military and religious charlatans and demagogues of our unhappy country are so solicitous and exceedingly anxious to fasten upon the people of Utah. If they would consent to be run over by every gambler and cut-throat who follows in the wake of a soldier's camp, and pander to the lusts and avarice of Government jobbers and sycophants—in short, become like other folks, with a drinking saloon and gambling hell at every corner, and a brothel between, then there would be no rebellion in Utah,

and they would be up to the present age in Christian civilization and refinement. In going into the mountains to dwell and to establish a people, we suppose that the Latter-day Saints had a desire to be rid of the pernicious evils so characteristic of the civilization of the present age, and their baneful influences, especially to the young and rising generations; but it seems as though this generation are determined to force them upon them, and it is true that herein consists the warfare—this is what they are in rebellion against, not the laws, the Constitution or the Government of our country, but their corrupting influences and wickedness and wrong doing; and herein we are proud to confess that we do most fully and cordially concur and sympathize with them, and hope to be ever found ready and willing to co-operate in such rebellion, whether sought to be enforced upon a free people by the strong arm of power or the more subtle arrangement of illegal and unconstitutional enactments, which are but a very weak and superficial attempt to cover up and justify the contemplated enforcement of military rule which, so far, they have not deemed it quite prudent to try on.

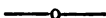
But, alas for the mutability of human expectations! Their devices and machinations against the quiet, peace, happiness, prosperity and interest, temporally and spiritually, of the Saints, have signally failed. They have not found the "rich mines in the neighboring mountains," nor overrun the people with their "multiplicity of sects," nor induced an outnumbering mining population—not even the Californian volunteers, who were discharged in Utah for this very express purpose, would stay there, but made the best of their way back to California. Strange, too, as they were a mining people, that they would not stay and dig gold and assist the Government in their amiable endeavors to renovate(?) the people; but they, too, like the religious and political charlatans, could not exist without Government pap, notwithstanding "the rich mines in the neighboring mountains." General Connor himself is supposed to be some six or seven hundred miles away, hunting Indians who are troubling the overland mail line somewhere about Julesburg, in Colorado Territory, and these are but the hungry howlings of disappointment, and of unappeased hunger and thirst after the destruction and blood of the Saints; for, if such men had the power, they would shed the blood of the leading men, prostitute the women, and corrupt and delude the people to their own level.

O Utah! Utah! how could you be so 'unamiable,' so incorrigible, not to say unmannerly? Why not submit to be like other folks? Why not throw open your bosom and widely expose to an admiring world the coveted treasures of the earth, and say, Come and partake of my rich, but until now hidden bounty. Then indeed we could have staid with you, and many others would have come and helped us to have eaten you up—our plans would have succeeded, and our auguries would have come true, and the people would have had more confidence in our veracity. But alas! alas! if our plans do not succeed, "Mormon" plans do. The *Chicago Tribune* says, "that the increase of the 'Mormons' by emigration still goes steadily forward; five thousand people have recently crossed the wide desert." We suppose that these people, though they have come right from the midst of the full blaze and light of the enlightenment, refinement and Christian civilization of the nineteenth century, are ambitious of becoming centenarians; we suppose that it never occurred to such charlatans (we thank you, Governor, for that word) that these five thou-

sand people carry with them what little they might have picked up during their sojourn in the world, of its civilization ; that they have been taught in the same schools, learned the same catechism and litany as other people, and that there might possibly be competent teachers, and a few books, as well, in their midst, and that the very merchant trains and mail coaches which the troops were called to protect, are all partially laden with books, pamphlets and papers for the Utah markets ; yet such is the case, and these works are sold, too, at such prices as would astonish most people unacquainted with the facts. It is undeniable that sometimes the merchants have not sufficiently supplied the demand with school-books, but it is not because they have sold no books, but on the contrary, because the demand has exceeded their expectations, an item of profits lost, which in their next investment they are pretty sure to remedy. But we have said enough. It is rarely indeed that we pay attention to the false accusations and misrepresentations of our enemies, and we beg the pardon of our readers, and trust that they will excuse us for doing so this time. Our only excuse for this departure from our uniform practice is, that notwithstanding the accusations that we recruit our numbers from those who do not read, yet we find an occasional inquiry on our table from very worthy, and, we think, intelligent persons, in regard to such-and-such an article published so-and-so, asking for explanations which it is supposed our personal acquaintance therewith would afford us some ability of making ; and because of the unfounded prejudice of publishers who permit not the truth, but every malignant falsehood concerning us as a people to embellish their columns, which, were it not for their unbounded ignorance, would be unpardonable.

We hope, hereafter, Governor Doty's anxiety to keep popular with this mongrel "Multiplicity of Sects, Outnumbering Mining Population, Military Protection Crusade Society, LIMITED," for the reformation of the "Mormons," will not cause him to betray himself into endorsing, unwittingly it may be, such erroneous impressions as are continually being made by disappointed aspirants after office, military glory and fame, and who are ever ready to sacrifice virtue, truth and innocence—in their reckless, unhallowed pursuit—to the accomplishment of their wicked purposes and designs and vain endeavors to destroy the Latter-day Saints and overthrow the Church and kingdom of God upon the earth.

DEPARTURE.



ELDERS Thomas Taylor, John G. Holman and Joseph G. Romney, have preceded the present year's emigration to America. They sailed on the steamship *Pennsylvania*, on Tuesday the 14th inst. In the absence of an agent duly appointed from Zion, these brethren, under the lead and chief direction of Elder Taylor, will take charge of and conduct this season's emigration business within the purview of, and pertaining to this Mission, upon the other side of the Atlantic.

Elder Taylor arrived on his present mission per steamship *Great Eastern*, August 6, 1862. He first labored as a Travelling Elder in the Sheffield District, from whence he was appointed to the Presidency of the Manchester District. He went to Scandinavia, on emigration business, in the spring of 1864,

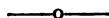
with the expectation of filling up the remainder of his mission by laboring in that country ; but, upon the appointment of Elder Sprague to that Mission, he returned to the Manchester District, where he has since remained and labored, much to the comforting and instructing of the Saints, and has ever borne a strong and faithful testimony to all people of the fulness of the Gospel being restored, and the establishing of the great Latter-day Work and kingdom of God upon the earth. He leaves us with the best wishes and blessings of a large circle of friends and acquaintances.

Elder John G. Holman arrived also in August 1862, per steamship *City of Washington*, and was appointed to labor first in the Derbyshire Conference, but has presided the last two years in the Cheltenham District. He also has won the love and good wishes of numerous friends and acquaintances with whom he has labored.

Elder Joseph G. Romney came the next year, July 25, 1863, per steamship *Mersey*. He has labored in the Liverpool Conference and office during the most of the time since he came to this country. For a few months, however, in 1864, he was called to preside in the Norwich Conference, but has since been engaged in the Liverpool office as assistant editor to the *MILLENNIAL STAR*. Being of slender constitution, he has suffered in his health at various times, and it becoming more than usually precarious, we felt compelled, otherwise much against our wishes, as well as his own, to release him to go home to Zion. We most sincerely regret that he has had to leave on that account, and hope that the journey will prove beneficial to him, and that he may be spared to as satisfactorily perform many more missions, and to fill up a long life in usefulness in the kingdom of God.

These brethren all have our best faith, prayers and blessings, for that safety and success which has hitherto so pre-eminently distinguished our travel and emigrating operations across the sea and in the States, and over the desert plains, to our Mountain Home.

RELEASES, CHANGES AND APPOINTMENTS.



Elder Joseph G. Romney is released from laboring in the *MILLENNIAL STAR* Office, to return home.

Elder J. V. Hood is released from the Presidency of the Glasgow Conference, to labor in the *MILLENNIAL STAR* Office.

Elder John Rider is released from the Presidency of the Essex Conference, to take charge of the Glasgow Conference.

Elder John Smith is released from the Presidency of the Edinburgh Conference, to travel in that Conference.

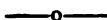
Elders William T. Jones, Thomas E. Hughes and David M. Davies, are appointed to labor in the Welsh District, under the direction of Elder William D. Williams.

Elder William Williams is appointed to labor in the Glamorgan Conference, under the direction of Elder W. S. Phillips.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.,

{ *Presidents of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

ABSTRACT OF CORRESPONDENCE.



AMERICA.—Elder L. E. Harrington, writing from Great Salt Lake City on the 7th of last December, says:—"You are aware that the Legislative Assembly for this Territory assembled last Monday (the 12th), and that such occasions are very gratifying to the members of the two Houses, who, from their somewhat dispersed situation, meet and fondly greet each other, and exchange the kindly salutations of friends and Latter-day Saints. Elder George A. Smith is President of the present Council, and from his well known abilities and capacity, needs no word from me that he is perfectly at home in that position, presides with dignity, is prompt to despatch business, and *fills the chair well*. The winter is very light thus far—considerable rain, but not much snow has fallen in the vallies, though there is quite an amount of snow on the mountains, and it is daily increasing. Many substantial buildings are progressing in the city and country, and prosperity, peace and contentment are the portion of the Saints. Many important measures have been and will be presented to the Legislature: chartering companies for making roads, canals, &c., and increasing the facilities for schools, libraries, and general improvement. As to the Gospel, its influences over and advantages to those who embrace it and honor it in their lives, too much cannot be said in its favor. Your, by the help of the Lord, efficient labors, and also the labors of the missionaries in all lands, are matters of much solicitude with the Saints in Zion, and many fervent prayers are offered in your behalf, and your progress is gratifying to all who have the good of Israel in view. War, with all its horrible consequences, is still devastating our once happy land, the sad result of rejecting the servants of God, and of saying, as many did, when our Prophet Joseph was martyred, 'His blood be upon us and our children.' Treating contemptuously the message of God has ever been a crime of vast enormity, and loses none of its magnitude in the age in which we live. But 'happy is that people whose God is the Lord.'"

LEEDS CONFERENCE.—Elder Alfred Lee writing on the 12th ult. from Bradford, where he is laboring, in speaking of the Church in that town says, "The Saints are doing well, the most of them are trying to live their religion. Some few are out of work, it being a slack time of the year, but those who are in employment are diligently trying to save all they can to get themselves out of this country to the land of Zion. A great number are paying their Tithing, and doing all they can do to help to build up the kingdom of God. Our meetings are well attended, and many strangers seem anxious to investigate the principles and obey them. Five told me last Sunday that they were ready to be baptized. I have much joy in my labors, and desire to faithfully warn the people and gather the honest-in-heart to the chambers of the Lord, where they can be hid up from the judgments that are to fall on the wicked."

HOLLAND MISSION.—By letters from Elders Weiler and Mets, dated the 6th instant, we learn that Elder Weiler had recovered from the sickness which had afflicted him for the last two months, but was still weak in body. Together with brother Mets he had visited the Saints in different places in Holland, and the prospects appear bright for a considerable increase of the Church in that

country, and the brethren are sanguine of the progress of the Work of the Lord among the Dutch, in whose midst are many of the Israel of God, and who have better chances of hearing the Gospel than the inhabitants of many of the neighboring countries, owing to the greater liberality of the laws, and the toleration of the people in religious worship.

CORRESPONDENCE.

AMERICA.

117, John Street, New York.
President Wells.

Dear Brother,—It has been found necessary, through the conduct of some of the brethren, for the New York Branch to undergo a slight pruning, which has proved highly beneficial to the Saints—the Spirit of God, like the sap in the vine, flows more freely, and the Saints are alive to their duties, and unity and peace prevail in their midst, not only here, but in all the Branches. I have recently formed a Branch in Newark, New Jersey, a large manufacturing city eight miles from New York, and there is every prospect of good being done. Many scattered Saints have been sought out, and strangers are attending the meetings and investigating. I can recommend Newark as a good locality for many of our English brethren (mechanics) who are desirous of coming over before the time of emigration, where employment can readily be obtained, and rents are comparatively low to those of New York and vicinity. There is a Branch of the Church also at Cohoes, nine miles above Albany, New York, a very thriving place for the manufacture of cotton and other goods, and where great numbers from the old country are employed. The President of the Branch, Elder Slater, is a very good and worthy man, and is doing good and magnifying his office and calling; indeed, I may make no invidious distinction, for I can say the same of Elder Parr of Brooklyn Branch, Elder Grundhand of Newark Branch, and Elder Bouton of Norwalk Branch, Connecticut.

I hear once in a while of Branches and scattered members in sections where it was supposed that "Mormonism" was long since dead, and, in one instance, I heard of twenty-nine men who were in the army of the Potomac, before Petersburg, who had been Saints, and were desirous of having an organization of the Church amongst them, which I regret to say could not be done.

I believe I have now given you all the news concerning the Saints here which would interest you or the readers of the STAR, should you think it wisdom to publish any portion of this feeble epistle, and shall close with an allusion to my own feelings in the Work of the Lord. I feel that it is dearer to me than ever, when I see the hand of the Lord working so visibly in this nation, and not only here, but throughout all nations, and more than ever do I realize the necessity of living my religion, and devoting my remaining days, whether they be few or many, to the building up of His kingdom upon the earth. To this end I desire the blessing and prayers of all those who are over me in the Lord, that I may be faithful to the end, and eventually save all those whom he has given me in this life, to enjoy eternally with me the life which is to come.

With kind regards to all my old associates, laborers in the Kingdom throughout Great Britain, reserving to yourself my sincere love and esteem, I remain yours, very respectfully, in the Gospel Covenant,

WILLIAM H. MILES.

The kindest heart is that which shrinks rather at its own inhumanity than at another's.

We have heretofore reported the threatening, by the Indians, of Julesburg, Colorado Territory, one of the most important stations and grain depots on the great Overland Mail route. It is now reported that the place has been abandoned. General Curtis is trying, however, to restore possession, and is actively hunting down the hostile Indians. The loss of Julesburg would compel the suspension of the mails until the spring grass should become available for the support of stock.—*New York Tribune*.

MARRIED:

On board the "Monarch of the Sea," 24th April, 1864, by Elder P. P. Pratt, Thomas Sharp to Rachel Carrington.

At Liverpool, on 25th January, 1865, by Elder Brigham Young, Jun., Charles Kilpack to Fanny Millward.

DIED:

At Glasgow, 17th January, 1865, of hooping cough, Catherine M. Low, aged 10 months and 26 days, youngest daughter of William and Helen Budge Low.—(*DENVER NEWS* please copy.)

P O E T R Y .

—o—

A NEW VERSION OF THE "GOLDEN CALF."

The world may scorn
And the world may laugh,
And proudly boast
Of the Golden Calf;
But he far beyond
Every worldling's blest,
Whose home's with the Saints
Away in the west,
Who hath said to himself,
God's Kingdom is more
Than rubies or pearls
Or glittering ore;
Then worship the Golden
Calf who may,
The gold yet will pave
Our city's high way.
The gold yet will pave, &c.

The world may scoff
And the world may laugh,
And place their trust
In the Golden Calf;
But is not the blessing
Of Ephraim in store
Better than "trash"
With a blight at the door?

London.

The Lord in his Gospel
Revealed the plan,
To wrest from the spoiler
The world for man;
Then worship the Calf
Or its dust who may,
'Twill be molten to pave
Our City's high way.
'Twill be molten, &c.

Mammon and pride
Well have held their ground,
While God shed blessings
On all around;
But now that his judgments
Begin to flow,
Mammon will perish
And pride be laid low,—
Saints shall prepare,
For a day is at hand,
When none save the righteous
May hope to stand,
While those who have nought
But their gold as a stay,
Had best not have lived
In the latter day.
Had best not lived, &c.

G. C. FERGUSON.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30 FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS,

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 9, Vol. XXVII.

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Price One Penny.

MODERN REVELATION.

It is somewhat astonishing, in this age of so many Bibles and of so much professed reverence for the heaven-inspired mandates contained therein, that unbelief respecting God revealing himself in these Latter-days to his wayward family, should be so rigidly and tenaciously adhered to, and that, notwithstanding the prophetic predictions of His servants illustrative of this principle, men should have drifted into such egregious errors as that He will not reveal himself any more unto them—that all that is necessary for the redemption of humanity has already been accomplished, and that His word has been so clearly defined as to leave no doubt of a blessed and glorious result accruing to its devoted believers.

Now, while we must often painfully listen to these and similar affirmations, we must at the same time use the reasoning faculties with which we are endowed, so as to be enabled to discriminate betwixt truth and error. We are commanded to search all things diligently, and hold fast to those that are good, implying that things would be propounded to us which it would be our duty to reject; and in this

category we may safely rank the ideas quoted above. Reason revolts at the idea of no more revelation, from the fact that it comes in direct opposition to the nature of God. Is it at all likely that He who gave us being, and who bestowed his only-begotten Son as a sacrifice for the sins of the world, should shut himself up in seclusion from those whom he loves so well, and allow them to follow the bent of their own inclinations without administering a kindly exhortation or a sparing chastisement, or teaching them to prepare themselves, by the practice of virtue and holiness, to stand again in his presence as redeemed and glorified beings?

The Scriptures affirm that it is eternal life to know God and Jesus Christ whom he hath sent, and that no man knoweth the Father but the Son and he to whomsoever the Son will reveal him. From these statements it is obvious that there can be no eternal life without revelation; and yet, in the face of these plain statements, men who claim to be the religious directors of the people, and to teach them from the word of God, will assert that more revelation from God is quite superflu-

ous. We believe that it would be well did men act as the Scriptures direct ; but we also aver that although the human family were living as near to the dead letter as possibility would admit of, they could not be saved with a full salvation, nor receive the proud appellation of sons and daughters of God, because these inestimable names only belong to those who have made covenant with him by baptism, which ordinance alone opens the gate leading to the fountain of living waters. But, says one, we baptize, and that, too, according to the pattern given by the Scriptures—namely, immersion. But the problem that demands solution is, Who authorized you to immerse the penitent believer? Do you believe that portion of Scripture which says, that no man taketh this honor upon himself, but he that is called of God as was Aaron, or in other words, that no one can legally act in this capacity unless appointed by revelation from heaven? If you believe this part of Scripture, and have been baptizing without divine authority, then you have been guilty of trifling with sacred things ; and again, if you have not the spiritual gifts which are to continue in the Church until a unity of faith be attained unto, it proves still further that your ministrations are nothing better than solemn mockery and sacrilege.

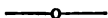
If, as we are told, blessed and glorious results are to take place hereafter, why can we not discern any improvement in the mind of man in his present state? We are still the spectators of an almost universal system of wild, religious revelry—we see nothing on every hand but carnage and bloodshed in the midst of what we are wanted to believe are very pious and philanthropic nations, pointing explicitly to the fact that something is wanting to effect a desirable change. In every age of the world when God revealed himself to the human race, the major part set aside his mercy and grace, and would not accept of the means by which he saw proper to make known his mind and will, and, as a consequence of this rebellion, he invariably visited them with his wrath and vengeance. God never has nor never will allow his servants to be treated with impunity

by man ; and it is by reason of rebellion against his work, and opposition to his authority, that the human family are suffering in this age of the world. The God of heaven made use of the Prophet Joseph in this the nineteenth century, as a means of ushering in a happy era upon earth, after a long, dreary night of apostacy ; but although he had the intelligence of heaven, which was calculated in its nature and by its power to free man from bondage, was he received with applause? The dark and horrid page in the history of this truly great and good spirit, furnishes a definite reply to the question. Had the nations of the earth obeyed the commands of God as made known to them through this Prophet of the last days, what would have been the result? Instead of war we would have had peace—instead of family circles or social communities being the arena of broils, dissension and unhappiness, perfect felicity and a foretaste of heaven would have prevailed, each one living in harmony throughout the length and breadth of the land, under the hallowed rule of equity and righteousness. The same cause that has benefited, in this manner, the few who are living worthy of God's blessings, would have had its savory effect on the mass ; and although the greater portion of humanity have persecuted God's redeeming instruments, we know, by the revelations of the Spirit of truth, that the day is not far distant when all nations that have rejected their message shall tremble to their centre and fall to pieces. Know ye not, ye great ones, that the kingdom of God is established, and assuming the magnificent aspect foretold by the Prophets? Know ye not that a Prophet still lives and knows what is transacted in your secret chambers, and that while you are scheming for the frustration of the purposes of Jehovah, he can smile at your ill-directed and feeble efforts—that he is leading the humble and honest Saints by the revelations of Heaven, to the acquisition of wisdom and power, and that they will ultimately put things in their proper condition, and fill the earth with the knowledge and authority of God?

J. CHRYSTAL.

MENTAL DEVELOPMENT OF TRUTH.

BY ELDER JOSEPH G. ROMNEY.



The dealings of God with his children here upon earth, and the principles which govern the manifestations of his kindness and of his will, are a constant source of contention and vituperation between men of different persuasions and faith, who, in the narrow perceptions and the selfishness of human nature at its present standard, forget that there might be a Being as far above the ideal they have formed, as the heavens are above the earth. In order to comprehend, however, anything either as an abstract principle or as a real personification, we must have a clear and strong ideal presented to our minds, for, in the same ratio as that image impresses itself upon the surface of our mind, will be our powers of explanation. Language may and does vary, but all who think and feel deeply, talk strongly, though not perhaps as the world calls it, eloquently. Word painting, although in burning, persuasive language, clothed in elegant diction and garnished with scholastic comparisons, will fail entirely to convince that understanding by which the embodiment, or conception of the idea presented is not grasped, as it is in the analyzation of things, although rapid and unseen in its progress, that the mind comprehends truths. Truths once thus analyzed and embodied in our being as it were, although they are lightning-like in their appearance, are not so evanescent and quick in their fading away, for they are in a manner daguerreotyped upon the soul, and the wear of years, the gusts of passion, the beatings of life's pitiless storms may crease deep furrows into the heart, but their imprint is still there, and needs but the warming and vivifying influence of the Holy Spirit to make all bloom again.

There are no truths but what are perfectly simple, did we but properly understand the hidden forces of the universe. We are confused in our conceptions of what is, especially of that portion of which we have no

visible and physical realization, and consequently a like confusion makes our expression labored and mysterious, so much so that others cannot comprehend our meaning with regard to invisible things and their relative ideas. Men scarcely ever differ about the size or the force exerted by any body of which they have physical demonstration, and have a tangible, material foundation whereon to test the truthfulness of propositions by trials of experience. All will agree that a sword, formed as it is of steel, will readily penetrate the human form composed of flesh and blood and muscle. All reasonable beings comprehend that the action of fire will destroy life—that is a physical truth of which they have had ample proof in the experiences of their past life; but turn for a moment to something of which they have not the same definite knowledge that they have of these things, and we will find the wildest conjecture reigns. The great reason of our scepticism about things only to be known in an abstract form, or by the exercise of faith is, that we do not let nature have that freedom and play necessary to control our actions and thoughts, and we crush back the yearnings of our purer inward being, and allow worldly wisdom, won by experience and contact with men who have lost the freshness of youth, and the open, frank feelings of that period of life, to make way for that egotism and selfishness which a mere animal life entails upon whoever lives it, and to allow these selfish considerations to usurp the home of the fresh, joyous freedom of youthful innocence. Although we may gain in a temporal point of view, in substance, by the exchange, yet our contentment and our means of happiness are decreased, and our minds no longer have that clear perception of the purity and individuality of a Deity they formerly had. We believe more persons sin from not having a knowledge of God in this way, than from real desire and incli-

nation to go contrary to his wishes. Such a dimming of our light and knowledge cannot fail to superinduce ignorance of the principles of truth and of the workings of our heavenly Father with his children here upon earth, and with this comes most naturally a relaxation of our efforts to forward his Work.

All his dealings with us are perfectly easy of comprehension were we but capable of properly appreciating them, or of understanding how such events occur. The Gospel will tell us how to regain this knowledge, and as we step by step advance in intelligence by the light of the Holy Spirit, the gloom which now covers our minds and shuts out the light of truth and revelation, will roll back its darkness, and our power of vision will increase until we can comprehend brightness, knowledge and wisdom such as we cannot imagine now. But how many of us are there who at all times live up to the light and intelligence showered down upon us in rich abundance? Our desires, we do not doubt, are to do this and to magnify every gift given unto us, but

we allow momentary passion in an unthoughtful, unguarded moment, to throw us back, and have still to learn how to act. We talk a great deal at times about mysteries and miracles, and of all those great and wonderful things we dream of in a future and higher state of existence, but did we properly understand them they would not be mysterious. To the man or the woman who is really and truthfully living his or her religion, there is no undue seeking after unrevealed mystery, for living up to the light they now have, and which they require to illuminate their pathway, they have no time to spare seeking for what they do not comprehend, for engaged in the task of duty, they are engrossed in its performance and have no fears for the result. Everything that is now or will be in the future, will at some time be perfectly plain and simple, and our sighing, and our seeking and talking will not make us comprehend them one moment sooner than as our knowledge increases and we put into practice what intelligence we have.

THE PROGRESS OF THE WORK OF GOD.

BY ELDER E. F. BIRD.

It is now thirty-four years since the youthful Prophet Joseph first stood in the midst of the once powerful nation of America, crying, "Life, life, eternal life!"—declaring that God had spoken unto man, that an angel had descended, and a communication been opened betwixt the heavens and the earth. In full assurance of this he organized a Church, composed of six members, in opposition to all man-made creeds, and founded the same upon Apostles and Prophets, Christ being the chief corner stone. The religious world cried "delusion, false prophets," and the rabble echoed the cry; but that little band of faithful Brethren had confidence in their leader. Notwithstanding persecution raged on every hand, they knew that the little stone would become a great mountain

and fill the whole earth, and, although begun in weakness, that "every knee should bow, and every tongue confess, that Jesus was the Christ." That little stone has increased until it has become an object of terror to the nation in which it commenced to roll, and men's hearts are beginning to fail them for fear that the words spoken by that youthful Prophet will actually be fulfilled. "The time," said he, "will come when he that will not take up the sword to fight against his neighbor, must needs flee to Zion for safety;" and whilst telling them, with confidence in that God who spoke through him of the certain increase of the Work he had commenced, he also told them of their certain downfall if they rejected the message of truth he had brought for their safety. Not-

withstanding they have used every effort in their power to stay its progress, still it continues to increase whilst they are being swept from off the face of the land. Those six members have grown and increased until they have become a nation; and whilst events are thus progressing, and the efforts of the world have been exhausted in attempting to convince the honest-in-heart of the falsity of this great Latter-day Work, the Saints are gathering to Zion by thousands and tens of thousands from those crumbling nations where the poor are kept in poverty and distress. Men sneer at this, but would they only hearken to the voice of God's servants, and gather to the place he has appointed, they would escape the ruin and destruction that will come upon the ungodly.

When will the world learn wisdom?

They say they have a Bible, but it is a sealed book to them, and they know very little of its contents. If they would bow the knee in humility, and ask God for wisdom, peradventure he might answer them by a dream, or by a vision, or perhaps send an angel to them as he did to Cornelius of old—one who could tell them to send for some authorized servant of God, who would let them know what to do to be saved. God being an unchangeable Being, and the Bible bearing record of such dealings in ancient days, the Gospel would produce the same effect now, and in proportion as the kingdom increases, will the principles of truth spread through the hearts of men, until all prophecy is fulfilled, and the kingdoms of this world become the kingdoms of our Lord and of his Christ.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 120.)

HISTORY OF WILLARD RICHARDS.

The following is from his journal:—

"I was baptized at Kirtland by Elder Brigham Young, December 31, 1836.

Jan. 8, 1837.—I partook of the sacrament, and was confirmed by Reynolds Cahoon. I received such a measure of the Spirit as to be sensible of the subject of a song of Zion, which was sung by Elder Lyman Sherman, in the gift of tongues, on the coming of Christ.

March 6.—I was ordained an Elder by President Alvah Beeman.

—8.—Visited some friends in Newburgh. I bore them a faithful testimony, and returned on the 11th.

—13.—Received the prayers of President Joseph Smith, jun., and Sidney Rigdon, with the laying on of hands for the recovery of my health, and was set apart to accompany Elder Brigham Young on a special business mission to the east.

—14.—Left Kirtland with Elder Young, and travelled by stage to Buffalo, and from thence to Utica; stopped one day at Canandaigua; continued travelling day and night till we arrived at my father's in Berkshire county, Mass.; from thence proceeded by New Haven to New York.

April 2.—Attended meeting with brother Fordham, at St. Paul's Church.

—6.—Proceeded by way of Providence to Boston; arrived at Holliston on the 10th, and preached to Mr. A. P. Rockwood and family.

—11.—Went to Hopkinton, Southboro' and Westboro'.

—12.—Went to Framingham, staid at uncle Nehemiah Howe's.

—13.—Brother Brigham Young baptized uncle Nehemiah Howe and his wife, and Miss Milton, and confirmed them; we then proceeded to Lyne.

—14.—I baptized Miss Towne, Boston, from whence I went round by Providence, New York, Rochester and Albany, back to Richmond.

—27.—Brother Brigham left me and started for Kirtland, and I remained

during the month of May visiting my relatives and friends, bearing testimony of the Gospel to them.

June 5.—I received a letter from Elijah Fordham, New York, on business, and on reading it felt a strong desire to start to Kirtland immediately; but, wishing to know the mind of the Spirit, I submitted the case to the Lord, praying that my head might be relieved from pain immediately, if it was the Lord's will I should start for Kirtland at daybreak, which prayer was answered. I started for Kirtland, and arrived on the 11th; had a pleasant and happy interview with brother Brigham and, his dear family, from whom I have received many favors (the Lord reward them), and my brothers Phinehas and Levi, and sister Hepsey and others.

Evening, went with brother Brigham to President Joseph Smith's; Presidents Sidney Rigdon and Hyrum Smith and others were present. Elders Kimball and Hyde and brother Joseph Fielding had been set apart to go on a mission to England, and President Smith was giving them counsel on the subject. I felt my heart burn within me, strongly desiring that I might be one of the number.

—12.—Met Elder Kimball in the street, when he said, "Elder Richards, I am now ready to fulfil my engagement with you. I start for England tomorrow, and you may go with me, so get ready;" but I saw no way to extricate myself or to procure means.

I walked with brother Fitch Brigham to President Hyrum's, and after closing my business, inquired if it was my privilege to take a foreign mission. He replied it was, if I wished it. With the approbation of the First Presidency I was set apart, Monday, p.m., 6 o'clock, to a mission to England, under the hands of Presidents Sidney Rigdon and Hyrum Smith. Brother Brigham agreed to take charge of our business.

—13.—I bade my Kirtland friends farewell, and started for a foreign shore at 9 a.m., in company with brothers Heber C. Kimball, Orson Hyde and Joseph Fielding. Several friends accompanied us to the Lake shore, among them sister Rhoda Greene,

who gave me 25 cents—the Lord reward her.

—19.—Elder Kimball accompanied me to Richmond, Mass.

—20.—We visited uncle Leadbetter, sisters Wealthy Richards and Nancy Pierson.

—21.—11 a.m., I bade my dear parents and friends farewell, and went to Albany.

—22.—Left in the steamer *Rochester*, and arrived at New York at 5 p.m. Found Elders Hyde, Goodson and Russel, and brothers Snyder and Fielding. They felt somewhat disappointed at our late arrival, by which we lost the chance of a passage in the ship *United States*.

—23.—Engaged passage in the ship *Garrick*, in the second cabin.

—24.—This day I am thirty-three years old. Removed to Mr. Fordham's store, and took lodgings on the floor.

—29.—Went on board the ship *Garrick*, and hauled out of the dock.

July 1.—7½ a.m., weighed anchor, and was out of sight of land at 2½ p.m.

—7.—On the banks of Newfoundland.

—12.—Strong wind—much rocking through the night.

—16(Sabbath).—Elder Hyde preached on the aft quarter deck. I heard the sermon, though severely afflicted with pain. Elders Kimball and Hyde laid their hands on me and prayed, then Elder Kimball took me by the hand and told me, in the name of Jesus Christ, to arise, which I immediately did, and found myself quite comfortable. Thanks be to the Lord for his healing power, which has been repeatedly manifested towards me.

—18.—At 4½ p.m., saw Cape Clear and entered St. George's Channel; just eighteen days since we lost sight of land below New York.

—19.—Looking east with cheerful hearts.

—20.—Awoke this morning in the utmost horror. It appeared to me that evil spirits or devils had fastened on every muscle of my body, pinching it so severely as to completely stop the circulation of the fluids, and Satan himself held me so close by the throat, that I was gasping for breath. Doubtless it would have gratified the prince

of the power of the air if he could have strangled me, but the Lord suffered him not.

We anchored in the Mersey, took the small boat, and Elders Kimball, Hyde and myself were the first who landed, after a prosperous voyage of twenty days from New York. We sought the first opportunity to unite our hearts in thanksgiving to our heavenly Father for his protection.

—22.—We went to Preston.

—23 (Sabbath).—Brother Heber opened the mission in Mr. James Fielding's meeting-house, followed by brother Hyde. In the evening brother Goodson preached, and brother Fielding bore testimony.

—26.—Elder Hyde preached in the evening, and I bore testimony.

—31.—Met in Council. It was decided I should go to Bedford with Elder Goodson.

Aug. 1.—We went to Bedford.

—2.—We took lodgings at the Swan Inn, and called upon the Rev. Timothy Mathews. Brother Goodson preached in the evening in Mr. Mathews' chapel, also on the eves of the 3rd, 4th and 5th.

—6 (Sabbath).—I attended Mr. Mathews' meeting.

—7 and 8.—We preached at a private house, which we hired for one week.

—9.—We called upon Mr. Mathews, and received a letter from brother Hyde.

—10.—Elder Goodson baptized five.

—12.—I baptized one.

—13.—Elder Goodson baptized one. In the afternoon administered the sacrament at sister Braddock's.

—18.—Elder Goodson baptized sister Page at 10 p.m. Quite a commotion prevailed on our way home, created by scoffers, but the most perfect composure reigned in the breasts of the disciples.

—20.—Preached at Kempson in the morning; afternoon, administered the sacrament at sister Braddock's; evening, met at Kempson, brother Goodson baptized two. I began to address the company, but was interrupted. On our return I was pelted with turnips, &c., by the multitude; "the Lord forgive them."

—22.—Baptized Wm. W. Smith.

—23.—Elder Goodson started for London.

—24.—I preached under a shed—disturbed by noise.

—27.—Preached at Kempson at 10½ a.m.; sacrament at sister Braddock's at 2 p.m.; preached in the evening at brother Gaunt's to a full house. I felt the influence of the Spirit of God upon me, so that I spoke with ease.

—28.—Preached under the shed again—disturbed by talking; visited Mrs. Thorpe, and answered fourteen questions.

Sept. 3.—Preached in the eve.

—10.—Preached at sister Brown's; no one present but the members of the Church, and in the evening at brother Gaunt's.

—12.—Saw brother Goodson on the stage at a quarter past one in the morning, on his way towards Manchester. I feel that it is not the will of God that he should go home at present. Evening, met with the members of the Church at sister Braddock's, and gave some instructions on Enoch's prophecy.

I have reason to thank the Lord for potatoes and salt the past week; and this one, a loaf of bread and slice of meat from sister Smith.

—13.—Preached at Kempson.

—14.—Kept this as a day of fasting; felt much strengthened and refreshed. Laid hands on Jane Braddock at noon, and by night she was well; also laid hands on sisters Laverder and Brown; preached at brother Smith's.

—15.—Visited Mr. Thorpe. Preached in the evening at sister Braddock's; laid hands on brother Smith.

—17.—Preached in the morning at brother Smith's; administered the sacrament in the afternoon; held meeting at 6 p.m.; we had four or five new hearers this day, and I felt somewhat encouraged.

—18.—Kept this as a day of fasting and prayer, that God would restore me to perfect health, give me humility, meekness, wisdom and the spirit of prophecy, and wholly prepare me for his will and service, and that he would make known to me his mind and will about the people of Bedford.

4 p.m., much refreshed by the Spirit.

The Lord's name be praised forever.
Preached at brother Smith's.

—19.—Church came together at sister Braddock's; I read them the account of the angel's appearance to Joseph.

—20.—Visited brother Gaunt's; preached at brother Smith's.

—21.—Kept this as a fast day; read Nehemiah and part of Ezekiel with much interest. I praise the Lord for much of his Spirit this p.m.

—24 (Sunday).—Preached morning and evening at brother Smith's.

—25.—Fasted.

—26.—Baptized William Smith at Bedford. Attended meeting at sister Braddock's in the evening.

—28.—Church fasted. A time of love and union, much of the Spirit of God felt by all; the Saints were truly encouraged.

—29.—Baptized Ellen Smith; meeting in the evening at sister Braddock's.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 4, 1865.

THE OBJECT OF MAN'S EXISTENCE, AND HOW TO ATTAIN IT.

HOWEVER different the courses mankind may pursue, however diverse the plans which they adopt, and however much they may differ as to what constitutes or wherein consists their chief good, still, happiness—present and future—is the end which every sane man and woman proposes to him or herself. The Lord made man in order that he might be happy. Nature testifies to this; man's organization proves it; every revelation, whether ancient or modern, in the Bible or anywhere else, bears record to it; and the Lord expressly informs us, in the Book of Mormon, that "men are that they might have joy." But the ideas men entertain as to what constitutes true happiness, and the methods by which they seek to obtain it, are as numerous and diverse as the characters and dispositions of the human family. The highest enjoyment some appear to be capable of appreciating is that resulting from the gratification of their animal propensities; the accumulation of wealth for its own sake, or for the sake of gratifying personal vanity by making a dazzling display before others, the thirst for fame, the ambition for power, and the desire to be useful and to do good to others, have each their votaries, who regard the object they have proposed to themselves as that which can confer the greatest possible amount of happiness upon them, and the path they have marked out as the one most likely to lead them to the desired goal. Each one chooses for himself, according to the amount of intelligence he possesses, being influenced in his decisions by the passion, appetite or desire that predominates in his nature. Yet it

requires but a very brief glance at the condition of all classes of society to convince the reflecting mind that but very few out of the whole human family have made a wise choice, and the great majority, of all classes, ages and sexes, experience misery instead of happiness as the result of all their labors. It is very evident, therefore, that but very few know wherein happiness consists, or how it is to be obtained.

The Gospel of Jesus Christ teaches mankind this important lesson. It informs them that they are the children of God, that they are made in his image and likeness, that they are possessed of the germs of all those virtues and attributes which dwell in His bosom, and that their highest felicity consists in the harmonious exercise and legitimate gratification of all these desires which have been implanted in their natures. It also teaches them how to accomplish this desirable end. Accordingly, we find that man is composed of a number of organs and faculties, each one of which, when in a healthy condition, experiences pleasure in being legitimately exercised, and also imparts a certain amount of satisfaction to all the rest. The more of these faculties that are called into healthful action, the greater is the amount of pleasure experienced, and, as we ascend from the lower to the higher faculties of man's nature, the joy imparted by their exercise increases, until, when all the powers of his body and his mind are brought into active and harmonious operation, perfect peace and happiness are the result. When, however, any one faculty or desire is being gratified at the expense of another,—or, what is still worse, by encroaching upon the rights and natural demands of all the others, then a warfare takes place in the mind, the man is divided against himself, misery is the inevitable result, and, unless a speedy return be effected to a natural mode of life, and due regard be paid to the demands of all the different faculties of the being for lawful gratification, the balance of the organization will be lost, and disease, insanity, or premature dissolution will follow. Herein lies the genius, beauty and power of the Gospel, in contradistinction to all the systems of human invention, that it recognizes man as a *whole*,—as a physical as well as a spiritual being, and that its teachings and laws are adapted to the healthful development and preservation of both body and mind. It has taught us that the soul is composed of the body and the spirit, that each has a reciprocal action on the other, that each has its wants and capabilities, and that in the united growth and development of both consists man's true happiness and the perfection of humanity. Other systems have taught men that the body and the spirit are antagonistic to each other; that in order to nourish, educate and perfect the one, the other must be neglected, mortified, and the laws of its existence thus set at defiance, and that man's highest felicity could only be obtained when the spirit should be separated from the body. Taking this view of the case their teachings have been partial—only directed to one portion of man's nature—and, as a necessary consequence, their efforts to elevate mankind and to redeem society and the world from its corruptions, have been attended with very little, if any, success, and have, in many instances, resulted in more harm than good; because, mankind feeling it to be impossible to do that which was required of them—namely, to stifle and crush the feelings and desires which nature had implanted within them, have been driven to recklessness and despair, thinking it useless for them to make any effort to do good if they could not come up to the standard erected by their religious teachers.

But not so with the Gospel of Jesus Christ; so far from requiring its disciples

to neglect or abuse their bodies, it renders it imperatively obligatory upon them to preserve them in health, purity and vigor, so far as it is possible to do so in this sphere, and utters fearful denunciations against those who presume to "defile the temple of God, which temple ye are." Nearly all the laws which the Lord has given to the inhabitants of the earth, from time to time, have had reference to the preservation and well-being of their bodies, and a man is as much a sinner in violating a law of his physical as of his spiritual being. It is true that there is, as the Apostle says, "a law in our members warring against the law of our minds," and tending to "bring us into captivity to the law of sin which is in our members," but this is not in consequence of any inherently evil propensity having been placed in man's nature, neither is it to be overcome by crushing out of existence those desires and affections which have been implanted within us by our heavenly Father; but this tendency to evil is because, through the fall, the earthly part of man's nature has attained the ascendancy over the spiritual, and there is a struggle between these two natures for supremacy. But man's true felicity lies in a harmonious blending of the two, as we see evidenced in his primal condition before the fall. It is true the spiritual should be, in one sense, in the ascendancy, because it is the seat of light and reason, the source of life and wisdom, and, therefore, able to regulate, direct and control the desires and passions of the body. The Gospel is designed to give to the spirit this ascendancy which it has lost through the fall, and when it is once regained, and not before, will there be perfect peace between the "law of the Spirit" and the "law of our members," not because either will be brought into bondage or a state of abject servitude, but because each will occupy the relative position which God and nature designed they should fill. The relationship of the spirit to the body may be compared to that existing between the husband and wife. It is essential to the peace and happiness of both that the husband govern, not as a tyrant, but as a wise and loving, though firm ruler. The wife finds her truest happiness in obedience to the will of her husband—the same is true when the body is obedient to the law of the spirit—and, where this is the case, they are blended in the sweetest harmony, resulting from mutual respect, love and confidence.

But, abstractly considered, there is no such thing as a *base* passion in human nature; it is the perversion or abuse of our appetites or passions that renders them base and productive of evil, but normally gratified they are all pure and result in good. It is just as holy an action at one time, to partake of the nourishment demanded for the sustenance of the body, as it is to pray at another. Hatred and anger, when directed towards proper objects, are just as holy as love and mercy; and there is no action that is necessary to the physical or spiritual welfare of man, but what becomes elevated into an imperative duty that cannot be neglected with impunity. The Lord has manifested the important estimation in which he holds the health of the bodies of his Saints, by giving them a revelation in regard to some things that are injurious thereto; and the whole object of the Gospel is to instruct the human family in the laws of their spiritual and physical being, so that they may ultimately learn how to live forever, and every item or principle connected with this subject, which it is necessary for them to understand and practice, will, undoubtedly, be revealed unto them in due time.

Man, then, to be happy, must be in perfect harmony with himself; or, in other words, he must understand and obey the laws of his own existence.

But, to be in harmony with himself, he must be in harmony with God, for He is the fountain of life, truth and happiness, and He, only, fully comprehends the laws of nature to which we are subject and which we must learn to obey. He is the great Instructor as well as Governor of his children; he has learned by experience what is best for all his creatures; he is perfectly happy because he is in perfect harmony with himself and the laws of nature, and all who submit to his guidance will be made partakers of the joy which he experiences. Hence, veneration, or the principle of obedience to God, is the keystone to the human mind, without which it becomes utterly demoralized, as certainly as the arch would fall to ruins that should be robbed of the central stone that binds all its parts so firmly together. But where this principle is predominant, every faculty and desire is held in due subjection and fills its proper place, while the whole form an arch of beautiful proportions, and of a strength and solidity that defy the attacks of temptation and sin. Where this is the case, the individual eats and drinks, not merely to gratify his taste or appetite, but that he may sustain the life and strength of the body; and he will, so far as circumstances may allow, eat and drink, both in quantity and quality, that which experience has taught him is most conducive to his health. He will seek to live, not merely for the pleasure of existing, but in order that he may do the will of God; and doing his will involves the performance of so many duties, that every faculty and power of the mind and body will, by degrees, be called into active exercise, the whole being thus becoming developed, and happiness the result.

Now no system could possibly be devised which so effectually accomplishes all this, as the Gospel of Jesus Christ. It appeals, first of all, to those higher faculties of the mind which, unfortunately, are the least developed portion of man's nature, as a general thing. It calls into exercise the principles of faith and love, and all the latent energies and affections of the soul, develops in man a righteous selfishness, by inspiring him with a desire to acquire a knowledge of truth, and to accumulate those blessings which are necessary to his temporal and spiritual salvation, at the same time filling him with a world-wide benevolence and a desire to impart to others those blessings which he himself enjoys. Hope, with all its pleasures and enchanting visions, is called into active play in contemplating the glorious future before the faithful; the social affections warm and expand beneath the sweet influences of the Spirit of the Lord, and the whole man wakes to a newness and intensity of life to which he was formerly an utter stranger.

In the organization of the kingdom of God is to be found the only true system of education for the development of man, and one, in the benefits of which, both rich and poor can alike share. Many may not have access to those sources from whence the world draws its knowledge, but through obedience to the Gospel, and reception of that Spirit which leads into all truth, they have, independently of this acquired aid, an unerring guide through life, teaching them what to practice and what to avoid, and what will be conducive to their health of body and peace of mind. Again, the duties and labors required of a man in the kingdom of God are so numerous and varied—to-day being called to fill one position, and tomorrow another; now on a mission to preach the Gospel to the nations, by-and-bye engaged in transacting business, writing, keeping books, building up settlements, making farms and providing for his family—that every faculty of his nature,—selfish, social, moral and intellectual,

is called into active exercise ; and thus the man being developed as a whole, in every part, will, if he continue a patient and diligent scholar, eventually gain all the knowledge and experience necessary, not only to make him perfectly happy himself, but to enable him to preside, in wisdom, mercy and justice, over his posterity, and instruct and train them in the same glorious principles in which he rejoices. The true object, then, of man's existence, is happiness ; that is only to be enjoyed by obedience to every righteous law ; the Lord best knows the laws to which we are subject, both spiritually and physically, and what will be most conducive to our interests and welfare ; and as he has his servants on the earth through whom He communicates his holy will, perfect happiness or salvation—synonymous terms—may be said to depend upon a strict and willing compliance with their counsels.

NOTICE TO PRESIDENTS OF CONFERENCES, ETC.



EMIGRATION.—Presidents of Conferences, and all those holding appointments from us as Passenger Agents, are requested to ascertain as soon as possible, the names and number of those who intend emigrating from their Districts this season. We understand that several of the Saints, throughout the Mission, who are destitute of employment, and desirous of going to the States, feel anxious as to the probable opening of Emigration, and those who intend going direct through to Utah, are also waiting for definite information, which cannot be given until a vessel is chartered. We trust, therefore, that the brethren will perceive the necessity of giving this matter their serious attention, and endeavoring, so far as practicable, to forward lists that might justify us in the chartering of a vessel at an early date.

RENTING OF HALLS.—We would respectfully call the attention of Presidents of Conferences, Travelling Elders, and Branch Presidents, to the care to be exercised by them in the renting of Halls for the Saints to meet in regularly, or upon Conference days. By referring to the public prints, they will observe that serious accidents have taken place through large audiences assembling together in halls, probably sufficiently strong for the purposes for which they were erected, but unable to bear any extra pressure to which they might be subjected ; and as the Saints in many places are in the habit of meeting in rooms adapted for schools only, we would recommend a thorough inspection before rental of meeting-houses, in order that they might be found sufficiently strong, not only for ordinary purposes, but also for Conference days, and the lives of the brethren and sisters consequently not be endangered.

CAUTION.—We are requested to caution the Saints against a man travelling under the name of James Squires, who has lately imposed upon several of the brethren in Birmingham. He states that he formerly travelled in the Welsh District, but resigned in order to take a situation in Oxford, under the L. & N. W. Railway Company. As he may probably assume another name, we append his description :—Height, 5 ft. 10 in. ; stout built ; very light hair and eyebrows ; red whiskers ; can talk Welsh, but his native dialect is Somersetshire ; is very talkative, and willing to put up with anything.

ABSTRACT OF CORRESPONDENCE.



AMERICA.—By the kindness of Elder W. H. Shearman, we are enabled to present the readers of the STAR with the following interesting extracts from a letter of Elder H. Lunt to him, dated 14th Dec., 1864:—"We are prospering here in Cedar city about as usual; the new city is becoming a very pleasant place, and contains a number of good brick houses. We do not seem to be so far off the rest of mankind as we used to, as there is now a tremendous amount of travel through our valley since Dixie has received such large accessions to its numbers; in fact, it is bound to steadily increase, as the Colorado river is now the leading topic of conversation in Utah. I was at the St. George Conference a few weeks since; brother Jesse N. Smith accompanied me; he looks and feels well, as though his mission to Europe had done him a great amount of good. We enjoyed a most excellent Conference—a large concourse of people assembled themselves together for instruction, and they were by no means disappointed, as many cheering and instructive discourses were delivered by brother Snow and others, during three days' meetings. The crops during the past season in our Dixie have been but light, principally for want of water, the summer has been very dry and streams low. The prospects for water next year were never better than at the present time, as we have had more rains and snows at this end of the Territory this fall and winter, so far, than ever known before. The Indians report the snow on the high mountains to be ten feet deep. The crops generally through the Territory this year have been good, and the labors of the Saints are abundantly crowned with success. We had a visit last September from our beloved President, Brigham Young, and a large company of brethren who were with him (some thirty carriages). The President invited me to accompany him down south; I did so, and never enjoyed a more agreeable time in my life, in listening to his instructions and those of the Twelve, in teaching the people how to live and make themselves comfortable, independent and happy. Settlements are about to be made on the Muddy and Colorado, and a steamboat landing made, and a warehouse built on the Colorado river, and a road made from St. George to the landing. The merchants in Salt Lake are highly interested in this new enterprise, as they expect to get their goods from New York cheaper by that route. It is expected that our emigration from Europe will shortly come that way. Many new settlements have been made the past year in this part of the Territory, both east, west and south. To Zion's increase there seems to be no end. Brother Richard Bentley, who returned from his mission to England, stayed with me a few nights ago on his way to St. George, as he has been appointed to move there, with many others. He felt well in going to his new field of labor to assist in producing cotton, wine and molasses. By the blessing of our heavenly Father we look forward to excellent crops and abundance of grass for our flocks and herds, as the ground before was never known so wet as at the present. The Lord has and is blessing his Saints here in these Mountain Valleys in a most wonderful manner—the climate seems to be gradually changing for the better, and the elements controlled for the good of his people. It is now over fourteen years since I came to this country, and I can truly say, as I did when I bore my first testimony in Birmingham, that this is the Work of the Lord

our God and not of man, and every day's experience to every humble, faithful member of this Church, only strengthens this testimony, and reveals the light of heaven to his understanding."

SOUTHAMPTON CONFERENCE.—Elder J. H. Donnellon writing from Portsmouth on the 23rd of January and 10th of February last, speaks cheeringly of the progress of the Gospel in his District. Observing an article in the *STAR* by President Geo. Q. Cannon, recommending the Elders to ascertain if there were any places in their Districts that had not been visited, he began to look around him, and at the suggestion of Elder D. P. Kimball, purposed going out to the villages amongst the hills near Chichester. While preaching one day in Chichester, two men came and invited him to hold meeting at the village of Eastdean, a distance of seven miles. He went, and after preaching to an intelligent congregation, baptized one. The spirit of persecution immediately began to burn, and the man who had obeyed the Gospel found himself prevented from entering his own house that night, and obliged to sleep on a stack of straw. Elder Donnellon returned again, baptized seven, and re-baptized one, and has proven that the Spirit of God can speak to men in the nineteenth, as well as to Apostles in the first century.

MANCHESTER DISTRICT.—Elder Abram Hatch writing from Bury, Lancashire, on the 15th inst., states that things are prospering in the Manchester District. On Sabbath, 12th inst., a meeting was held in the village of Ramsbottom, at which 200 strangers were present, who listened very attentively to the addresses delivered by the various Elders. He feels confident there are many of the honest-in-heart in that place, and that before long they will be numbered amongst the Saints.

NEWS FROM CONFERENCE.—WELSH MISSION.—We learn by letter from Elder Evan A. Richards, that a Conference was held at Swansea on the 15th of January last, at which were present—Of the First Presidency, Daniel H. Wells, President Brigham Young, jun., William H. Waylett, President of the Welsh Mission, John G. Holman, President of the Cheltenham District, and various Elders from different parts of the District. A very interesting and instructive day was spent, in listening to the cheering reports of the brethren as to the prosperity of their fields of labor, and to the rich counsel and instruction imparted to the Saints by Presidents Wells and Young, and others of the brethren. Several had been baptized since Conference, and prospects were favorable for a still further increase.

C O R R E S P O N D E N C E .

ENGLAND.

LEICESTERSHIRE CONFERENCE.

Leicester, Jan. 21, 1865.

President Wells.

Dear Brother,—It is with a feeling of gratitude to my Father in heaven that I take up my pen to write a few lines to you, although I feel my inca-

pability in so doing. As my time is short in this part, being called to labor in another, I feel it my duty, before leaving, to acquaint you with the circumstances and prosperity of the Saints comprising the Leicestershire Conference.

Employment is very scarce here at

the present time, owing to which many are lacking the comforts of life ; yet, under these and many other trying and unpleasant circumstances, the majority of the Saints are striving to live their religion, serve their God, hearken to counsel, and sustain the servants of the Lord. The generality of those holding the Priesthood are also endeavoring to magnify their holy callings. It affords me great pleasure to associate with such men, for, when men hold the Priesthood but do not act up to their office, I think they are the means of working more evil than good.

I have enjoyed myself much in my labors with the brethren of this Conference during my stay, which has extended a little over one year, and I hope so to order my life in years to come, that I will not only enjoy the desired blessings of God, but be capable of performing a greater amount of good.

I am happy to state that the financial affairs of this Conference are in a better condition than they were one year ago. There are some being added to our numbers, but they are few indeed, which verifies the saying of our Savior, "Strait is the gate and narrow is the way which leadeth to eternal life, and few there be that find it."

Praying the God of heaven to bless and preserve you, I remain your brother in the Gospel,

J. C. WIXOM.

NEWCASTLE-ON-TYNE DISTRICT.

Sunderland, Feb. 3, 1865.

President Wells.

Dear Brother,—It is with feelings of great pleasure that I take this opportunity of writing a few lines to you, to inform you in regard to my feelings, labors, co-workers, and the general state of the Newcastle-on-Tyne District, over which I have been presiding, to the best of my ability, for the last year. I feel that I have been truly blessed by the Lord since I have been in these lands. My health has been good, and I have been able and rejoiced to visit both Saint and Gentile, bearing a faithful testimony of the work God has for the honest-in-heart to perform in these the last

days. I have had several opportunities of conversing with those who have not yet received the Gospel. They can bring no argument to prove it false, and in many instances they acknowledge the truth of the principles I advance, but they have not the moral courage to face the jeering and scoffing of the world. They can not, or rather will not leave their friends, relations, property, and all for the Lord's sake ; but, in bearing my testimony to them, I know I clear myself and do my duty. I have rejoiced in my labors here very much. The Lord has blessed me with the necessary wisdom to accomplish all that I have had to do, and I know the Saints have been blessed through their obedience to counsel, and I pray God to open the way for their deliverance from these lands, and to gather them home to Zion. Then England would soon belike unto Sodom, after Lot had fled, not righteousness enough to be found in it to save it ; and I say, Godspeed the day when Babylon and her daughters shall fall, and the Saints of the Most High shall take their rightful position, and eventually fill the whole earth. I would have been happy to have borne my testimony to more than I have, and even to the whole world, if possible ; for, of a truth, I know this to be the Work of God, "The power of God unto salvation," as well as I know that I exist, and it is my desire to be ever faithful and on hand to do all that I am called on to do by God's servants, that I may be not only saved, but exalted in his kingdom.

The young brethren from Zion, who have been appointed to labor with me in this District, have been truly diligent, and their labors are highly appreciated by the Saints, who are quite unwilling to part with them, as with the exception of brother H. P. Folsom, they have been appointed to other fields of labor. I feel much attached to them on account of their diligence, and I pray Israel's God to bless, sustain and protect them wherever their labors in God's kingdom may call them, in all time to come, so that they may fulfil their missions with honor, return in safety to Zion, be ever on hand to respond to every call, and become good and great men

in the Church and kingdom of God, and be saved and exalted therein.

The District is, at present, in a pretty good condition; and, although there are some drones, the majority seem desirous of being obedient and serving God. Our numbers are still increasing, and we often meet those who are honest and desirous of serving God and not Mammon.

Hoping that you are in the enjoyment of health and strength, and praying that the blessings of the Almighty may rest upon you continually, with kind love to yourself, President Young and all the brethren in the office, I remain, as ever, your brother in the Gospel,

FREDERICK W. COX.

A witty saying of M. Dumas the younger is amusing Paris. The Empress is said to have invited him to Compeigne, adding to her courtesy an assurance that all the guests were to enjoy full liberty in the chateau. "What a pity, then, madam," said M. Dumas, "that all France has not been invited."

DIED:

At Belper, Derbyshire, on 4th January 1865, of typhus fever, John Lorenzo, aged 12 years and 16 days, only son of John and Mary Ann Spencer.

At Birkenhead, on 18th February 1865, of consumption; Jane, aged 17 years and 6 months, eldest daughter of Daniel and Jane Lindsay.—(DESERVED NEWS please copy.)

POETRY.

—o—

TO HEBER C. KIMBALL AND DANIEL H. WELLS.

(Acrostic.)

Heavenly father, let thy blessing
Ever with thy servants be;
Bind their foes, that are oppressing,—
Earthly tyrants, make them flee:
Reign o'er Zion, king of peace,
Come, and give thy Saluts release.

Keep them in those vales secure,
Israel's blest and chosen seed,
May their happiness endure,
Blest with all things that they need;
All their rights and laws propel,
Lead them on, their fears dispel,
Let thy spirit with them dwell.

Birmingham.

Day and night inspire their minds
And surround them with thy power—
Nerve them for thy great designs—
It shall cheer them, hour by hour;
Ever aid them truth to spread
Life and liberty to wed.

"Holy men" shall be their names,
Wisdom's path their chosen way,
Endless progress be their aim,—
Lord assist them day by day;
Listen to my feeble cry,
Sovereign Lord that rules on high.

JOHN BURROWS.

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save : neither his ear heavy, that it cannot hear : But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 10, Vol. XXVII.

Saturday, March 11, 1865.

Price One Penny.

NECESSITY OF A DIVINE GOVERNMENT.

BY ELDER JOHN V. HOOD.

"It seems to me a great truth," says one who is generally considered an enemy to popular Christianity, "that human things cannot stand on selfishness, mechanical utilities, economics, and law courts ; and that if there be not a religious element in the relations of men, such relations are miserable and doomed to ruin." These are significant words, and emanating from such a quarter, indicate to every reflective mind the utter absence in the world of a leaning towards sacred things, or a blending of the social and religious elements into one. The basis upon which the present organization of society is reared, seems so diametrically opposed to the design of the Moral Governor of the universe, and to the latent principles of right and justice implanted within the mind of man, that it is not a matter of surprise to find even those who are doubtful as to the authenticity of revelation, and do not obey the ordinances of the Gospel, intuitively apprehending the false position in which the world stands, and entering their protest against the machinations by which it is ruled and guided. How much-

sover we find men boasting of the intelligence and civilization of humanity, and the exalted plane or sphere in which it is moving, the accessories requisite to cause a complete harmony and regularity of motion to pervade the social system are absent. Definite laws may be to a certain extent enacted, regulating the actions of men as affecting life and property, or infringing upon the right and exercise of private judgment ; but their enforcement is looked upon more as something necessary to, or relatively connected with the upholding of the power and authority of king or senate, than as being specially required and commanded by the Supreme Ruler of the universe. In this respect, and in belief of the favor or displeasure of Deity materially affecting its plans and purposes, Christendom falls short of Pagandom. Whether we look to ancient Greece or Rome—the fountains of mythology—luxurious and effeminate as the leaders of those empires became, we find that they usually solicited the interposition of their gods in any vital matters of state, and that upon the nature of the auguries

or prognostications of the ethnic priesthood, depended the course pursued by the civil or military powers. But in our day, the principle involved in this fact is scouted entirely, and looked upon as a relic of some barbaric and Polytheistic age. Society is divided into classes, each boasting its own superiority over that of its neighbor, and each adjusting its schemes and laws by some intellectual process of reasoning belonging exclusively to the members of that particular class, or by some experimental conclusions based upon data, lying solely within the province of that particular pet science. The politician is guided in his career by the laws of political economy; the philosopher in his definition of the laws of mind and matter, by some process inductive or deductive, acted upon by his predecessors; the theologian by the ecclesiastical rules framed by Assemblies and Councils of Divines, and so it is that each particular branch of human dialectics has its own separate preponders and expositors, who are supposed to be acquainted only with the facts which come under their own observation, and to decide the truth or falsity of certain principles by this limited knowledge and experience. From this has arisen the continual strife and dissension betwixt philosophers and theologians as to the comparative merits of their respective sciences, as they are pleased to style them, and the confusion and uncertainty into which the world is thrown, as to which is entitled to receive primary attention. The grand evil is, that each is expected to exist independently of, instead of in relative connection with the other, forming a link in that chain of sequence, by which men can ascend from one standard of truth to another, until philosophy, science and theology blend together and culminate in a triune point of order and harmony. The lawyer is not expected to, at least it is not necessary that he should, understand any higher laws than those recorded in the archives of his country; the statesman must comprehend the organization and nature of a government amongst men, but his knowledge need not extend to that of the government of God; the philosopher must reason

wisely on the nature and phenomena of mind and matter, or the moral and religious sentiments of the heart, but must demonstrate his truths intellectually, apart from the light of revelation,—the latter lies within the domain of the theologian, and he, in turn, must be careful to frame his conclusions from Scriptural facts and principles alone, no matter how antagonistic they may be to the discoveries of science, or the deductions of philosophy—these all belong to different *chairs*, thus bringing man to the very natural conclusion, that a principle may be theologically true and philosophically false, or theologically false and yet philosophically true!

To what a state, therefore, must society be reduced, when we find the elements of its organization, and the principles of its proposed development, so tottering and unstable. Hence has arisen the constant striving to reconcile science and theology, and, consequent upon failure to accomplish this, "Essays and Reviews," discussions on the "Mosaic Cosmogony," the "Noachian Deluge," the "Pentateuch," and all the different phases of thought that are now agitating and convulsing Church and State. And, more important still, the recognition of the Divine Government, not alone in the heart of man, but in the form of an ever-present and all-pervading energy, affecting the present interests and future destinies of the earth, is completely ignored. Admitting the world to have been originally created by God, it, as it were, extrudes him from that world, by reducing it to a self-sustained mechanism, and resolving, what are generally termed the works of Providence, into a regularly successive series of necessary developments. Thunders, lightnings and earthquakes, are looked upon as abnormal manifestations of Deity, while famine and pestilence are ascribed to secondary causes, or to an infringement of *organic laws*, having no direct reference to the moral condition of the people upon whom they may be inflicted. Is it not wonderful how carefully philosophers, statesmen and philanthropists, who deplore the condition, and devise plans for the amelioration of the world, keep their specu-

lations free from contact with the idea of the interposition or agency of Deity? Were He but to touch their prospective theories of improvement, they would be defiled, and fit only for vulgar fanaticism. Man is to effect his deification by the hopeful process of exhausting his own corruption; and no matter though long centuries of vice and crime and woe have to be passed through to reach to this glorious attainment, the patience of society will be rewarded by the knowledge that it owes no debt of religious gratitude. No time seems too long to wait, no trials too hard to undergo, in contemplation of the proud triumph of proving that the world can exist independently of God; and even if this noble self-sufficiency be not realized, the independence of spirit that prompted the trial must not sink into piety, but this material world, this citadel of man, is to bar its gates and keep its miseries, rather than suffer the degradation of receiving help from its God!

The Gospel of Jesus Christ comes in direct opposition to all this, and lays down as a fundamental principle that the only basis of social regeneration is theocracy. Science, philosophy, politics and morals, all meet there on equal ground, each dependent upon the other, blending and harmonizing together, and forming one grand organic whole. We understand that everything around us acts upon natural and purely philosophical principles, if we could only understand the philosophy; but we cannot, and hence the constant dubiety, the shipwreck of faith to which men are subjected. Instead of the light of modern science causing them to believe more in revelation, and leading their thoughts from "Nature up to nature's God," it has an entirely contrary effect, and after years of study and research, they bring themselves to the decision of one of the greatest *savans* of the age—that "in reflecting upon physical phenomena and events, and tracing their causes by the process of reason, we become more and more convinced of the truth of the ancient doctrine, that the forces inherent in matter, and those which govern the moral world, exercise their action under the control

of primordial necessity, and in accordance with movements occurring periodically after longer or shorter intervals." "But," says the Christian of the nineteenth century, "this belief is only acted upon by rationalists and mystics; we, as believers in the Bible, recognize the government of God in the heart of humanity." Still this is simply subterfuge. Unless that government is obeyed, not only in the spiritual, but also in the material world—unless this authority is recognized in the palace chamber, the senate, the congress, the academy and the university, as well as at the altar, or beneath the dome of the cathedral, recognized, too, as something bringing about, through obedience, results as tangible as obedience to the laws of men, not simply hearts regenerated, thoughts purified, sins blotted out and forgiven, but an advancement in arts and science and philosophy and song, and a practical development of love and peace, and harmony and intelligence,—then this statement is simply equivalent to the supposition, that we could still enjoy the cold accommodation of moonlight, although the sun were blotted from out the planetary system.

Those ideas may partly be accounted for by looking at the Protean aspects modern Christianity assumes. When men hear any new principle, they look at it generally through the medium of their early traditions, and it assumes an aspect corresponding with the nature of those traditions. It is something akin to several men looking upon the same book. One understands the letters, but is a stranger to the language in which it is written; another is acquainted with the language, but ignorant in regard to the subject treated upon; whilst another is, mayhap, conversant both with the language and the subject,—all viewing it differently according to their education or intellectual development. So, when a man becomes an adherent to any one of the modern forms of religion, he looks upon it through the medium of his early traditions, and, although he embraces it, is under no necessity of banishing them from his mind. He looks upon that creed from the point of view that best suits him.

self, and accords with his former phase of thought; another man, having different traditions, looks at another creed similarly, each holding fast to his own favorite dogma, and believing that through this means the reign of a Divine and united government will yet dawn upon the world! Not so with the Gospel of Christ Jesus. No matter in what traditions its recipients have been fostered, when the harmony of its principles dawns upon their minds, the former fade and disappear. They look upon it as a *whole*—a something, every principle of which requires gradually and surely to be practiced and attained by each individual member. Thus becoming one in

spiritual as well as temporal things, it follows, as a necessary consequence, that science and philosophy, handmaids of the Gospel, viewed in connection with ancient and modern revelation, will harmonize with her more refined and exalted truths, that all their discoveries will be laid at her feet, as the Magi brought their offerings to the manger at Bethlehem, and that as we begin to see as we are seen, and know as we are known, they will become one, and that then matter and spirit, cause and effect, and all the stupendous works of Deity, now so little understood, will be found constructed upon principles of philosophy, even upon the philosophy of the heavens!

PERSEVERANCE.

BY ELDER SEPTIMUS SEARS.

There is a certain class of people to be met with in the world, whose favorite indulgence seems to be that of finding fault with, and murmuring about everything they come into contact with. There is nothing in the world, in their opinion, as it ought to be, and their whole lives are spent in uttering unnecessary complaints against an all-wise Providence. They look upon some of their prosperous neighbors, whom they suppose are no more worthy than themselves, and see them in possession of some peculiar privilege which they are deprived of, and the conclusion they at once arrive at is, that the gifts and blessings of this earth are partially divided, for had Providence dispensed them with an impartial hand, they certainly would have had greater advantages, and some of their neighbors less. Such persons have never, perhaps, spent one moment in reflecting upon, and inquiring into the source from whence these blessings, which they look upon as peculiar, have been derived, and come to the premature conclusion that in the common course of events they have been showered upon their possessors without any exertion on the part of those favored mortals. They seem entirely ignorant of the very impor-

tant fact, that man himself is capable of improving his condition pecuniarily as well as otherwise, and that a great deal depends upon his endeavors whether he is successful or not. Some act as though they think God has placed man here either to be dandled in the lap of ease, and enjoy all the luxuries of the earth, or to drag out an existence in misery and wretchedness, just as the case may happen to be, and that he has nothing to do with regard to the blessings he enjoys or the things he suffers, they all come by chance, and an attempt on his part to alter his condition would be an offence to his Creator. Never having cherished the idea for one moment that man's physical and mental abilities should be exercised to accomplish the desired object, their lives are spent without making one solitary effort to possess those blessings which appear so desirable when possessed by others; and should any one by reasoning endeavor to show such persons their true position, and prove to them that they have something to do in the matter, they will often exclaim, "O, it's all luck; if we are not to have such-and-such things, we shall not, and we can do nothing in the matter," and thus resign themselves, apparently, to their

fate; yet, in their minds they are constantly drawing pictures of what they would like to be, and thinking what they would like to possess, without putting forth their hands towards the consummation of the desire they have conceived in their minds; and when they leave this earth, their condition is little or no better than when they commenced their mission upon it—they have pined away their time, allowed their minds to go uncultivated, and their souls have been enshrouded in ignorance. No doubt many have read the anecdote of the two farmers, whose farms lay adjacent to each other. Both sowed some early peas, which sprang up and promised apparently to do well, until a late frost came and destroyed them. One of the farmers on learning that his crop was destroyed, immediately replanted it, and reaped in due time the fruits of his labor, while the other went home, fretted about his loss, and did nothing more until harvest, and at that period it had availed him nothing, while at the same time the labor of his industrious neighbor had tended to enrich him. Had the unfortunate man, instead of fretting, gone and followed the example of his neighbor, the result would doubtless have been the same.

It is a great deal this way with many people we meet with; should they have a misfortune—which all are liable to in their journey through life—they sit down and pine and lament over it, instead of going to work, and, by their wise economy and persevering industry, try to repair the breach. The Great Dispenser of all earth's gifts has surrounded man with blessings, but he must put forth his hand to procure them—they will not be likely to come to him without, neither would it be right they should. It is a fact patent to all, that the harder a man toils to bring about any desirable object, or the achievement of any purpose, the more highly he will appreciate it when it is accomplished. Pearls are buried in the depths of the ocean, mineral wealth is hidden in the earth, and in all probability would remain there did not man make use of his physical powers to bring them forth and place them in a position to be

used. The heavens and the earth are full of knowledge, but it can only be obtained by an application of the mind to study; and if ever we make any great attainments, or accomplish anything worthy of being remembered by those who may succeed us upon the stage where we are now playing our part in the great drama, it will be by perseverance and industry, accompanied with the blessing of God. A writer once observed, that "those who, while passing along, scatter rose leaves, could only be traced after a few days, but those who scatter rose seeds, could be seen after many years." Man should try and do something that will leave "footprints on the sands of time," and to do this he must labor and toil with a fixed determination to acquire that intelligence that will qualify him for this work. It is not to be done by sitting down quietly with folded arms and doing nothing, or by constantly indulging in frivolous nonsense, but by the acquirement of useful knowledge, which can only be attained by perseverance and industry. It is perseverance which has marked the progress not only of mortals, but of Gods, and enabled them to surmount the ever-rising obstacles which have stood between them and the object of their pursuits.

History furnishes us with an account of men who have risen from a state of penury to positions of greatness and affluence. They have immortalized their names, and exemplified in their lives what perseverance and study could accomplish. We cannot suppose they made such great achievements, as some would say, by chance, or without any exertion of their own. It has been a firm resolution, combined with talent, which has caused them to thus distinguish themselves. For instance, if we look at Christopher Columbus and the work he accomplished, taking into consideration the circumstances under which he labored, we see a specimen of what can be accomplished by indomitable perseverance. Had he been disposed to lament and pine over every misfortune he met with, and fancy every obstacle which intervened between him and that which prompted his pursuit as insurmountable, he never would

have had the honor of discovering that choice land which has since proved such a large and valuable field for enterprising men; but no circumstance, however adverse, could daunt his courageous spirit, and every obstacle which presented itself seemed only to stimulate him to stronger perseverance in his pursuits and explorations. We see, also, how Stephenson, possessing this quality of mind and giving it free exercise, has been able to greatly increase our facilities for travelling, and caused as it were a new era to dawn on the commercial world. Many great works have been done by untiring, persevering men, and their memories are perpetuated in consequence of their magnanimous spirits.

If we look at the Latter-day Saints, and the circumstances by which they have been surrounded, viewing the many apparently insurmountable obstacles which have stood in their way, we shall there see, also, something of what their perseverance has done, attended by the blessing of Almighty God. A few years ago they went to a barren, desolate waste, which of itself seemed to possess no charms whatever for white men, and in a very short time built up beautiful cities, and gathered around themselves the blessings of this earth, despite the very unfavorable circumstances with which they were brought in contact. The leaders of this despised people have evinced as much persevering industry as any men whose names are written in the pages of history. Had they

been daunted because difficulties encompassed them on all sides, they would have faltered long ago, and the elements would have gained the mastery over them. If individuals want to tread the path of true greatness, and make themselves useful members of society, they must persevere in the acquirement of knowledge, for knowledge is power when rightly applied. Should an obstacle be placed in the way, and at first appear insurmountable, make it the stepping-stone to the accomplishment of the end you have in view. For us to sit down and watch what others have done and still are doing, without personal exertion, can do us no possible good nor increase our usefulness in any way. There are some who act as though they were mere machines, and surrounding circumstances the motive power by which they are kept in motion. They do comparatively nothing of themselves. Instead of seeking to control circumstances, they allow every little incident of life to influence and control them, and every seeming barrier to impede their progress, and, finally, come to the miserable conclusion that they "can't do it." Such a word as "can't" ought never to have a place in the vocabulary of a Latter-day Saint. Napoleon once observed, that the word "impossible was only to be found in the dictionary of fools." "I'll try" has done wonders. "I will" has worked miracles. Let the latter be our motto in everything that is good and praiseworthy.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 136.)

HISTORY OF WILLARD RICHARDS.

"Oct. 1 (Sabbath).—Meeting in the morning at brother Smith's.

Having been moved by the Spirit for a week to attack Satan in his stronghold, I this day preached repentance and baptism to the congre-

gation at St. Paul's Church, as they came out of the door at 1 o'clock.

Evening, met at brother Smith's. Retired to rest with the assurance that God had accepted my labors.

—2.—Preached at brother Smith's.

—3.—Fasted, much to the joy of my soul. Meeting at sister Brad-dock's; baptized James Lee.

—5.—Fasted and prayed that I

might be humble, get wisdom, and receive the gifts of prophecy and discerning of spirits, and know the mind of God concerning this people and myself.

Glory to God that he has given me so much of the influence of his Spirit; I have prayed to him that he will tell my counsellors Heber and Orson what his mind is concerning me and this people.

Evening, attended meeting.

—14.—I received a letter from brothers Kimball and Hyde, giving me counsel and direction, in answer to my prayers. Brother Kimball advised me to go out into the country without purse or scrip, and preach to the surrounding villages. I immediately visited the regions round about, and preached the Word, conversing with the people incessantly.

Nov. 8.—I baptized William Pierce, William Emmons, Mrs. Elizabeth Emmons, Charlotte Cowne, Sarah Christmas, and Mrs. Mary Charter, at Bassingbourn.

—9.—Met at Mr. Ingra's, and confirmed those baptized. During the night my lodgings were surrounded by hundreds of persons, yelling and hewing.

I preached in Codicot, Kempson, Wilmot Green, New Mile End, and several other places.

Dec. 14.—I baptized John Field and confirmed Mrs. Rebecca Cooper and Sophia Dunham at New Mile End.

—22.—Baptized two in Bedford.

—25.—The Church fasted, and I baptized James Lavender.

Jan. 1, 1838.—I baptized Sarah Lavender.

—3.—I procured license to preach from the court of Quarter Sessions.

—7.—I baptized two.

—12.—I baptized one.

—20.—I baptized Alfred Braddock and Bevil Covington.

—24.—I baptized one, and another on the 29th.

Feb. 16.—I received a letter from my brethren in Preston, telling me to prepare for home in a month.

I continued to labor against much opposition in Bedford, and the region round about, until the 7th of March, when I left about forty members in charge of Elder James Lavender, and

returned to Preston and met Elder Hyde.

—10.—Elders Kimball and Fielding arrived in Preston from Ribchester.

I took a tour through the Branches and preached.

While walking in Thornly, I plucked a snowdrop, far through the hedge, and carried it to James Mercer's, and hung it up in his kitchen; soon after Jennetta Richards came into the room, and I walked with her and Alice Parker to Ribchester, and attended meeting with brothers Kimball and Hyde at brother Clark's.

While walking with these sisters I remarked, 'Richards was a good name—I never want to change it, do you, Jennetta?' 'No, I do not,' was her reply, and I think she never will.

April 1.—I attended a General Conference of the Churches in England, held at Preston, where I was ordained a High Priest, and appointed first counsellor to Elder Fielding, who was appointed President of the Mission. Elders Kimball, Hyde and Russell were returning to America.

—12.—I went to 29, Union Street, Liverpool, with brother Fielding, to visit with Elders Kimball, Hyde and Russell, who were detained at that port till the 20th, when they sailed for New York.

When Elder Fielding and I returned to Longton, we found the Rev. Richard Livesey's tract against the Latter-day Saints; it was a condensation of lies and filth from the American papers, and was the first pamphlet published in England against the Work.

Sept. 7.—I was very sick, and called on the Elders, who administered to me, and I obtained relief, but grew worse than ever towards night, when the Elders were called again; and after each had prayed several times, one of the Elders prophesied that I should be relieved in one hour, and it was so. Truly it was a day of trial; I passed through all the bitterness of death. Sister Dawson was very kind.

—24.—I married Jennetta Richards, daughter of the Rev. John Richards, Independent minister at Walker Fold, Chaidgley, Lancashire. Most truly do I praise my heavenly Father for his great kindness in providing me

a partner according to his promise. I receive her from the Lord, and hold her at his disposal. I pray that he may bless us forever. Amen.

"Sister Alice Hodgkin died at Preston, Sept. 2, 1838, and it was such a wonderful thing for a Latter-day Saint to die in England, that Elder Richards was arraigned before the mayor's court at Preston, Oct. 3rd, charged with 'killing and slaying' the said Alice, with a 'black stick,' &c., but was discharged without being permitted to make his defence, as soon as it was discovered the iniquity of his accusers was about to be made manifest."

During the month of May 1839, I visited the brethren in Cumberland, and went to Carlisle; preached in several towns, and baptized one in Brampton.

In June I visited Manchester, Bolton, Salford, and the brethren in that region.

July 17.—Jennetta bore to me a son; he was named Heber John.

In August and September, I labored with Elders Clayton and J. Moon in Burslem, with some success. A small Church was planted in Burnley by Elder Thomas Richardson, and many were added during the summer in the older Branches, through the instrumentality of the local Elders and Priests, who were generally very faithful.

In August, Jennetta took her son and went to Walker Fold, where she remained at her father's till Nov. 7th.

I continued preaching in Preston and vicinity, also in Manchester and surrounding country.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 11, 1865.

SIMPLICITY OF THE GOSPEL IN CONTRAST WITH HUMAN SYSTEMS.

MANY and conflicting are the views which have been and still are entertained by the so-called Christian world, in reference to the great truths comprehended in the plan of salvation taught by Jesus Christ and his Apostles. They boast that they are united upon all doctrines *essential* to salvation, and only differ respecting minor and unimportant details. Yet we find them, to-day, divided in their opinions respecting the necessity, nature, efficacy and extent of the atonement of Christ,—some denying the necessity of the vicarious sacrifice; others claiming that through it a universal salvation has been wrought out for all mankind, irrespective of faith and works; others again believing that the atonement was only partial—that is, that Christ died to save the elect, or those who were foreordained to be saved, while all the rest of mankind are doomed to eternal damnation. Some will tell us there are infants in hell not a span long, while others believe—though they know not upon what foundation—that

all children are saved. Then, again, our religious friends differ as to how, or upon what terms, salvation is to be obtained. Belief in Jesus is, by one class, considered sufficient of itself to save mankind; another adds baptism as being essential—and both can quote Scripture to maintain their positions; then the latter class differ among themselves as to the mode of baptism,—whether by sprinkling, pouring or immersing. They disagree also in respect to Church government, conditions of membership, and many other points that we cannot take space to mention here; and, finally—what should be considered, perhaps, the primary, instead of the last difference—they are beginning to sap the very foundation upon which their faith rests, by calling in question the correctness and Divine authenticity of the Scriptures. They may call these minor matters if they choose; but if they are to be considered trifling, we do not know where to look for important ones.

Now all these matters are made sufficiently plain in the Scriptures—notwithstanding they have been mutilated and corrupted—to prevent any misunderstanding or conflict of opinion thereon, if men could understand them aright. But this they cannot do unless they possess the same Spirit by which the writers of those books or letters were inspired; for, says the Apostle, “No man knoweth the things of God but by the Spirit of God.” “No prophecy of Scripture is of any private interpretation, but holy men of old spake as they were moved upon by the Holy Ghost,” and “The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned.” It is obvious, therefore, that the Holy Spirit *alone* can make plain to the understanding the truths revealed through its agency. The Latter-day Saints, having no confidence in the judgment or decisions of uninspired men in relation to the momentous subject of salvation, have sought and received the unerring guidance of this Divine Teacher, which was promised by the Savior to his disciples to lead into all truth, consequently, those points of doctrine which divide and perplex the Christian world have been made so perfectly plain and simple to their minds, as to cause complete harmony in relation thereto. Believing the Bible and endeavoring to carry out its principles much more implicitly than any other religious body, they still do not, as do the sectarian world, receive it as the foundation of their Church organization, and the “only rule of faith and practice.” It never was designed to be this; the Apostle informs us that the Church of Christ is built upon the revelations of the Lord, with the authority of the Holy Priesthood and living Apostles and Prophets, not on the Bible; on the teachings and decisions of living, inspired men, not on the letters of dead ones. But the world, having lost the gift of inspiration and the blessing of living oracles, had to do the best they could; they therefore rested their faith on the mutilated, altered and corrupted writings of the inspired men of past ages. Now, they will never attain to the “unity of the faith” and the perfection required by the Gospel, until they fling away the old, musty tomes of the early Fathers, and their own conceited notions and traditions, enjoy the light of the Holy Ghost to make plain the Scriptures to their understandings, instead of the contradictory commentaries of uninspired men, and submit to the guidance and counsels of the Lord’s living and divinely-inspired Priesthood.

The Latter-day Saints have received their knowledge, doctrines and authority from a higher source than the Bible. “Oh! what blasphemy,” says one, “what an insult against that sacred, precious volume.” But which is the

greater,—the thing that is formed, or the intelligence that formed it; the earthen vessel, or the designer thereof; the Sabbath, or the Lord of the Sabbath? The world, exalting the effect above the cause, have revered the written word more than the Spirit by which it was dictated, forgetting the saying of the Apostle, that “the letter killeth, but the Spirit giveth life.” On the other hand, the Latter-day Saints, while duly valuing and reverencing the writings of inspired men in past ages, place a much higher estimate upon the revelations given through the Holy Ghost, for their present guidance and future exaltation. Jesus Christ established his Church in former days after he had received authority from his Father to do so, been baptized unto the baptism of repentance, and endowed with the Holy Ghost. In these days Joseph Smith, having received commandment and authority from the Lord, re-organized that Church upon the original foundation of living Apostles and Prophets, and the revelations of the Lord, Jesus Christ being the chief corner stone. Communication between the heavens and the earth was again restored, and, by the revelations of Jesus, the plan of salvation made as plain and simple to the understandings of men now as it was in the days of Peter and Paul. The Gospel is beautifully simple and easily understood, when divested of the dark mysticism and vain philosophy in which the Sectarism of ages has enshrouded it. Its doctrines and precepts commend themselves to the intelligence and affections of the humble and honest, however unlearned they may be, who are no longer distracted by the doubts and divisions of Christendom, but see eye to eye, and “all walk by the same rule.”

What, then, is the belief, or rather the knowledge, of the Latter-day Saints, in reference to the plan of salvation? They believe that God is, as Jesus taught, the Father of the whole human family; that we were all his spiritually begotten sons and daughters in the eternal worlds; that He has sent us here in order to gain an experience necessary to our exaltation, which we could not attain to without taking bodies in this probation; foreseeing that man would fall, and misery and death thereby be entailed upon all his creatures, He devised a plan of redemption before organizing and peopling this earth,—hence, Jesus is called “The Lamb slain from *before* the foundation of the world.” He died for the sins of the world, and his atonement was as broad as the fall. Hence, says the Apostle, “As in Adam all die, so in Christ shall all be made alive.” This is the universal salvation taught in the Bible. As sentence of death was passed upon all in consequence of Adam’s transgression, so shall they all be redeemed from the effects of Adam’s sin, and be brought up out of their graves by the power of the atonement and resurrection of Jesus Christ; and this, too, without any works, or even the exercise of faith on their parts. This is the salvation provided by free grace without works. Mankind were not concerned in Adam’s sin, the penalty of it was entailed upon them without any fault of theirs, and they are redeemed from it independently of any agency of their own. They could not prevent the fall, neither can they prevent their own redemption from it. But will all thus redeemed from Adam’s transgression be eternally saved? No. For we read, “Some shall awake to everlasting life, and some to everlasting shame and contempt.” All children who have died before coming to years of accountability will be saved, because they have committed no sin of their own, and the atonement of Christ saves them from the effects of original sin or the fall; hence, Jesus says, “Of such is the kingdom of heaven.”

What, then, becomes of all adults? They will be judged according to their works, and receive that reward, whether of happiness or misery, which they have merited. The same atonement which saves them from Adam's sin, will save them from their own sins, upon certain conditions, which must be complied with in this life. Those terms are,—1st, That they repent of, that is, forsake their sins. 2nd. That they are baptized (immersed) for the remission of them by one having authority. 3rd. That they receive the imposition of the hands of the servants of God for the reception of the Holy Ghost; and 4th. That they continue to observe all the commands of God to the end of their lives. All who do this will be saved in the celestial kingdom of God; all who do not—no matter how good they may have been in other respects—will be shut out therefrom. But there will be a great variety of kingdoms and glories beside that of the celestial or highest, where all the different grades of intelligences, from the noble and virtuous to the most vicious and degraded, will receive that reward or punishment which they merit. Jesus says, "In my Father's house are many mansions." Paul says, "There is one glory of the sun, another glory of the moon, and another glory of the stars, and as one star differeth from another star in glory, so also is the resurrection of the body." Every man in his own order; and all mankind, not excepting the guilty and condemned, will acquiesce in the justice of the decisions of the Almighty and his servants.

"But," says one "why do you insist so strenuously upon baptism as essential to salvation?" Because Jesus did so, and commanded his Apostles to teach men to observe *all* his precepts. Jesus had the right to dictate the terms upon which men should receive pardon, and he said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." "Heaven and earth shall pass away, but my words shall not pass away." "He that believeth and is baptized, shall be saved." "What God hath joined together, let not man put asunder." God has connected belief, repentance and baptism with salvation—let all take heed how they attempt to separate them. "But," it is objected, "we have always been taught to regard baptism itself, as well as its mode, as unimportant and optional, and a mere outward form or badge of membership in the Church of Christ." Can any command of the Son of God be deemed unimportant? If one principle or command may be considered unimportant and neglected, so may another, and thus the whole Gospel be set aside, which some professed Christians have nearly done. But Jesus himself set the example, saying, "Thus it becometh us to fulfil all righteousness." If it was necessary for Him to be baptized, how much more so for us? Those who neglect this ordinance, or any other command of the Lord, will find that they cannot do so with impunity, and that though heaven and earth should pass away, they will not be admitted into the celestial kingdom. Baptism, the Apostle Peter informs us, is for the remission of sins. How then can salvation be obtained without it? If persons desire to obtain pardon for their sins, they must be baptized for the remission of them. Whether the Lord has or has not any other way of forgiving sins has nothing to do with us; that is the only plan he has been pleased to reveal, and it is our business to comply with it. These, then, are some of the principles which the Latter-day Saints believe and practice. They are plain, and adapted to the weakest capacity, and the Lord bestows his Holy Spirit upon all his humble, honest children who are

obedient thereto, the same as he did in days of old. All who comply with the ordinances of the Gospel may obtain this great blessing, which will open the Scriptures to their understanding, lead them into all truth, and cause them to be united, hopeful and happy in this life as well as in that which is to come.

ABSTRACT OF CORRESPONDENCE.

—o—

SCANDINAVIAN MISSION.—Elder C. Widerborg writes from Copenhagen on the 7th ult. We make the following extract from his letter:—"By letter from Elder Pegan, I learn that he has made a trip through Schleswig-Holstein and Hamburg, visiting and encouraging the few scattered Saints we have there. He also visited brother Evert and family (about whom you wrote a time ago), at Herrnfelde by Gluckstadt, was kindly received by them, baptized two of brother Evert's family, held some meetings, and bore testimony to the people round about there, many of whom declared the Gospel to be true; but the spirit of persecution had already begun to show itself—the clerical authorities starting the cry, "A Mormon priest has come! A Mormon priest has come! beware of the delusion and the false prophets!"—so Elder Pegan did not know but what a *gendarme* (policeman) would soon come and stop his preaching, or send him over to the Danish Schleswig, as they usually do, no dissenters from the established religion being tolerated in the German part of Schleswig-Holstein. He would nevertheless do his best, and stay as long as he could, until they drove him out. I am glad for the door the Lord has opened in the above place, and we will occasionally send an Elder there to labor privately, if he cannot do so openly, and I hope the day will come when the shackles of Germany shall be broken and the captives set free. There are lively debates these days in the Rigsdag (Diet) at Copenhagen, about the wording of a new Constitution for the monarchy of Denmark in its present state, the patriotic party defending the paragraphs of the free Constitution of '49, another party (the reactionary) struggling for a compromise, giving the king more power, and moderating the great liberty guaranteed by the late king, Frederic VII. May the patriotic party gain the day is my prayer, that we may have the privilege, under a liberal Constitution, to promulgate the principles of the Gospel and gather Israel."

We learn by letter from Götheborg, from Elder John Sharp, jun., dated the 9th ult., that he is well, and improving in the language. He had met in Stockholm with Elders George W. Gee and John Swenson, from Zion, also Elder Widerborg from Copenhagen. After spending a few days together very pleasantly, brother Widerborg returned to Copenhagen. Brothers Gee and Swensen remained in Stockholm, and he himself went to Götheborg. He is alone, without any one to talk English too, but feels well, and is doing the best he can under the circumstances. Everything concerning the Work is moving along satisfactorily.

The seeds of our punishment are sown at the same time we commit sin.

Though the taste of pleasure may quicken the relish of life, an unrestrained indulgence leads to inevitable destruction.

CORRESPONDENCE.

ENGLAND.

LIVERPOOL CONFERENCE.

Liverpool, February 18, 1865.

President Wells.

Dear Brother, — As it is some months since the Liverpool Conference was represented in the *STAR*, I feel like improving a few moments in penning you a few lines to inform you of our proceedings, and also of the future prospects of the Latter-day Work in this locality, so far as lies within my power. I can truthfully say the majority of the Saints, throughout the various Branches, are feeling and doing well. We are adding a few to our numbers, and there is a spirit of inquiry manifested by those who attend our meetings. Many begin to see that there really is something in what is called "Mormonism."

In the year 1864 we added 74 to our numbers by baptism, the greater number of whom, I believe, embraced the Gospel for the love they had for the truth. They were not those who came in through excitement, or because they had heard some Elder preach who could use very fine language, or deliver a discourse in a very systematic and eloquent manner, but many were brought in by the simple testimony of a humble brother or sister, and because they could see something in the Gospel worthy of their attention. I have noticed, in my experience, that those who come into the Church through temporary excitement, require something of this nature all the time to keep them alive, and as soon as it ceases, they lose their desire to associate with the Saints. I have also noticed another class—those who have been persuaded by their friends to be baptized, and who, ever afterwards, have needed persuading in everything they have done for the kingdom of God, and have performed nothing willingly. I am thankful to say this is not the class of people who are embracing the

Gospel at the present time in this Conference.

Elder Rupert Brown, who is laboring with me here, is doing good, and is on hand to do anything to help to roll on the Work of the Lord. He is at present in the Isle of Man, trying to revive the Saints there.

We held a Conference in Liverpool on the 25th of December last, and had a good time. Elder George Gibbs took the Minutes for publication, but through some cause they were mislaid, and consequently have not been published. The Saints who attended the meeting felt blessed, and the counsels of yourself, President B. Young, jun., and others of the brethren who spoke during the day, were, I believe, appreciated. On the day following the Saints met together, and in hearing recitations, songs, &c., enjoyed themselves very much. The tea-party went off well, and reflected credit on those who had the management of it. Everybody seemed satisfied with the manner in which it was conducted, and I feel assured its tendency was to do good.

A short time ago, by special invitation, Elder George Reynolds and myself, in company with several of the brethren belonging to the Birkenhead Branch, attended a meeting of the "Young Men's Mutual Improvement Society," in connection with Holy Trinity Church, Birkenhead, and under the superintendence of Dr. Baylee, Principal of St. Aidan's College. The subject for debate that evening was "Mormonism." At 8 o'clock the chair was taken by Mr. C. Fair (by the way a very appropriate name), a member of St. Aidan's College. The meeting was opened with prayer, and after a few remarks from the chairman, one of the members read an essay of considerable length, which he had prepared for the occasion, upon the subject referred to. After this was over, according to the rules of the society, each member had the privilege of occupying ten minutes, until nine o'clock; after that time, five minutes,

until all who wished to speak had had the privilege of so doing. At the commencement, the chairman stated that after the members had occupied what time they thought proper, though contrary to their general rules, the meeting would be open to the public to make any remarks they might think proper. About nine o'clock the meeting was thrown open to all present, and feeling it to be my duty, I took the first opportunity of correcting some misrepresentations which had been made. The time allowed me at the commencement was ten minutes, but it was afterwards extended to twenty minutes. After this time had expired, brother Reynolds availed himself of the privilege of speaking, and several of the brethren spoke in turn, and did much credit to our cause. The Spirit of the Lord rested upon us, and we enjoyed great freedom. The members of the class found their knowledge of the subject before them to be very limited, and seemed very glad to learn something from us as to the real belief the "Mormons" entertained. We were all listened to without the slightest interruption. Mr. Fair, whatever might be his opinions in relation to our doctrines, certainly acted the part of a gentleman towards us. Throughout the entire evening the members treated us with courtesy and more than ordinary kindness. There was little of that acrimonious feeling manifested, which too often predominates on such occasions, and we must confess that we had "fair play." The whole proceedings terminated peaceably, and I hope God will bless our humble testimonies, that good may be the result.

At a later period, Elder Thomas Taylor and myself attended another class of a similar kind, in the same town, where the subject of "Mormonism" was again brought forward. The result was akin to that on the previous night. Brother Taylor occupied about thirty minutes in speaking to them, and was listened to attentively.

Ever praying the Lord to bless you and all who co-operate with you in the cause of Truth, with kind love I remain yours truly,

SEPTIMUS SEARS.

WALES.

WELSH MISSION.

Merthyr Tydfil, Feb. 6, 1865.

President Wells.

Dear Brother,—As it is some time since I wrote to you, I feel to embrace this opportunity of informing you how we are getting on in Wales. From the reports of the Presidents of Conferences, I find that the Work is rolling on, and that they are adding to the Church by baptism, especially in the Merthyr Conference, where there is not a week passes but one or two are baptized. Since we have taken a new hall in Merthyr, a great many strangers have attended our meetings, and listened very attentively to the doctrines advocated. Elder Phillips and myself preached there last night; the hall was nearly full, and we enjoyed much of the Spirit of God. The Saints' countenances beamed with joy, and I noticed it was with reluctance that some of the strangers left after the meeting was over. The reports from the other Conferences are equally good.

Our financial matters, for the last month, are not so good as usual, as there has been a great slackness in the works, owing to the cold weather and other causes, and many of the Saints have been out of employment. There has also been a disposition amongst the colliers to strike for an advance in their wages, but I believe it has passed off at present, at least for a time. It is very different here to what it is in Utah; there people have a year's supply on hand at a time, here they live, as it were, from hand to mouth, and if they have a little to spare, as a general thing it is spent in that great evil, drink, so that when work is done eating is done, and the consequence is, the laborer is obliged to resume work even at a reduction from former prices.

As to the emigration this season, I do not think it will be very heavy. Most of the Saints seem to think that they can do better here than on the other side of the Atlantic, unless they could go through to the Valley, which but very few have the means of doing.

My health is much better than when I was at Swansea. Brother William D. Williams is at present in Pembroke-

shire, visiting that Conference. He is well and feeling first-rate. Brother Phillips joins me in kind love to you and President Brigham Young, jun.,

together with all in the office. I remain, as ever, your brother in the Gospel,

WILLIAM H. WAYLETT.

SUMMARY OF NEWS.

AMERICA.—General Grant reports to Mr. Stanton that the *Richmond Despatch* says that Sherman has entered and taken possession of Columbia. General Beauregard communicated this intelligence officially. From his despatch it appears that the Federals shelled Columbia from the south bank of the Congaree. During the night they moved up the river, and on the following morning forded the Soluda and Broad rivers. During the Federal passage of these rivers, Beauregard evacuated Columbia. The Federals soon after took possession. Two days previously, when it was decided not to attempt the defence of Columbia, a large quantity of medicinal stores was destroyed. The *Despatch* presumes that the fall of Columbia will necessitate the evacuation of Charleston, which the *Despatch* thinks has already commenced. The general impression is that Sherman will now proceed to Charleston to establish his base, but the *Despatch* does not see what need he has for a base. He subsists on the country, and his army has not been exhausted by any battle since he left Savannah. Sherman declared his intention to march to Columbia, thence to Augusta, and then to Charleston. This Beauregard considers was uttered as a boast to hide his designs. The *Despatch* thinks that he will next strike at Charlotte or at Florence. It was reported that the Federals had captured Augusta, but the *Despatch* discredits the report. The *Charleston Mercury* announces a temporary suspension of its publication, with the view to its removal to another point, this being rendered necessary by the progress of military events. Captain Semmes has been made a rear-admiral, with the command of the James River squadron. Philadelphia papers announce that the Richmond papers state that Sherman's main columns had reached Kingsville Junction, twenty-five miles north-east of Columbia. The communication south of the Florence Railroad and on the Charleston Railroad is interrupted. A Confederate flag-of-truce boat has blown up on the James river. All on board were lost.

MEXICO.—Official despatches received from Mexico announce that General Bazaine has completed the investment of Oajaca. It is expected that the army of Porfirio Diaz will not be able to escape. The New York journals publish advices from Vera Cruz, stating that fighting continued in the interior of Mexico between the Juarists and the Imperialists.

BRAZILS.—The Brazilian army is besieging Monte Video, which, it is believed, will shortly be taken. The army of Paraguay continues its march through the province of Matto Grosso, which is left undefended. It has taken the towns of Coimbra and Albuquerque, and captured a Brazilian gunboat.

PORTUGAL.—The Duke de Loulé and the other ministers have resigned. The Marquis Bandiera has been charged by the king with the formation of a new Ministry, which is not yet formally constituted.

ROME.—A notification has been issued by the cardinal vicar relative to the jubilee. In this document the cardinal reverts to the object of the encyclical, and particularises, as especially deplorable errors, liberty of conscience and worship recognized as a legal right, the recognition of the right of all to propagate through the press erroneous principles, and, finally, the declaration that the will of the people is a supreme law.

V A R I E T I E S .

"PETER, what are you doing to that boy?" asked a schoolmaster.—"He wanted to know, if you take ten from seventeen, how many will remain: I took ten of his apples to show him, and now he wants me to give 'em back."—"Well, why don't you do it?"—"Coz, sir, he would forget how many are left."

WHILE a country parson was preaching, the chief of his parishioners, sitting near the pulpit, was fast asleep, whereupon he said, "Now, beloved friends, I am in a great strait, for if I speak softly, those at the further end of the church cannot hear me; and if I talk too loud, I shall wake the chief man in the parish!"

"Honesty is the best policy," said a Scotchman. "I know it, my friend," said another, "for I have tried baith."

A little girl about four years old, and a little boy about six, had been cautioned not to take away the nest-egg; but one morning, when they went for the eggs, the little girl took it, and started for the house. Her disappointed brother followed, crying: "Mother! mother! Susy's been and got the egg the old hen measured by!"

A learned coroner being asked the other day how he accounted for the great mortality this year, exclaimed, "I cannot tell; there are people dying this year that never died before."

A D D R E S S E S .

Abram Hatch, } 44, Penton Street, Upper Baker Street, West Derby Road, Liverpool.
Septimus Sears, }
Jonas N. Beck, North Field Cottage, Caversham Road, Reading, Berks.

D I E D :

At Bristol, on 17th ult., of asthma, Isabella Nation, aged 73 years and 7 months.—*DESERVED NEWS* please copy.

At Great Salt Lake City, on 6th January last, Sarah Smith, of Ripplingale, Lincolnshire, England, aged 85 years and 4 months.

P O E T R Y .

M E R C Y .

(Selected.)

The quality of mercy is not strain'd ;
It droppeth, as the gentle rain from heaven
Upon the place beneath : it is twice bless'd ;
It blesseth him that gives, and him that takes :
'Tis mightiest in the mightiest : it becomes
The throned monarch better than his crown :
His sceptre shows the force of temporal power,

The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings ;
But mercy is above this sceptred sway,
It is enthroned in the hearts of kings,
It is an attribute of God Himself ;
And earthly power doth then show likest God's,
When mercy seasons justice.

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"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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FAITH AND WORKS.

BY ELDER G. E. GROVE.

"But wilt thou know, O vain man, that faith without works is dead?"—JAMES ii, 20.

These words were addressed, eighteen hundred years ago, by "an Apostle of the Lord Jesus Christ, to the twelve tribes scattered abroad, greeting," who appear to have imbibed an error in doctrine, one that was and is fatal to the salvation of man, and needs to be combated with as much earnestness to-day as the Apostle used in his day; because it darkens the mind and retards the progress of the Gospel, which, if not properly understood, cannot be received in its saving effects. The error we refer to is that of being saved by faith *alone*, which, by the aid of Scripture and the light of the Holy Spirit, we purpose to lay before our readers in its true light. All who are familiar with the writings of the Evangelists, will see that the Savior, in his teachings, always combined works with faith. In His sermon on the Mount—one of the most practical discourses ever delivered—he summed up with this illustration,—
"Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house on a rock," and no

matter what might beat upon such a house, it would stand; while, on the contrary, those who heard but did not obey his commands, would fall. It is no perversion of the principle taught to say that, while those who connect faith and good works together will be saved, those who have faith alone will not. As a further proof, we read, in the 7th chapter of Luke, that Jesus commended some and condemned others. Of those he commended it is said, "They justified God, being baptized with the baptism of John," which He himself received to "fulfil all righteousness," and which Mark and Luke tell us was for the remission of sins. Of those he condemned it is said, "They rejected the counsel of God against themselves, not being baptized of John." He compared them to immovable beings—that is, their faith without works made them as dead, so that neither piping nor mourning had any effect on them, nor yet what God sent. He first sent them John, who neither eat nor drank with them, and they said he had a devil; then followed the Son of God

who both eat and drank with those who invited him, and of him they said, "Behold a gluttonous man and a wine-bibber."

Again, as a still further proof of the necessity of works in order to enter into the kingdom of God, Jesus positively asserts, as recorded in the 3rd chapter of John, that "Except a man (not a child) be born of water and of the Spirit, he cannot enter into the kingdom of God." It might be considered by some that, after Jesus had finished his first mission to this earth in the flesh, the order of salvation might be somewhat different, and faith alone in his life, death, resurrection, ascension and intercession, be all that was necessary. But no; for in the 16th chapter of Mark, we read that after His resurrection he appeared unto the disciples he had previously chosen and ordained, and confirmed his former commission to them by commanding them to go into all the world and preach the Gospel to every creature, saying, "He that believeth and is baptized shall be saved," so that here there is unmistakable evidence that faith and works are indispensable to salvation.

But let us further see whether this command was set aside or not. The first discourse after this last commission was given, appears to have been preached on the day of Pentecost, as recorded in the 2nd chapter of the Acts. When the people inquired of the Apostles, who were holding a meeting in Jerusalem, what they were to do—not what they were to believe—it is only just to suppose that the Apostles understood the plan of salvation, and they immediately told them to obey the commands of their risen Lord—namely, to repent and be baptized, every one of them, in the name of Jesus Christ for the remission of sins, whereupon, it is recorded, three thousand were added to the Church the same day. Jesus also told them who was to receive the Holy Spirit, and upon what conditions, as stated in John xiv, 15, 16, 17, which read thus, "If ye love me keep my commandments, and I will pray the Father, and he shall send you another comforter, that he may abide with you forever; even the Spirit of Truth."

Thus the people were told that if they repented and were baptized, or kept God's commandments, they should receive the Holy Ghost, for the promise was unto them, and their children, and to all the generations of the children of men in all ages whom God should call. The same Apostle, in his teachings a little further on, Acts v, 32, says, "We are his witnesses of these things, and so is also the Holy Ghost whom God hath given to them that obey him." Not to them that believe in him only, but to them that obey him; therefore the salvation of the human family, according to the authority of Jesus and his Apostles, depends upon faith and works combined. But some may say, "While this is all true, you have ingeniously left out the teachings which were given by Paul, who was chosen an Apostle to the Gentiles; and we being of the Gentile nation, ought to give the more earnest heed to his teachings." Upon close examination of his writings, we find no difference betwixt his doctrine and that of the other Apostles; and if we did, we must doubt the inspiration of the one or the other, or believe that God has given one law to save the Jew, and another to save the Gentile, which is not so. It may be that some of our readers will say, What will you make of the teaching of Paul to the Philippian jailor, where, as recorded in Acts xvi, he tells him to "Believe on the Lord Jesus Christ and he shall be saved." It is possible the jailor, at the moment of inquiry, had no idea of a spiritual salvation. He had under his charge Paul and Silas, whom the rulers of the Roman nation had condemned, believing them to be very dangerous men, and given to him in strict charge to keep safe, and as such he thrust them into the inner prison, and made their feet fast in the stocks, the penalty of their escape being death to him. An earthquake awoke him from his sleep, and he, seeing the prison doors open, and supposing the prisoners had fled, decided, rather than suffer the penalty of the law, to commit suicide, and would have done so with his sword had not the Apostle, seeing this, shouted out, "Do thyself no harm, we are all here." Then came the inquiry, What must I

do to be saved? And the Apostle, taking advantage of the circumstance to preach the Gospel to him, replied, "Believe in the Lord Jesus Christ and thou shalt be saved." He must have included works also, or they would not have gone out and attended to the ordinance of baptism, particularly in the middle of the night. Hence faith and works were preached, believed in, and attended to by the jailor, which produced rejoicing in which his whole household shared. The same Apostle, writing to the Thessalonians, 2nd epistle, 1st chapter, states that when Christ shall come the second time to this earth, he shall be revealed in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of the Lord Jesus Christ, thus including obedience or works as an essential condition of deliverance from everlasting destruction. Again, the Apostle Paul received baptism to wash away his sins, and the laying on of the hands of Ananias to heal him of his blindness, and in order that he might receive the Holy Ghost, being at the same time ordained to the ministry. Whilst writing to the Galatians, however, he places the matter beyond all doubt where he says, "Though we (the Apostles) or an angel from heaven preach any other Gospel than that which we have preached unto you"—which was baptism for the remission

of sins, and the laying on of hands by a servant of the Lord Jesus Christ for the reception of the Holy Ghost—"let him be accursed."

We also bear testimony, the Holy Ghost bearing us witness, that according to the Revelations of John, 14th chapter and 6th verse, an angel hath appeared from heaven with the Everlasting Gospel, and committed it unto man with all the gifts, powers and blessings attending it anciently, for the upbuilding of the kingdom of God on this earth; and that every soul who will receive the same with all humility, in the love of it, from one holding authority to minister in the ordinances of God's kingdom, which are first, faith, then repentance, and then baptism for the remission of sins, shall receive the Holy Ghost, and know for themselves whether the doctrine we preach be of God or man. Thus, while we affirm, upon Scriptural testimony, combined with experience, that without faith and good works none can be saved in the presence of God, we also know that no work we can perform will be meritorious in itself, only as it is begun and continued in Christ Jesus, without whom we can do nothing acceptable in the sight of God. Therefore, "Let us work out our salvation with fear and trembling, for it is God which worketh in us to will and to do of his good pleasure."

HOW MANKIND CAN GAIN SALVATION.

BY ELDER THOMAS S. FRIDAY.

This testimony has gone forth to almost every land and clime, to all the inhabitants of the earth, that whosoever will repent of their sins and be baptized for the remission of them, shall receive the gift of the Holy Ghost, which is the Spirit of revelation, which will lead their minds to understand the truth, and reveal things past, present and to come. No man or woman ever entered into the Church of God on this earth, and became a legal citizen thereof, without complying strictly with these rules;

indeed, it is the only door or entrance into the kingdom. What doth Jesus Christ say upon the matter,—“Verily, verily I say unto you, except a man be born of water and of the spirit, he cannot enter into the kingdom of God.” “Except ye repent ye shall all likewise perish.” “I am the way, the truth and the life; no man cometh unto the Father but by me; he that entereth not by the door unto the sheepfold, but climbeth up some other way, the same is a thief and a robber.” “There shall be one fold and one

shepherd." Jesus was baptized in water to fulfil all righteousness, and as an example to all obedient believers. The Holy Ghost was conferred upon Him while coming out of the water, in the form of a dove, and the ordinance of baptism thus received the sanction of the heavens, yet many will tell you that they believe in Jesus, but at the same time reject baptism. When the Apostle Peter had convinced the Jews that Jesus was the Son of God, they were pricked in their hearts, because, through their unbelief, they had consented to the crucifixion of the Savior. They asked him and his brethren what they should do to be saved, and he said unto them, "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

We, as Saints of God who have been obedient to those requirements, know for ourselves and can bear a faithful testimony that we have entered into the Church and kingdom of God; that kingdom which the Prophet Daniel alluded to when he said, "And in the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdoms shall not be left to other people, but shall break in pieces and consume all those kingdoms, and it shall stand forever." Whenever the kingdom of God exists on the earth, all mankind are required, first, to become legal citizens thereof, and afterwards to obey strictly all its laws unto the end of their days. To become a legal citizen in the kingdom is of great importance, for salvation is only to be obtained therein; all other kingdoms or governments will be broken to pieces and destroyed, while the kingdom of God will endure forever. Therefore we must be obedient to the teachings that Christ gave when upon the earth; that is, if we want salvation, for Jesus says that "no man cometh to the Father but by Him;" and he also says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Now we must walk in the

footsteps of Jesus, repent of our sins and be baptized for the remission of the same, and have hands laid upon our heads for the gift of the Holy Ghost, by men holding authority and called of God as was Aaron, for the Apostle says that no man taketh this honor upon himself. Jesus has never said that repentance and faith shall secure remission of sins without baptism. Many think that if they can believe in Jesus they are all right; but we find that devils believe and tremble. The generality of the human family profess to believe in both the Old and the New Testaments, but if you open them and question them upon their principles, they will tell you they are to be spiritualized. Talk to them upon baptism for the remission of sins, they will tell you it is not needed in our day, it means simply spiritual baptism; and that if we do not spiritualize the Scriptures, we cannot understand them. The man or woman who rejects baptism, rejects salvation.

It is true, mankind generally prefer systems of their own to walking in the way which God has marked out. And it is very much with mankind now, as it was when the writer of the Proverbs declared, "There is a way which seemeth right unto man, but the end thereof is death." In fact, the Scriptures are too plain for many, and that is the reason they wish to spiritualize, and have doctrines and a religion of their own; having a form of godliness, but denying the power thereof, instead of believing in the testimony of Jesus. It was well for Noah that he was not versed in the spiritualizing systems of modern divinity, for under their benighted influence he would never have believed that so marvellous a prophecy would have had a literal meaning and accomplishment. No, he would have said the flood meant a spiritual flood, and the ark a spiritual ark; and there can be no doubt, judging from the conduct of the majority of mankind in that age, that they set him down for a fanatic or a fool for thinking otherwise, and being simple enough to believe the prophecy literally. Here, then, is a fair sample of the way to obtain salvation—namely, by obedience to the ordinances insti-

tuted by the Lord for the salvation of the faithful, for all the world who did not obey perished by the flood. They were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark. The terrific roaring of the overwhelming waters was a fearful testimony to them—they could not believe it until it was upon them.

The difficulty with the whole world, in their divisions and subdivisions, is, that they have no more confidence in each other than they have in their God, and that is none at all. Nothing but strife and confusion animate each breast. This causes nations to rise up and slay one another upon the battle field. Look at the land of America,

the thousands and tens of thousands who have been slain through disobedience and lack of confidence in the testimony and message of Joseph Smith. If they had believed in and obeyed his message, it would have brought peace and comfort to their homes. But no; they shed his blood, and drove the Saints of God from their homes, and will have to pay the penalty of that dreadful crime. Let us, as Saints, search our hearts diligently, to know whether we love the earthly considerations better than the things of God; and let us cultivate a spirit of humility and obedience, that we may ever be ready to obey every ordinance which the Lord may reveal for our salvation.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 152.)

HISTORY OF WILLARD RICHARDS.

“Dec. 17.—My son Heber John became sick; up to this date he had been a sound, healthy child, of a lovely disposition, never angry; on the 19th, many spots of the small pox broke out upon him.

—28.—While the child was lying on sister Susannah Liptrot's knees, and I was giving him a drink, he suddenly and unexpectedly died. He was buried at Elswick on the 30th.

Jan. 13, 1840.—Elders Wilford Woodruff, John Taylor and Theodore Turley, arrived in Preston from America.

—17.—I attended a General Council in Preston. It was “voted unanimously that Elders Woodruff and Turley go to the Potteries, Elders Taylor and Fielding to Liverpool, Elder Clark to Manchester with Elder Clayton, and Elder Richards go where the Spirit directs, and that the Elders communicate with the Presidency at Preston, once a month, for the time being, and Elder Richards write to brothers Mulliner and Wright in Scotland.”

April 9.—Having visited the surrounding Branches, I returned to Preston at 4 p.m., and found brothers Brigham Young and Heber C. Kimball in my room. Brother Brigham was so reduced by his long sickness and fatigue with travelling, that I did not know him.

—14.—With the Twelve in Council at my room in Preston, I was ordained to the Apostleship by President Young, under the hands of the Quorum present.

O my God, I ask thee to enable me to execute the duties of the office in righteousness unto the end, with my brethren the Twelve, that we may ever be of one heart and one mind in all things, and be saved with thee in thy kingdom, in the name of Jesus Christ. Amen.

—15.—A General Conference was held of the Church in Britain.

—16.—The Quorum of the Twelve met in Council; decided on publishing the MILLENNIAL STAR, hymn book, &c.

—18.—I accompanied Elder Kimball to Chaidgely and the Branches surrounding Preston. We found Jennetta sick, and administered to her; she recovered.

—25.—I arrived at Manchester, and

proceeded to Burslem, where I found Elder Geo. A. Smith, with whom I preached at Hanley, Stoke-upon-Trent and Longton, and visited Elder Theodore Turley, who had been thrown into prison at Stafford, by the enemies of Truth, to prevent his preaching. I proceeded to Worcester, and met Elders B. Young and W. Woodruff at Dymock on the 30th.

May 15.—I wrote a letter to the editor of the *STAR*, informing him of the prosperity of the Work in Herefordshire. I received a letter from America, by which I was informed of the death of my aged father.

June 14.—I presided at the Bran Green and Gadfield Elm Conference; Elder Woodruff was present.

—21.—I attended a Conference at Stanly Hill; Elder Woodruff presided.

—24.—I went to Preston, in which neighborhood I labored until July 6th, when I attended the General Conference of the Church in Britain, held at Manchester."

Here Elder Richards' private journal ceases.

Soon after the Conference Elder P. P. Pratt started for America, and Elder Richards assisted in editing the *MILLENNIAL STAR*, and performing the general duties of presiding over the Mission.

Sept. 20.—He went to Preston and held a Conference, ordained five Elders, eleven Priests, eight Teachers and one Deacon, and returned to Manchester.

Oct. 6.—He attended a General Conference held in Manchester.

—11.—His wife, Jennetta, gave birth to a boy at 10.15 a.m.; he was named Heber John.

1841.—In February he removed his family to 54, Regent Street, Manchester.

He visited and preached in Preston, Walkerfold, Clitheroe, Waddington, Mile End, Chatburn and Liverpool.

In company with his brethren of the Twelve he attended Council meetings April 2nd, 3rd and 5th, and on the 6th attended a General Conference of the churches in Britain.

After Conference, with his brethren of the Twelve, his family and a company of Saints, he embarked at Liverpool, on board the ship *Rochester*, and

sailed on the 21st, arriving in New York May 20th.

June 1.—He went to Richmond, Massachusetts, with his family.

July 1.—He left his family with his sisters at Richmond, and started for Nauvoo.

Aug. 16.—He arrived in Nauvoo.

—31.—By vote of the Twelve Apostles, he was appointed to locate himself for a season at Warsaw, or vicinity, for the purpose of selling lots on the town plat of Warren, and to counsel the Saints.

Sept. 7.—He went to Warsaw, located himself, and sold three city lots.

Oct. 2nd, 3rd, 4th and 5th.—He attended the Conference held in Nauvoo, and on the 7th attended a Council of the Quorum of the Twelve, when he was appointed, in company with brother Taylor and I, to draft an address to the eastern churches, as directed by the General Conference, which we wrote and published in the *Times and Seasons* on the 12th.

—23rd and 24th.—He attended Conference at Luna, in company with brother Taylor and myself, when we had a profitable time.

—30.—He was elected a member of the Nauvoo City Council.

Nov. 14.—He was engaged with the Twelve writing an epistle to the Saints in Europe.

—24.—He and Elder Taylor went to Warsaw, and met Elder Joseph Fiel'ing and a company of 204 Saints from England, and gave the company such counsel as their situation required.

—28.—He spent the day in company with the Prophet Joseph and the Twelve Apostles at my house; brother Joseph gave us good instruction.

—30.—He attended a Council of the Twelve, when it was voted that Ebenezer Robison be solicited to give up the department of printing the *Times and Seasons* to Elder Willard Richards.

Dec. 4th and 5th.—He attended a Conference at Ramus.

—11.—He left Warsaw for Nauvoo, it being considered unnecessary for him to tarry there any longer.

—13.—He was appointed recorder for the Temple, private secretary to President Joseph Smith, and general

Church clerk. He commenced his labors in Joseph's new office, in the brick store, and by letter instructed the Saints at Warsaw to remove to Nauvoo.

From the time he entered Joseph's office, with the exception of a short mission to the east after his family, he was with Joseph until the moment of his death, continually at work with his pen, while he was able to sit up.

He was recorder of the City Council and clerk of the Municipal Court. He kept Joseph Smith's private journals, making an entry only a few minutes previous to the awful tragedy which terminated the life of that good man. And in the face of a hundred muskets, in the hands of infuriated mobbers, he thrust his head out of the window to catch a glimpse of his dying President, and there remained gazing intently upon his mangled body until he was satisfied that the innocent spirit had fled.

His "Two Minutes in Jail" is one of the most thrilling documents ever written, and his parrying muskets with a walking-stick is one of the most unequal contests on record. God preserved him with the loss of a drop of blood, and without a "hole in his robe."

The burden that rested upon him from the death of Joseph until the return of the Twelve, served to develop the great energies of his character.

HISTORY OF WILFORD WOODRUFF.

[FROM HIS OWN PEN.]

In tracing the history of my fathers, I find it difficult to obtain a satisfactory account of the Woodruff family for more than three generations.

My great grandfather, Josiah Woodruff, lived nearly one hundred years, and possessed an iron constitution, and performed a great amount of manual labor nearly up to the time of his death. His wife's name was Sarah; she bore to him nine children, as follows:—Josiah, Appleton, Eldad, Elisha, Joseph, Rhoda, Phebe, and two names not given.

My grandfather, Eldad Woodruff, was the third son of Josiah. He was born in Farmington, Hartford co., Connecticut, in 1751; he also possessed a strong constitution. It was said that he performed the most labor for several years of any man in Hartford county, and from over exertion in hewing timber, he was attacked with rheumatism in his right hip, which caused severe lameness for several years before his death. He married Dinah Woodford, by whom he had seven children—viz., Eldad, Elizabeth, Samuel, Aphek, Titus, Helen and Ozem.

Eldad married Lewey Woodford; Elizabeth, Amasa Frisby; Samuel, Miss Case; Aphek, Beulah Thompson and Azubah Hart; Titus, Louisa Allen; Helen, Amos Wheeler; and Ozem, Ackash Merrill and Hannah Hart; all of whom had large families.

My grandfather died in Farmington, with the spotted fever, in 1806, aged 55 years. My grandmother, Dinah, died in 1824, in the same place, with a cancer in the left breast; her sufferings were very great.

My father, Aphek Woodruff, was born in Farmington, Nov. 11, 1778; he married Beulah Thompson, who was born in 1782, Nov. 29, 1801. She bore three sons—namely, Azmon, born Nov. 29, 1802; Ozen Thompson, born Dec. 22, 1804; myself born March 1, 1807.

My mother died with the spotted fever, June 11, 1808, aged 26 years, leaving me fifteen months old. My father's second wife, Azubah Hart, was born July 31, 1792; they were married Nov. 9, 1810; they had six children—viz., Philo, born Nov. 29, 1811, and died by poison administered by a physician Nov. 25, 1827; Asahel Hart, born April 11, 1814, and died in Terrahaute, Oct. 18, 1838; Franklin, born March 12, 1816, and died June 1; Newton, born June 19, 1818, drowned Sept. 1820; Julius, born April 22, 1820, and died in infancy; Eunice, born June 19, 1821. I married her to Dwight Webster, in Farmington, Conn., Aug. 4, 1841.

My father was a strong constitutioned man, and has done a great amount of labor. At eighteen years of age he commenced attending a flour-

ing and saw mill, and continued about 50 years ; most of this time he labored eighteen hours a day.

He never made any profession of religion until I baptized him, with all his household, into the Church of Jesus Christ of Latter-day Saints, on the first day of July 1838. He was a man of great charity, honesty, integrity and truth, and made himself poor by giving to the poor, and accommodating his fellow-men by loaning money and becoming surety for his neighbors, and always saying yes to every man who asked a favor at his hand.

I was born in the north part of the town of Farmington, now called Avon, Hartford co., Conn., March 1, 1807. I assisted my father in attending the

Farmington Mills, until I was twenty years of age.

In April 1827, I took the flouring mill of my aunt, Helen Wheeler, which I attended three years. In May 1830, I took charge of the flouring mill of Mr. Collins, the ax manufacturer, in South Canton, Conn. At the end of one year it was demolished to make way for other machinery. In March 1831, I took charge of the flouring mill owned by Mr. Richard B. Cowles of New Hartford, Conn. In the spring of 1832, in company with my oldest brother, Azmon, I went to Richland, Oswego co., New York, and purchased a farm and saw mill, and settled in business.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 18, 1865.

THE SPIRIT OF PERSECUTION—CONSOLATION FOR THE SAINTS.

THE Apostle Paul, in writing to Timothy, said, they "that will live godly in Christ Jesus shall suffer persecution." All, or nearly all, who embraced the Gospel in those days proved, in their own experience, the truth of the assertion, and the Latter-day Saints form no exception to the rule. From the very moment that the light of heaven and the revelations of the Lord first beamed upon the understanding of the Prophet Joseph, he began to realize that—although living in the midst of the boasted light and civilization of the 19th century, and in a land where civil and religious liberty were guaranteed unto all of its citizens, and whose people professed to hold in the deepest abhorrence the acts of cruelty perpetrated in the name of religion in former days—the same spirit reigned in the bosoms of men that did when the Apostle wrote the words referred to, and that if he intended to be a disciple of Jesus, he must be willing to receive and endure the same treatment which all former servants of God had met with. Of course the Adversary has ever aimed his most deadly shafts at the head, that being the most important member of the body, but, no matter how humble or obscure they may have been, none who have

embraced the principles of eternal truth as they have been revealed, in this age, in unsullied purity from the heavenly spheres, have been deemed unworthy the notice of the great Enemy of truth and his agents, whose malice and opposition they have had to endure, to a greater or lesser degree, in proportion to the zeal and faithfulness they have manifested in the Cause to which he and his emissaries are opposed.

There appears to be a temporary lull, at the present time, in the storm of persecution which has almost unremittingly followed the progress of the Work of God, and particularly is this the case in England, where we do not know that there has ever been a time more favorable for the propagation and spread of the Truth. During the summer and autumn of last year, the reports from many of the Conferences were highly encouraging, and the Elders found no difficulty in holding peaceful, out-door meetings, very often having large and attentive audiences. We are glad to understand that the Elders feel quite sanguine in regard to the operations of the ensuing season, and that they are making preparations to enter with vigor into the campaign of 1865. This is just as it should be, and shows that the Elders are animated by that desire to benefit and bless humanity, which has ever been a leading feature in the characters of those who have been made partakers of the celestial intelligence and love that accompany the Spirit of the Lord. The servants of the Lord should seek diligently to avail themselves of every opportunity afforded them of doing good,—using wisdom and prudence in all their actions, knowing that although they enjoy peace, freedom and protection now, they cannot expect such a state of things to last always. No compromise has been or ever can be effected between truth and error, and the Saints can never put off their armor and indulge in rest, until everything that is opposed to the order and principles of the celestial kingdom is either destroyed or brought into subjection thereto. Satan, we may be assured, has not yet given up the struggle. As it was, sometimes, with the Lamanites in their wars with the Nephites, he is only waiting to muster his forces and gather strength to renew his efforts, and we, as did the latter people, can occupy the interim in strengthening the minds of the Saints, and preparing them and ourselves to resist his renewed assaults. There is one sweet source of consolation, however, possessed by the Latter-day Saints, which the people of God have never before enjoyed upon this earth—that is, that they, or the Cause which they are engaged in establishing, will never be overcome. The Hebrew Prophets mourned over the idolatry and wickedness of the Israelites, and the consequent overthrow which they saw awaited their nation; the Apostles of Jesus foresaw and foretold the total and universal apostacy which would take place after their decease; some of the Prophets among the Nephites lived to see the total destruction of that people as the result of their departure from the Lord, after they had lived several hundred years in righteousness,—but we have the glorious assurance that the kingdom of God which we are privileged to assist in establishing, will never be thrown down nor left to another people, but that the Saints of the Most High shall take and possess it forever. Demons may oppose, the heathen rage, and the nations of the earth gather against the Lord and his anointed servants,—but, though they concoct their schemes in secret, and assemble their armed legions by millions, yet will the Almighty frustrate their designs and cause them to be drunken with their own blood, whilst He defends his kingdom and preserves his Saints in righteousness and peace. It is true we do not expect

to escape without trials, "and some of them of understanding may fall to try them, and to purge, and to make them white;" still, the hearts of those who love the Lord and desire the happiness of mankind, are filled with the most exquisite joy in knowing that, whatever befall them, their lives will neither have been spent nor sacrificed in vain, but that they will have been instrumental in establishing a righteous, peaceful and universal kingdom, which shall exist through all coming ages, and be the means of conferring the blessings of concord and happiness on the unnumbered millions of earth's grateful sons and daughters, who will yet rejoice beneath the protection of God's benign and perfect government.

But, although enjoying a present immunity from scenes of riot and bloodshed, the Saints are not exempt from all forms of persecution and severe trial. Many bitter opposers of the truth, who really thirst for the blood of the Saints, have sought to bring about by indirect, that which they dare not do by direct means, for fear of the consequences to themselves. They know that the law would punish them should they shed the blood of their fellows—even though they were "Mormons." But they also know that there is no human law—and Divine they neither respect nor fear—which could punish them for depriving the objects of their hatred of the means of *sustaining* those lives they fear to take; hence, many an honest, industrious and skilful workman has been discharged and left to the cold charities of an unfeeling world, by those living in the midst of wealth and ease, simply because he was a Latter-day Saint. Clergymen, lawyers and doctors—with some honorable exceptions—have made it their business, wherever they had the power, to get these unoffending men turned away from their employment, thus depriving them of the means of supporting themselves or their families, in order to reduce them to the alternative of starvation or a renunciation of their religion. What more diabolical scheme of persecution could be devised than this? Yet these pious hypocrites profess to condemn anything like religious persecution, utter the severest anathemas against those who formerly resorted to the stake, the rack and the block for the same purpose, and hold up their hands in holy horror at the cruelties of the inquisition, while they, themselves, are actuated by the same spirit, and would make use of similar means if public opinion and the law of the land would permit. Do they imagine that so miserable a subterfuge, so wretched a quibble, will avail, in the courts of heaven, to clear them of consenting to the shedding of innocent blood? It may enable them to evade justice here on earth; but they will find, as sure as the Lord lives, that *He* will judge and reward them for the intent of their hearts. Yet these reverend, pharisaical, blood-thirsty inquisitors will, with solemn faces and upturned eyes, expatiate to their hearers upon the "golden rule," and read them long homilies from the Sermon on the Mount. We would commend to their notice and reflection one sentence in it which they will find to be just as true as any that Jesus ever uttered—"With what measure ye mete it shall be measured unto you again."

We are acquainted with many brethren who have been, and some who are being thus treated. Such persecutions, although failing to elicit that sympathy and commiseration accorded to those inflicted by inquisitorial or mobocratic violence, are frequently more painful in their nature, and attended with more serious results. But let such brethren be comforted, for the Lord has his eye upon them, and if they will be faithful and put their trust in him, he

will cause all things to work together for their good, and as one door closes against them, another will open before them. The time is approaching when "the meek shall inherit the earth." God is the Creator, and, therefore, the rightful owner and Governor of this earth; He is establishing his kingdom upon it, no more to be thrown down, and by-and-bye an inquisition will be made for *title deeds*, when many of those now possessing extensive estates may find their titles invalid, and be only too glad to exchange places with those whom they formerly despised and persecuted. Did such understand the purposes of God, or would they consent to be taught in relation thereto, they would take a course to "make to themselves friends with the mammoth of unrighteousness," and secure from the Lord an everlasting inheritance in his kingdom. We feel that the word of the Lord to his Saints is, "Comfort ye, comfort ye, my people;" "Lift up your heads, for your redemption draweth nigh." In the meantime there are an abundance of promises upon which our faith can rest with the utmost assurance, knowing, as every Saint does by past experience, that the Lord *never* fails to fulfil all, and more than all he has promised to do, when we perform that which he requires of us. In conclusion, we would say,—"Seek first the kingdom of God and his righteousness, and all other things shall be added unto you;" or, in other words, "Trust in the Lord and do good, so shalt thou dwell in the land and *verily* thou shalt be fed."

NEWS FROM HOME.

From the *Deseret News* of the 11th of January last, we clip the following items:—

SABBATH MEETINGS.—On the forenoon of Sunday the 8th inst., Elder Ezra T. Benson addressed the congregation, setting forth the privileges and blessings enjoyed by Latter-day Saints in having committed to them the fulness of the Everlasting Gospel, with its Priesthood, gifts and graces. It was a joy to every true Saint to look over the revelations given to Joseph the Prophet, for they shed forth the light of heaven into the soul. He then commented upon the desire of the ancients to see our day, the fulfilment of many of the revelations given in this generation to the Church of Jesus Christ of Latter-day Saints, and the certainty of all the rest being fulfilled in the due time of the Lord. In the afternoon President Brigham Young preached upon the impossibility of human beings receiving a great amount of intelligence at any one time, the Sacrament of the Lord's Supper, the character of God, and the necessity of devils while man is in a state of probation. All these subjects were handled by the President in his usual plain and forcible manner—every argument carrying with it the evidence of inspired origin.

LEGISLATIVE PROCEEDINGS.—Since the re-assembling of our law-making department, a good deal of business has been done. Bills in the hands of committees have been returned, and some of them acted upon by both branches of the Assembly; the Territorial Road Commissioners' report has been received and printed; a special call has been made by the Warden for means to supply additional guard at the Penitentiary; the Territorial Marshal's Bill has been

presented. Petitions asking for appropriations for roads, bridges, &c., have come in from all parts of the Territory. On Monday the House, in addition to other matters, had under consideration a Bill to incorporate Logan city in Cache county, which, after a good deal of debate, was amended and passed. A Bill to incorporate Tooele Library and Reading Room Association, also passed the House.

THE LEGISLATIVE BALL, Friday, 6th of January, under the admirable management of Messrs. E. T. Benson and L. E. Harrington of the Council, and Messrs. L. Farr, P. Maughan and C. W. West of the House, passed off in fine style. Governor Doty, Superintendent Irish, Secretary Reed, Mayor Smoot, Judge Smith, and in short every one, seemed to enjoy themselves.

ABSTRACT OF CORRESPONDENCE.

—o—

KENT CONFERENCE.—Elder Thomas S. Friday writing on the 3rd instant, says :—"It is now some twenty-one months since I was called into the ministry, which time has been spent in travelling among the Saints, endeavoring to build them up in their high and holy faith, bearing my testimony to the passing stranger, calling at houses in my travels, and bearing testimony to their inmates of the truth of this Work, and leaving tracts for them to read. If they have not received and embraced the message I bore to them, I believe I have removed from their minds many prejudices which they had entertained against this people. I feel to love the Saints amongst whom I have labored; they have ever been kind to me, extending to me the most generous hospitality which their means afforded; and although I shall leave them with regret, I trust I may meet with them all in our Mountain Home. I love the Saints of God, and all good men, and am ever desirous to pursue a course through life to merit their esteem, and the approbation of the Almighty. It is my constant prayer that I may live faithful, for I want to be as clay in the hands of the potter, and if I can by my feeble efforts do anything to lift a world from the abyss of sin into which it has fallen, and should be the means of saving only one of my fellow-creatures, it will be a source of eternal joy to me. I can say I never felt better in my life than at the present time. Like Paul, I am not ashamed of the Gospel, for I know it is the power of God unto salvation. And as one of old I can exclaim,—'This people shall be my people, and their God shall be my God.'"

LEEDS CONFERENCE.—Elder George J. Marsh, writing on the 6th instant, says :—"The Saints are, as a general thing, feeling well and growing in grace and a knowledge of their duties in the kingdom of God. As I travel about, however, I find a few who are very negligent in their duties. The Saints manifest a strong desire to emigrate as soon as they can obtain the means to do so. The Priesthood are doing all they can to spread the truth and unite the Saints. I enjoy myself much in laboring with Elders Lee and Hubbard; they are energetic in teaching the people, and their examples add weight to their instructions. We have baptized quite a number of new members this winter, as well as some who were formerly members of the Church. Wages are very low in this part of the country; still, I believe that nearly all the Saints are

enabled, through the blessings of the Lord, to obtain the necessities of life. I believe that the Elders—both those from Zion and the native brethren—improve every opportunity that presents itself to talk to the people, and get them to read our works. We feel grateful to know that the Lord blesses their efforts."

CORRESPONDENCE.

ENGLAND.

SHEFFIELD CONFERENCE.

Sheffield, Feb. 13, 1865.

President Wells.

Dear Brother,—As I am about leaving the Saints of the Sheffield Conference, in order to proceed to the field of labor to which I have been recently appointed, I take pleasure in reporting to you the condition of the people among whom it has been my lot to exercise my calling, as a servant of God, for the last thirteen months. The Saints here have been, and still are, as a general rule, striving to live in a consistent and upright manner. I have been very much gratified in witnessing a marked improvement in the course pursued by a good many, and I fully expect that, as the light they already enjoy increases, their good works will also continue to increase proportionately.

The majority of the Saints in this Conference take great delight in seeing the Cause of truth prosper. As one evidence of this, I might refer you to the amount of Tithing sent up to the Office to be credited to their account. It is evidenced, also, by the warm receptions given to God's servants, both at their homes and at their various meetings; by their general willingness to put in practice both the spiritual and temporal teachings given by those whose duty it is to counsel them in the ways of life; by their numerous acts of kindness to those who are called to minister amongst them, and in other ways too numerous to mention; for their many acts of kindness to myself, and, more especially, for their good desires to build up our Father's kingdom, I feel in my heart to say, God bless them.

I have had great joy and satisfaction

in my labors here; and notwithstanding I have felt much my own weakness, yet I have truly realized that there is a God in Israel who blesses and strengthens his servants according to their day. We have not only kept travelling around, visiting the various Branches, and instructing the people in a public capacity, but have also visited and taught them at their dwellings by the fireside, and have warned the people of the world by raising our voices in proclamation of the Gospel in the open air. So far as I have proceeded with this representation or report, I have held up to your view the "sunny side" of the picture. But I suppose that all things have their opposites, so if there be a "sunny side," there must also be a shadowy or gloomy one. But as the bright side is large, the other side, as a matter of course, is small in proportion, for as light increaseth, darkness is chased away. I have said that the major portion of the Saints are good, notwithstanding this there are some whose course of conduct is not compatible with the light of truth, and who, if they repent not, will sooner or later become aliens to the work of God. We have extended the hand of mercy to all delinquents, so far as it could be reasonably stretched without robbing justice, realizing that the business of a servant of God is to save and not destroy.

You will notice by our last year's Statistical Report, that the number of baptisms, during the year, make up the number (lacking one) of those who have emigrated, died, and been cut off during that time. Twelve more have been added by baptism this year, since sending up the report; so you see we have made a pretty good start to begin

the New Year with, and prospects for a further increase are brighter now than they have been for some time.

The financial condition of the Conference could scarcely be more healthy than it is now; it is entirely free from debts or liabilities of any kind, and I have the pleasing satisfaction of handing the business over to my successor in good condition.

I have labored with much pleasure in conjunction with my brethren here in the ministry. We have worked together in peace and unity. The Branch Presidents are good men, desirous of serving God, as are also the generality of the local Priesthood.

Desiring God to bless you and enable you to accomplish all the good that is in your heart, and with love to yourself and all the brethren in the Office, I am your fellow-laborer in the cause of right,

JOHN NICHOLSON.

KENT CONFERENCE.

Faversham, March 1, 1865.

President D. H. Wells.

Dear Brother,—It is now seven months since I commenced to labor in the Kent Conference, and I can truly say, this period of time has been more prized by me than any other I can recollect of in my life. Never in the past have my resolutions been so strong to cultivate my mind, for the purpose of diffusing intelligence, and never have I had so strong a disposition to bless mankind by my labors, nor to so correctly deport myself, so that my example may be worthy of the imitation of others. I now feel that the world is sunk in ignorance and superstition, and that it needs the labor of every man, whose soul is enlightened by the influences of the Gospel, to lift men from their degradation to the enjoyment of the principles of truth, which are sent by heaven to elevate their condition.

I feel proud that in the providences of the Lord, the Holy Priesthood has been conferred upon me, to qualify me in so doing, and I feel that no power but that Priesthood could have furnished me with the intelligence to enable me to become so useful to my fellow creatures. I esteem, however, every

man whom the news of the Gospel has not reached, and who is doing his best to arrest the progress of vice, and cultivate the principles of virtue; I am aware Temperance Societies have been formed; and many good men have been doing their best to suppress drunkenness and lasciviousness; peace societies have been formed to prevent war with all its attendant miseries, but man, unaided by the Spirit of the Lord, and without the power of the Holy Priesthood, is unable to effect that good which the inspired servants of God can perform.

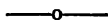
My love to my brethren who have received this Priesthood is daily increasing, because I know they are naturally the noblest men on the earth. I know also the great reward they will receive from their heavenly Father for their diligence in endeavoring to establish righteousness, and also for that energy which stimulates them to diligence and virtue. In the great wisdom of the Lord, he has revealed his wishes from the heavens, to have the faithful believers of the Gospel gather to one spot on the earth, where they might live free from the corrupt Gentile world, that they might not learn their ways. I also feel, in addition to preaching the first principles of the Gospel, to urge the Saints to gather.

I am happy in being associated with such men as Elders Bullock, Sims, Stocking and Friday in the work of the ministry, because I know they are laboring to effect good. I daily feel my inefficiency, but my sense of it stimulates me to a continued exertion, and, also, to frequent supplications to Him who has chosen the weak things of the world to assist him in establishing a reign of peace on the earth.

I have been very kindly and cordially received among the Saints; they have contributed to my necessities, cheered me by their predictions of my future usefulness, and made many sacrifices to enhance my comfort. I pray my Father in heaven to abundantly reward them, and to bless them with the sweet and sustaining influences of his Holy Spirit. With love, I remain your brother in the Gospel,

R. H. PARKER.

SUMMARY OF NEWS.



ENGLAND.—A great struggle between the ironmasters and their workpeople has begun. The men, whose resistance occasioned the notice for a lock-out to be given by the masters, resolutely refuse to give way, and on Saturday night, the 4th inst., the gates of most of the finished ironworks in the United Kingdom were locked upon both unoffending and resisting, not to open to either till they accept the masters' reduced terms of 1s. a ton and 10 per cent. respectively. On Thursday 8th inst., meetings would be held in the north, at which it would be proposed that notice should be given for a further reduction of wages.

FRANCE.—The long expected *Life of Cæsar*, by the Emperor Napoleon III, has at length been published, and is creating much attention. Its design is apparent, and is more a deification of conquerors and despots than a historical work. They are the saviors of humanity, and the people who disown them, act as the Jews did—they crucify their Messiah. Much lively criticism has been evoked by it both in France and England, and Alexandre Dumas is said to be publishing a work in opposition to the views contained in it.

TURKEY.—A terrible catastrophe happened at Galata, a large suburb of Constantinople, on the night of Monday, 20th of February. A fire broke out in one of the wings of the Roman Catholic convent of St. Benoit, and rapidly spread to the adjoining apartments and the houses outside the convent enclosure. A body of sixty men, with four engines, had stationed themselves along the outside wall of a high stone building in the corner of the convent quadrangle, in order to play upon the buildings on the other side, when suddenly the walls toppled outwards, burying under their ruins all four of the engines mentioned, with the whole of their crews, and a large number of the police and on-looking crowd. Simultaneously, a portion of another wall fell on a house outside the convent limits, and killed eight of the inmates. Besides the damage done to the convent, in all forty-two houses and four shops were destroyed, and the total number of victims is believed to exceed 100.—A Mohammedan has been taken from Damascus to Berout, confined in chains and exposed to insult, because he had embraced the Christian faith.

AMERICA.—The occupation of Columbia has been succeeded by the evacuation of Charleston by the Confederates on the night of the 17th ult., and its occupation by the Federals on the morning of the 18th. The Federals entered the city without opposition. Among the captured property are 200 guns, and a supply of fine ammunition. The Confederates burned the cotton warehouses, arsenals, quater-master's stores, railroad bridges, two ironclads, and some vessels in the shipyards. Six thousand bales of cotton were fired, and it was supposed that two-thirds would be destroyed before the troops could put out the flames. A fearful explosion occurred at the Wilmington depot at Charleston, by which several hundred citizens lost their lives. The cause of the explosion is unknown. It is supposed that Beauregard evacuated Charleston to concentrate his forces and give battle to Sherman. The *Herald's* Washington correspondent states that the evacuation of Richmond is likely to follow that of Charleston, and proofs of this daily multiply. Advice from persons high in the Confederate service state that the evacuation is determined on, and nearly all the machinery has been removed. It is understood that Lee will fall back to Lynchburg, where the Confederate forces are to be concentrated preparatory to making a desperate effort to break through the coils which envelop them. The correspondent of the *New York Herald* estimates that 160,000 bales of cotton are stored along the railroad from Wilmington into South Carolina, which the Confederates will burn at the approach of the Federals.

V A R I E T I E S .

At the Alma there was a French wing to the right of the English. Lord Raglan, glancing at his empty sleeve, observed, "France owed me an arm, and she has paid it."

A young professor at one of the colleges married a lady twenty years his senior. This was said, by a witty friend, to be a proof of his ambition, as he appeared desirous of studying "the ancients."

A young farmer asked an old Scotchman for advice in his pursuits. He told him what had been the secret of his own success in farming, and concluded with the following warning:—"Never, Sandie, never—above all things, never get in debt; but if ever you do, let it be for manure."

A D D R E S S E S .

John Nicholson, 8, Regent Place, Caroline Street, Birmingham.
R. N. Russell, 3, Vat Street, Preston.
Edwin Price, Frood Iron Works, near Wrexham, Denbighshire.
Elkathan Eldredge, Jun., at W. Ballinge's, Bridge Place, Worcester.
Junius S. Fullmer, 14, Egginton Street, Hull.

D I E D :

At Dukinfield, on 12th February last, Mary Ann, only daughter of Charles and Nancy Morton, aged 4 years and 7 months.

At Compton, Abdale, Gloucestershire, on 22nd February last, of disease of the heart, Elder John Cook, aged 49 years. (He lived faithful, and a few hours previous to his death, bore a strong testimony to the truth of the Gospel. *Com.*)—*Deseret News* please copy.

At Tredegar, Monmouthshire, on 25th February last, of scarlatina and dropsy, Daniel C., son of Daniel and Lucy Crump, aged 7 years and 11 months.

P O E T R Y .

O B E D I E N C E .

(From the *Deseret News*.)

How holy the joys from obedience springing,
Eternity's treasures unfolding to view;
New songs of salvation God's people are singing,
Renewing their vows to be faithful and true.

Yes, those who are truly God's kingdom adorning,
Will part in the first resurrection obtain;
Arising immortal on that happy morning,
Like Joseph the Prophet with Jesus to reign.

Love, virtue and truth in their homes are united,
Angels rejoice when they minister there;
Come, let us press on, since we all are invited,
Endowed with the spirit these blessings to share.

Welcome to us are the trials which, heaven
In mercy dispensing, our pathway surround;
Faithful and true till the promises given,
Enjoying eternally—may we be found.

E. H. WALLACE.

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"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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Saturday, March 25, 1865.

Price One Penny.

CHARACTERISTICS AND EFFECTS OF THE GOSPEL.

BY ELDER JOHN V. HOOD.

—O—

It seems to be a law of the universe, that unless unity and harmony exist in design and action, no material result can be brought about or effected. Whether we look to the church, to society, to the development of mind in man, or to the motions and changes of this material world, we find that unless certain fixed laws and principles are obeyed, and each integral part sustains a proper relationship to, and acts in unison with the whole, the required result is rendered necessarily abortive, and the truth underlying the design, obscured and clouded. When man was placed upon this earth, his mind in harmony with truth, and all his faculties roused into action by the Divine life and energy that flowed within him, there was no jarring discord nor confusion, internal peace and serenity pervaded his soul, he was one with himself, with humanity and with his God. Hence, too, we find that the same harmonious results were visible in his physical organization; each part of the wonderful mechanism of his frame, while preserving its separate identity, blended into the other, and thus body and spirit, "fitly

joined together and compacted," composed that living soul which stood erect, in the "measure of the stature of the fulness of Christ." Had he walked in the path marked out for him in the principles of the Gospel, it would have followed, as a necessary consequence, that he would have remained one with his fellow-man, in advancing the cause of truth and righteousness, founding the superstructure of his faith upon like principles and laws, and adopting the same plans for the gradual development and increase of his moral and spiritual nature. But whenever the moral equilibrium was disturbed, his ideas became vague and distorted. Having no longer any definite conception of what constituted the truth, each erected for himself a framework, upon which he fondly hoped the world might build, and secure salvation, while the acts of each succeeding generation only served to widen the breach subsisting betwixt the creature and the Creator, and prove the truth of the saying, that God made man upright, but he had sought out many inventions. Since then, the instinctive desire and

yearning in the heart of humanity, faded and indefinite as it may have been, for love and union, has exhibited itself in many different phases. Ministers and legislators have busied themselves in considering plans that would establish mankind upon a united basis, and cause the discordant elements of society to separate and take their proper place and position; yet, all has been ineffectual in stemming the torrent of anarchy and confusion that pervades the social, the moral and the religious world. Understanding that the religious unity and development of society is the central pivot upon which all hope of its regeneration turns, we would be led to fancy that there we would find the realization of our longings; but when we enter upon a close survey and inspection of the systems of the age, we find that the boasted oneness of Christianity exists only in name. Grounding their hopes of salvation upon the old hackneyed cry of belief in Jesus, the rest is only one vast phantasmagoria of ever-recurring, ever-shifting plans and purposes, that do not bear within them sufficient moral life and vigor to resist the influence of evil, and preserve their peace or purity inviolate and intact. When we begin to wonder at such things existing amongst those professing to derive their knowledge from the same source, and to receive each successive truth through the same channel, we are told that this is a necessary result of the limited growth and expansion of Christianity, and that in proportion as its influence widens, and its principles spread and take hold upon the mind of man, unity will become visibly stamped upon its every feature, and all its present seemingly opposing forces produce perfect and harmonious results. But no organization or system, however fully developed, can contain within itself any principle, the germ of which is not visible in its infantile or progressive state. True, in proportion as its power increases, will the existence of any of its properties or attributes become more apparent; but, in order to their existence then, they must necessarily have been coeval with its birth and formation; and no creed that does not ex-

hibit this unity in its progressive state, can be expected to possess that characteristic when it attains to its full height and standard.

If we turn to the Gospel of Christ Jesus, we will find this principle holding good. No one better understood the plan of redemption than He, nor labored more earnestly in laying down the rules by which it was to be wrought out and perfected; and the grand truth which He inculcated and forced upon the attention of his disciples was, the necessity of unity. "I am the true vine," says he, "and my Father is the husbandman. Every branch that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Here, then, was the object proposed to be accomplished by the Gospel. The principles of love and unity were to become so fully developed in the minds of all who obeyed it, as to lead the world to know that God had sent his Son, and, by knowing this, receive lives eternal. The design of this unity in the Church of Christ was not simply that its members might love one another, and feel peace and satisfaction within their breasts, but that it might form the basis of that scheme of redemption for humanity, which was devised in the councils of eternity. Even in the earliest existence of Christianity, we find that this was the distinguishing feature by which its followers were known, "Behold! how these Christians love one another," and throughout all the writings of its Apostles, as

it advanced and grew, the same spirit breathed and burned. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." "There is one body, and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Herein consists the pre-eminence of the Gospel as taught by the Latter-day Saints. Enemies to the truth have marvelled at the unity which pervades their breasts, and attributed it to the magical charm of some delusion, palmed off upon the ignorant by designing knaves and fanatics. Men and women are brought together from every nation under heaven, imbued with varied notions and ideas, having their own peculiar traits of character, manners and customs, social influence, moral or intellectual worth and ability, and yet all these become subjected to some higher power or influence. In all their deliberations, whether on spiritual or temporal affairs, in thought, feeling and sentiment, are they knit together in the bonds of soul-cementing, fraternal love. What is this but the "power of God unto salvation;" and if the value of religious principles, like any other truth, is to be judged by cause and effect, how immeasurably superior, how much more Divine in its aspect, is a creed which, in a few years, has gathered together conflicting elements, and made them subservient to the cause of truth and righteousness, or that which has caused nothing but bloodshed and strife and tears, through long and weary centuries? But, the objection is, that by bringing men down to a fixed standard of principles, you establish a law of uniformity contrary to the design of the Almighty. Betwixt unity and uniformity a wide difference exists. In nature we do not perceive uniformity, and yet unity prevails. There is the little stream, the rolling river, and the majestic ocean, the huge oak tree, and the hyssop upon the wall, the hoary mountain, and the flower-decked hill; and yet, in this variety and change consists her beauty. All her works

are organized upon the same principle, and subject to the same natural law of development and increase. And so in the Gospel of Jesus, we have grades of intellect and worth superior to others,—one man fitted to shine as a counsellor, another as an orator, another as a writer—variety of character everywhere, and yet all obedient to the same laws, laboring for the same end and object, yearning after the same glorious immortality! When a man becomes obedient unto this Gospel, it takes him back again to an Eden-world, and fills his soul with that Divine harmony which reigned in it when first created. Its strings are once more tuned in unison with the grand key-note of the universe, and though at first he sees men as trees walking, gradually he awakens to a newness of life and being, and strength of vision, until he beholds the plan of salvation spread out before him, clear and transparent, like some gigantic mirror, in which he can see reflected the designs and purposes of the Eternal!

In this can we perceive the divinity of the Gospel. No power save that of Deity could call into existence the attributes of Deity. Do men gather grapes of thorns, or figs of thistles? Can a corrupt tree bring forth good fruit, or a bitter fountain send forth sweet waters? Even so, by their fruit shall ye know them. If the world wish evidences of the truth of our religion, we can point them to the trophies of our conquest over principalities and powers—not ruined cities, desolated hearths, and mourning widows and orphans; but wearied hearts made glad, once dark homes bright and happy, deserts reclaimed, wastes re-peopled, a Temple rearing itself to heaven, marts crowded with the fruits of industry and enterprise, knowledge and intelligence increasing, and God's loving smile and blessing bending over all. Any people that will take for their guide the principles of this Gospel, will find the same results follow. It needs the God who formed and fashioned the spirit of man, to mould it once more to His image. He knows the wants of man, and understands his constitutional requirements; and whenever his commands

are obeyed, love will prevail, until the heart of humanity is encircled by it, as the earth is girdled by the sea; and the path of the just becomes like that of the shining light, shining more and more unto the perfect day.

AMBITION.

BY PRIEST WILLIAM H. SCOTT.

Every man or woman, no matter what their station in life, whether rich or poor, possess more or less of this passion. It is extremely varied in its character, and in the objects which it proposes to itself. One man's ambition is to be rich, another's to be heroic, whilst another wishes to gain the approbation of the world. The soldier, regardless of the dangers that surround him, urges his steed into the battle-field, to the most dangerous scene of action. All that he can see is the hope of victory—all he thinks of is his duty, his honor and his renown.

The poor cottar, who earns his living by the sweat of his brow, toils on from day to day, from week to week, and from year to year—never thinking about his own constitution or shrinking from labor—all to bring his family up in a way that will be creditable in the sight of men, and acceptable in the eyes of the Lord. You may see the poor man tottering off to his daily labor, his apparel clean, though scanty and threadbare, and his face ever with a smile and good-natured look, and this man, though in a far different sphere of life, is as great a hero as the soldier we have just depicted, his ambition being to do good.

Then we have the man who never fails to bestow his charity upon any good cause, such as the erection of a church or public institution, or the assistance of the poor, and who has the favor of his friends and the world at large; who, in his heart, feels the pangs of parting with his wealth, but being in possession of the spirit of ambition, does it to see his name advertized in the newspapers, and to gain the sympathy and approbation of the world, who term him a "good, benevolent man, in giving largely to all charitable and good causes."

There is also the man who seems to be taking no notice whatever of the affairs of the world—who never pays into the funds we have mentioned—but who, should a beggar come to his door, hungry and tired, will take him in, feed and clothe him, and perhaps assist him in getting employment—whose gifts are all given in secret, no one knowing of them but he upon whom he may bestow his charity, and God, whose angels are ever silent notes taking of all actions, whether they be good or evil.

Oh! ye Saints of God, who have obeyed the requirements of heaven, beware of the spirit of ambition, that you may not partake of the spirit to do evil. The most dangerous spirit is the ambition to be great in the kingdom of God, in thinking yourselves far superior to those of your brethren or sisters, and that you are meant for something far nobler than what you really are, and in thinking that you are wrongly dealt with in not being in the position you ought to be; for you may rest assured that if God has bestowed upon you great knowledge, or has lifted you to attain to something noble in his kingdom, so soon as you are in the right spirit, He will place you in the position he meant you to occupy. There is scarcely an instance recorded in the history of the Church of Jesus Christ of Latter-day Saints, of any man who had held high position in it, and apostatized, but who had given way to the spirit of pride and ambition. We all know that such a spirit is prompted by the power of the Adversary. Then, let us who know this seek unto the Lord continually for his Spirit to rest upon us, to direct our minds and actions in all things, for His ears are ever open to hear the cries of his children.

THE REWARD OF FAITHFULNESS.

"He that is faithful and endureth, shall overcome the world. He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him, and also a reward in the world to come." These are the blessings the Lord promised unto those who had gone forth in meekness and humility, and rendered obedience to the Gospel of his Son, Christ Jesus, that if they were only faithful to the covenants they had made, and endured the persecutions which the enemy of righteousness would try to heap upon them, and by their faith and works advance the cause of truth and righteousness, they should overcome the world, and receive a blessing both in this life and in the life to come. What greater or more sure reward for faithfulness and endurance could men desire than this? The promises of God, unlike those of men, are certain and never fail, and the blessings of his Gospel are conditional, and can only be obtained by working for them; so that the more we live our holy religion, and draw nearer unto God in prayer, the greater blessings will we receive, and the more abundantly will his Holy Spirit be poured out upon us, each being rewarded according to his works, and in proportion to the amount of good he strives to perform.

When those who have made a covenant to serve the Almighty, become indifferent and careless in regard to the fulfilment of that covenant, and do not act up to the principles of the Gospel, they lose that energetic spirit which should animate the breast of every Saint, and as a natural consequence, also lose that which can be received and should be enjoyed by all who obey the Gospel of the kingdom—namely, the Holy Ghost, which was promised to guide the faithful into all truth, and shew them things to come. When we remember that no matter how poor or obscure we may be, God is no respecter of persons, but gives alike unto all who desire to serve him, who would not be true to his calling?

But, to stand faithful to this Work, and progress in the knowledge which it bestows, we require to be on the watch-tower continually, as the Adversary is ever on the alert, ready to assail us in an unguarded moment, being jealous of our progress in the good cause. A Saint needs, above all things, to be prayerful in secret before God, and endeavor to cultivate a spirit of humility and obedience unto those who have been called to preside over him; and if he does so continually, he will progress in knowledge and wisdom, for God will exalt all who desire to serve him in righteousness. The Gospel, towering as it does above all other creeds on the earth, and having for its great head one who can see and understand the desires of men's hearts, is a system in which true worth and integrity are appreciated and rewarded, therefore, if those who desire a blessing at the hands of the Almighty, should come forward and cast off the influence of the traditions in which they have been reared, and mingle with the people of God, light and intelligence would be theirs; and they, too, would receive that testimony which the world can neither give nor take away, and which would enable them to see the kingdom of God in all its beauty and majesty; while, if those who have set out to obtain eternal life and happiness be faithful to their calling, and count their light afflictions but for a moment, they will "work out for them a far more exceeding weight of glory," and the promise be fulfilled unto them,— "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him."

What joy and happiness, what love and peace and union, are in store for those who diligently keep God's commandments, and improve upon every good gift he bestows upon them; and what a reward is offered to those who desire to use their wealth for the advancement of His kingdom. "He that sendeth up treasures unto the land of Zion, shall receive an inheritance in

this world, and his works shall follow him, also a reward in the world to come." Let those, then, whom the Lord has blessed temporally, strive to advance his work, that his purposes may be accomplished, his Temple reared, and all nations flow unto it, saying, "Come ye, and let us go up to

the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

JOSEPH WALKER.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 168.)

HISTORY OF WILFORD WOODRUFF.

[FROM HIS OWN PEN.]

At an early age my mind was exercised upon religious subjects, although I never made a profession until 1830. I did not then join any church, for the reason that I could not find any denomination whose doctrines, faith or practice, agreed with the Gospel of Jesus Christ, or the ordinances and gifts which the Apostles taught. Although the ministers of the day taught that the faith, gifts, graces, miracles and ordinances, which the ancient Saints enjoyed, were done away and no longer needed, I did not believe it to be true, only as they were done away through the unbelief of the children of men. I believed the same gifts, graces, miracles and power would be manifest in one age of the world as in another, when God had a Church upon the earth, and that the Church of God would be re-established upon the earth, and that I should live to see it. These principles were riveted upon my mind from the perusal of the Old and New Testament, with fervent prayer that the Lord would show me what was right and wrong, and lead me in the path of salvation, without any regard to the opinions of man; and the whisperings of the Spirit of the Lord for the space of three years, taught me that he was about to set up his Church and kingdom upon the earth in the last days. I was taught these things from my youth by Robert Mason, an aged man, who lived in Simsbury, Conn., who was

frequently called the old prophet Mason. He taught me many things which are now coming to pass. He did not believe that any man had authority to administer in the ordinances of the Gospel, but believed it was our privilege, through faith, prayer and fasting, to heal the sick and cast out devils by the laying on of hands, which was the case under his administration, as many could testify.

In 1832, I was inspired to go to Rhode Island; my brother, Asahel, was also directed by the Spirit of God to go to the same place. When we met, we both told our impressions, and it caused us to marvel and wonder what the Lord wanted of us in Rhode Island; but, as we had made preparations to move to the west, we let outward circumstances control us, and, Jonah like, instead of going to Rhode Island, we went to Richland, Oswego county, New York, and there remained until Dec. 29, 1833, when I heard Elders Zerah Pulsipher and Elijah Cheeny preach. My brother Azmon and I believed their testimony, entertained the Elders, and offered ourselves for baptism the first sermon we heard. We read the Book of Mormon, and I received a testimony that it was true.

We soon learned what the Lord wanted of us in Rhode Island, for at the time we were warned to go there, two of the Elders were preaching there, and had we gone, we should have embraced the Work at that time.

Dec. 31.—I was baptized by Elder Zerah Pulsipher; he confirmed me the same evening.

Jan. 2, 1834.—I was ordained a Teacher, and my brother Azmon an

Elder, and a small Branch organized of twelve members, by Elder Pulsipher.

In February following, in company with Elder Holton, I walked some sixty miles to the town of Fabius, to attend an evening meeting of the Saints in that place, where Elder Pulsipher was presiding. I saw the book of commandments or revelations given through Joseph Smith, and I believed them with all my heart, and rejoiced therein; and after spending several days, and holding several meetings, we returned home rejoicing.

During the winter, we were visited by several of the Elders. Feb. 1st., Elder Parley P. Pratt called upon us and instructed the Branch till midnight; we had a precious time. I accompanied brother Pratt to Jefferson county, and told him my circumstances; he said it was my duty to prepare myself to go to Kirtland, and join the Camp of Zion. I immediately settled my business.

April 11, 1834.—With my horses and wagon, I took brothers Harry Brown and Warren Ingles, and started for Zion. I met with Orson Pratt, John Murdoch and other Elders, on the way, and arrived in Kirtland on the 25th day of April, 1834.

The Prophet Joseph invited me to make his house my home; I accepted his offer, and staid with him about one week. I became acquainted with many of the High Priests, Elders and Saints. I spent one Sabbath in Kirtland, and heard many of the Elders speak, and I felt to rejoice before God for the light and knowledge which was manifested to me during that day.

May 1.—I started from Kirtland, and went to New Portage, and remained till all the company joined us, when we were organized.

March 7.—We took up our line of march, pitched our tents by the way, and travelled to Missouri.

After we had pitched our tents in Clay county, (our numbers being 205) and many of the brethren had taken sick, and some had died, Joseph requested the camp to disperse, except enough to take care of the sick. All who had teams were required to leave the ground and go among the brethren. I went to brother Lyman

Wight's, in company with Heman Hyde and Milton Holmes. Shortly, Joseph called the brethren together at Lyman Wight's, and told them if they would humble themselves before the Lord, and covenant to keep His commandments and obey His counsel, the plague should be stayed from that hour, and there should not be another case of cholera in the Camp. The brethren covenanted to do this, and the plague was stayed, and there was not another case in Camp.

President Joseph Smith returned to Kirtland with many of the brethren; I remained with Lyman Wight, laboring with my hands till the following winter.

I had a great desire to preach the Gospel, which I did not name to my brethren; but one Sunday evening I retired into the woods alone, and called upon the Lord in earnest prayer, to open my way to go and preach the Gospel to the inhabitants of the earth. The Spirit of the Lord bore witness that my prayer was heard, and should be answered. I arose from my knees happy, and walked some forty rods, and met Elias Higbee, a High Priest, with whom I had staid a number of months. As I approached him, he said, "Brother Wilford, the Spirit of the Lord tells me that you should be ordained, and go on a mission." I replied, "I am ready."

At a meeting of the High Council at Lyman Wight's, Clay county, Missouri, Nov. 5th, I was ordained a Priest by Elder Simeon Carter; Stephen Winchester and Heman T. Hyde were also ordained Priests.

Bishop Partridge said he would like to have me go into the Southern States, through Arkansas, Tennessee and Kentucky; and if I could find any body who had faith enough to go with me—for it would be a dangerous country to travel in, in consequence of the Missouri persecutions—to take him. I told him I was as ready to go south as anywhere, and asked if I should go through Jackson county, as it lay in our route. He replied, it would be at the risk of life, and he had not faith enough to undertake it; if I had, I might try it. I also asked him, if I went through Jackson county, if I should start without purse or scrip,

according to the law of God. He answered, that he had not faith enough to start on a mission through Jackson county without money, and if I did it, I must do it on my own faith. I felt strenuous to keep the commandments, so I started without money. I called upon Elder Harry Brown, and asked him to accompany me; he consented, and Bishop Partridge appointed him to go with me.

Jan. 13, 1835.—I received an honorable discharge from Lyman Wight, certifying that I had faithfully performed my duties in Zion's Camp.

I took my valise in hand, weighing 15 lbs., mostly Books of Mormon, and started in company with Elder Harry

Brown, crossed the river into Jackson county, and felt thankful. We bowed our knees, and prayed that God might protect us from the mob while going through the country, and that his judgments might rest upon the wicked who had shed the blood of the Saints in that land, that the land might be cleansed from sin. I had a petition to the Governor of Missouri, for redress of wrongs perpetrated upon us in Jackson county, for the purpose of obtaining signatures. We bent our way south, through Jackson county, without any molestation; yet, in one instance, we were preserved from a mob of about sixty, assembled at a grog-shop which we had to pass.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 25, 1865.

MODERN PROPHECY AND ITS FULFILMENT.

—o—
 "The testimony of Jesus is the spirit of prophecy."—REVELATIONS.

"Surely the Lord God will do nothing, but he revealeth his secrets to his servants the Prophets."—AMOS.

ALTHOUGH it is presumable that nearly every Latter-day Saint, whose eye will fall upon these pages, is perfectly familiar with the prophecies uttered by the Prophet Joseph, as well as those recorded in the Book of Mormon and other Church publications, in reference to the great, and, to the wicked, terrible events which were to take place in these last days; yet, in view of their rapid fulfilment, and the near approach of more important and sublime scenes than have ever yet been unfolded to the astonished view of the inhabitants of earth, we think it may be beneficial to republish some of those predictions, so that the memory of the Saints may be refreshed, their faith strengthened, and their minds encouraged to faithfulness as they see the words of the Prophets being so literally fulfilled around them, and also to stir them up to renewed diligence in the service of God, as they reflect that the day of their deliverance and redemption draweth nigh.

"Verily thus saith the Lord, concerning the wars that will shortly come to pass.

beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their Masters, who shall be marshalled and disciplined for war: And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of Heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

The above very important Revelation was received from the Lord, by the Prophet Joseph Smith, on the 25th of December, 1832. For twenty-five years past it has been familiar to all, or nearly all, the Elders and members of the Church of Jesus Christ of Latter-day Saints in the United States and Great Britain, and for that period they have been looking forward, with unwavering and undoubting expectation, for its complete and literal fulfilment. In the year 1851, it was made accessible to the world by its publication in a work entitled the "Pearl of Great Price," issued in Liverpool, by Franklin D. Richards, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Since that time it has been widely circulated in Great Britain and the United States, and in all the lands where the English language is spoken, and has also been translated into other languages, and widely circulated among many foreign nations. A more plain and definite prophecy than the above is not extant, nor one that has been, so far, more strikingly and literally fulfilled. The particulars of its fulfilment are known to all Christendom. Twenty-eight years to a day, from the time it was received, the State of South Carolina rebelled against the United States, by declaring to the world, through the public proclamation of her Governor, that she was free and independent, and owed allegiance no longer to the Government of the United States. For some time after her secession, a collision between the people of the State and the Federal Government's troops seemed inevitable. Fort Moultrie had been abandoned, and Fort Sumter stealthily taken possession of and fitted up for defence by the Federals, under Major Anderson. South Carolina was incensed at this act, and angrily demanded that Sumter should be delivered up to her. Its possession by the forces of the Federal Government, with her principal city at the mercy of its guns, was a dishonor she could not brook—a standing menace too humbling to her pride, and too much in conflict with the independence she desired to possess. Her people were determined to obtain possession of it—peaceably if they could, forcibly if they must. Old forts surrounding Sumter were strengthened, new ones thrown up, and their guns carefully trained in the direction of that fortress. But before they attacked it, there came a lull in the storm of preparation. The Government at Washington, by

not throwing men and supplies into Fort Sumter, did not appear to feel any anxiety about maintaining their foothold in South Carolina. The rumor became prevalent that negotiations had commenced between the Southern Confederacy and the Government at Washington, for the delivery to the former of Fort Sumter; and the news was soon circulated that Fort Sumter would have to be evacuated by the Federal troops as a military necessity, but that Fort Pickens, in Florida, (another fort which was surrounded and threatened, at that time, by the Southern secessionists) would be maintained and strengthened. As soon as this news was bruited abroad, the interest which had been all along concentrated upon Sumter and South Carolina, was directed to Fort Pickens in Florida. It was confidently stated, that if there would be any collision between the Southern secessionists and the Federal Government's troops, it would occur at Fort Pickens, in the State of Florida, and not at Fort Sumter, in South Carolina. Two or three mails reached England, bringing the intelligence that Fort Sumter was on the point of being evacuated by the Federals, and that an attack upon Fort Pickens was momentarily expected.

But the Almighty had decreed otherwise. He had stated, in the above Revelation, that "*the days will come that war will be poured out upon all nations, beginning at that place*"—South Carolina. This being the spot designated, no negotiations, compromises or arrangements could change it from thence to Florida, where Fort Pickens was situated. It will be recollected that, previous to the breaking out of actual hostilities between the Southern people and the Northern Government, the opinion was very widely entertained, both in the United States and in this country, that the Union would be preserved and no collision occur; but that, even in the event of secession becoming a settled fact, the separation would be effected without the shedding of blood. The United States was one of the last countries in the world where it would seem probable that the people would have engaged in a deadly war. These hopeful expectations were, however, never realized. Political affairs became more and more complicated, until the first gun was fired from Fort Sumter, on the 14th of April, 1861, which was the signal for the commencement of that dreadful war, which has raged ever since with increasing fury. Detailed accounts of all the most remarkable events which have transpired since that time, have been given to, and perused by the world, and amongst these may be mentioned the fact, that many of the slaves formerly belonging to the Southern States, have been "*marshalled and disciplined for war*" by the North, and arrayed in deadly combat against their former masters. On July 10th, 1863, a Federal officer thus wrote:—"They (the slaves) are now springing up like dragons' teeth from the soil into which they have been crushed. Masters of the ground they tread upon, they are sweeping forward in steady, solid legions. Forty thousand strong are already in the service. They are destined to wield the sword of just retribution, to teach their former masters which of them is the superior race." This number has since been greatly increased, and, as stated by President Lincoln, in an official document issued in the latter part of 1864, the Federal Government had then upwards of 200,000 negroes—formerly slaves—engaged in its military service. Although this is a literal fulfilment of that portion of the prophecy referring to the slaves, we anticipate a much more general and terrible accomplishment of the whole in the future.

There are some very important portions of this prophecy, however, which

yet remain to be fulfilled. To add to the sufferings and great calamities of the American nation, they will be greatly distressed by the aborigines, who will "marshall themselves, and become exceeding angry," and vex them "with a sore vexation." This event, we believe, may not take place in its fulness until the nation has been greatly weakened by the death of millions in their own revolutionary battles. To what extent the Indians will have power over the nation, is not stated in this revelation; but from what Jesus informed their forefathers at the time of his personal ministry among them, as recorded in the Book of Mormon, they will have power in a great measure over the whole nation. In speaking upon this subject, Jesus prophecies as follows :—

"Therefore, it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him" (Joseph Smith) "to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, it shall be done even as Moses said, they shall be cut off from among my people who are of the covenant; and my people, who are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver."

This prophecy of the Savior will be found in the Book of Nephi, chap. 9, par. 8-12, also chap. 7, par. 4, and Book of Mormon, chap. 2, par. 6, where will be found much more, relating to this subject, which is highly important. It appears more improbable, now, to the people of the United States, that the Indians should ever become so powerful an enemy and so dreadful a scourge to them, than it did before the commencement of the rebellion, that they would ever engage in so dreadful a civil war as that now raging. Yet this will as surely be fulfilled as have the other portions of this prophecy.

In the year 1854, Elder Orson Pratt, in some remarks in the *SEER*, a periodical edited by him in Washington, United States of America, and republished in Liverpool in the same year, uttered the following prophecy :—

"Say not in your hearts that you are strong, and that these calamities will not come upon you; for though you increase your strength an hundredfold, and fortify yourselves with walls and gigantic towers; and by your wisdom invent engines of destruction that will cause the nations to tremble, yet you shall be as nought before the power of the Almighty, and your strongholds shall be thrown down as were the walls of Jericho, and you shall fall a prey to the devouring sword, and your carcases shall moulder away upon the face of the land, and your flesh shall become meat for the dogs and for the ravenous birds of the air; and there shall be none left to blaspheme against the Holy One of Israel, or to fight against His holy word, upon all the face of this land."

The subjoined extract from the *Birmingham Daily Post*, of Sept. 5, 1864, records the partial fulfilment of the above words :—

"A writer in the *Index** says,—'I went yesterday to visit the battle field of Cold Harbor, where the Yankees are said to have lost 12,000 men. The battle had raged there about a month ago, and yet the ground was strewn with the corpses of Yankee soldiers festering in the broiling sun. The carnage must have been awful, for, within the space of about ten square yards, I counted no less than thirty dead bodies clothed in the Federal uniform. In some cases the flesh had been gnawed away, and the skeletons alone remained. In some parts of the field the dead were literally heaped up like stones. Perched on these mounds of human putrefaction, were the sleek and slug-gish buzzards of Virginia, engaged in hideous orgies. Like the shoddy contractors of the North, they, too, have grown fat on the war.'"

* The Confederate organ, published in London.

Turning our attention now to the Territory of Utah, where the Latter-day Saints have organized themselves, we find that the same prophecies have been given forth plainly there, and that universal certainty has all along prevailed as to the ultimate result of the great events now transpiring in America. On the 13th of September 1857, President Brigham Young, speaking in the Bowery, Great Salt Lake City, remarked,—“The Government of our country will go by the board through its own corruptions, and no power can save it. ‘Mormonism’ will take an almighty stride into influence and power, while our enemies will sink and become weaker and weaker, and be no more; and I know it just as well now as I shall five years hence.”* On the 6th of April 1861, he says,—“The whole Government is gone; it is as weak as water. I heard Joseph Smith say, nearly thirty years ago, ‘They shall have mobbing to their hearts’ content, if they do not redress the wrongs of the Latter-day Saints.’ Mobs will not decrease, but will increase until the whole Government becomes a mob, and eventually it will be State against State, city against city, neighborhood against neighborhood, Methodist against Methodist, and so on. It will be Christian against Christian, and man against man; and those who will not take up the sword against their neighbors, must needs flee to Zion.”† On the 15th of July, 1860, he said,—“You will hear of magnificent cities, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, engulfing mighty cities. Famine will spread over the nations, and nation will rise up against nation, kingdom against kingdom, and States against States, in our own country and in foreign lands; and they will destroy each other, caring not for the blood and lives of their neighbors, of their families, or for their own lives. They will be like the Jaredites, who preceded the Nephites upon this continent, and will destroy each other to the last man, through the anger that the Devil will place in their hearts, because they have rejected the words of life, and are given over to Satan to do whatever he listeth to do with them. You may think that the little you hear of now is grievous; yet the faithful of God’s people will see days that will cause them to close their eyes because of the sorrow that will come upon the wicked nations. The hearts of the faithful will be filled with pain and anguish for them.”‡ On the 10th of February 1861, he said,—“The nation is ruined, and will crumble to pieces. They will destroy themselves.” “God has come out of his hiding place, and has commenced to vex the nation that has rejected us, and he will vex it with a sore vexation. It will not be patched up—it never can come together again, but it will be sifted with a sieve of vanity, and in a short time it will be like water spilled on the ground, and like chaff upon the summer threshing-floor, until those wicked stewards are cut off.”§

President Heber C. Kimball, speaking in Great Salt Lake City on the 6th of Sep. 1856, makes use of the following language,—“The President of this nation, and his brethren in office, with all the rulers and all the priests, have sanctioned the destruction of this people. Yes, the President and all his coadjutors have sanctioned our death as much as if they had taken our lives, and they are a bloodthirsty nation. They have killed our Prophets, Patriarchs and Apostles, and they have slain, or caused to fall, thousands—yes, thou-

* Journal of Discourses, vol. 9, page 5.

† “ “ “ vol. 5, pages 229, 235.

‡ “ “ “ vol. 8, page 123.

§ “ “ “ vol. 8, pages 320, 324.

sands of our brethren and sisters, our wives, our fathers and our mothers; and they shall see the same fulfilled upon themselves, and it shall be measured to them double for all they have dealt out unto us. When we consider all things, are they not to be pitied? They are. If you will live your religion, you never will have anything to do but to live your religion, and lay up stores and prepare for the sceneries that are to come; for, as true as the Lord lives, the people of the nations will come by hundreds and by thousands for food, and for raiment, and for protection; and that time is right at our door.”*

On the 2nd of April 1854, President Jedediah M. Grant said,—“It is no matter how much they deal in compromised measures, or how often they try to adjust difficulties that thicken around them—it is a stern fact that the people of the United States have shed the blood of the Prophets, driven out the Saints of God, rejected the Priesthood, and set at naught the holy Gospel; and the result of rejecting the Gospel has been, in every age, a visitation from the chastening hand of the Almighty—which chastisement will be administered in proportion to the magnitude and enormity of their crimes. Consequently, I look for the Lord to use his whip on the refractory son called ‘Uncle Sam;’ I expect to see him chastised among the first of the nations. I think ‘Uncle Sam’ is one of the Lord’s boys that He will take the rod to first, and make him dance nimbly to his own tune of Oh! Oh!! for his transgressions, for his high-mindedness and loftiness, for his evil, for rejecting the Gospel, and causing the earth to drink the blood of the Saints—for this, I say, I expect he will be well switched among the first of the sons.” “I expect ‘John Bull’ will get the next whipping.”†

President D. H. Wells, in an oration delivered in Great Salt Lake City, on the 24th of July 1851, uttered the following words,—“Although she (the United States) may launch forth the thunderbolts of war, which may return and spend their fury upon her own head, never! no, never! will we permit the weakness of human nature to triumph over our love of country, our devotion to those institutions handed down to us by our honored sires, made dear by a thousand tender recollections, although we feel the strong arm of oppression, and writhe under the keen cruelty of the tyrant’s rod; but rather stand aloof, while she welters under the withering curse of the almighty Jehovah, for the shedding of innocent blood; rather seek a shelter from the impending storm which no arm can stay, until she has received the full measure of the indignation of insulted innocence, the just demerit of all her crimes. Then will she consider the past; then will she see, in the sad extremity to which she will be driven, the unrighteous course she has pursued towards us; then will she look to the poor, defenceless ‘Mormons,’ whom she has murdered, persecuted and driven, for succor. Then will the Basin State, panoplied in the power of righteousness and truth, step forth to the rescue.”‡

On the 27th of September 1857, at the time the American Government sent an expedition to Utah, Elder Wilford Woodruff, spoke in Great Salt Lake City, as follows,—“If the United States make war upon this people, the Lord will hold them responsible for it, and the measure they mete will be measured unto them again; and if they are ripe and the cup of their iniquity full, they will be shattered to pieces—their union broken up and destroyed. They will

* Journal of Discourses, vol. 5, page 218.

† “ ” ” ” vol. 2, page 148.

‡ *Deseret News*, vol. 1, No. 39, page 306.

be visited with thunder and lightning and hail, and the judgments of God ; and every man that will not draw his sword against his neighbor, will be obliged to flee to Zion. They are sending their armies here to destroy us ; but I ask none to weep for Utah, or spend their sympathy for us,—not even my relatives, or the priests, the doctors, lawyers, or editors ; no, not even one soul—from the President of the United States down through the whole nation, who have given consent to our death ; for they will have plenty to bear themselves, and they may save their weeping for themselves and their children.”*

(To be continued.)

ABSTRACT OF CORRESPONDENCE.

BRISTOL DISTRICT.—By letter from Elder William Willes, we are informed that a District Conference was held in Bristol on the 19th ult. President Brigham Young, jun., was present, also the brethren laboring in the District, and several from other parts of the Mission. The Saints enjoyed the teachings given throughout the day, and the reports of the brethren, as to the prosperity of their several fields of labor, were cheering and encouraging.

MONMOUTHSHIRE CONFERENCE.—Elder William Lewis writes, that a Conference was held in Tredegar on the 5th inst. There were present—Elders W. D. Williams, President of the Welsh District, W. H. Waylett, William Lewis, President of the Monmouthshire Conference, and W. T. Jones, D. M. Davies, T. E. Hughes and William Leek, Travelling Elders. The accounts of the condition of the various Branches were favorable, and many valuable instructions given, and listened to attentively by both Saints and strangers.

SOUTHAMPTON DISTRICT.—Elder E. F. Bird, writing from Southampton, states that a Conference was held there on the 12th inst., at which were present the brethren from the various Conferences in the District. The Spirit of God prevailed much at the different meetings throughout the day, and profitable counsel and instruction was given to the Saints.

C O R R E S P O N D E N C E .

AMERICA.

[We have been favored with a perusal of the following letter, written by President Brigham Young, to Elder Finley C. Free, at present laboring in the London Conference. Although designed simply for brother Free, the instructions and counsel conveyed in it, are so applicable to all of the Elders, that we have thought we could not do better than publish it for their mutual benefit.]

Great Salt Lake City, }
Dec. 28, 1864. }

Elder Finley C. Free,

Dear Brother:—Your favor written from London, October 7th, has been perused with great interest. I am pleased to see the feelings which you manifest in your letter, and that you have a desire to magnify your Priesthood and calling, and honorably fill the mission which has been assigned unto you. By cherishing these desires,

and carrying them into practical effect, your mission will be a great blessing to you, and to the people in whose midst you labor, and in years to come, you will be able to reflect with pleasure upon your present operations and associations. A young man, during his first mission, has the opportunity afforded him of establishing a character among his brethren, and the people of God for diligence, integrity and virtue, which will be of great service to him throughout his future life, if that life should be in accordance with those principles. A bad impression left upon his brethren by a young Elder on his first mission, is afterwards difficult to eradicate. Hence, young men should be exceedingly careful in all their movements; they are not the only ones, however, who should be careful; all, both young and old, must exercise great care, in resisting temptation and sin. If you live strictly in accordance with the requirements of our religion, and take up your cross and deny yourself all worldly pleasures while you are absent on your mission, you will feel happy to stay, and continue your labors, or you will feel happy, should you be released, to return; and, when you do return under such circumstances, having been faithful in all things, you will experience a peace and joy that will amply recompense you for your faithfulness, and any privations that you may have to endure, and that you never could know anything about, were you to be unfaithful.

Your family and friends are all well, I believe, and feel much interested in your welfare.

Everything is quiet here in the valleys, and the Saints are peaceably pursuing their ordinary avocations. The winter has been a mild one thus far; considerable rain has fallen, which has been of immense benefit to the ground, in soaking it thoroughly. On the night of the 26th, the snow fell to the depth of twelve inches on the level; but it is a soft snow, and the weather being mild, it is fast melting away. The Legislature is in Session; but the members have adjourned for Christmas holidays. We are having the usual run of parties for this season, and they are passing off pleasantly. The Saints are generally enjoying their religion, and our meetings are interesting. Our enemies are hoping to see us suffer and be broken up, through their machinations, but they will be disappointed this time, as they always have been. The army on the Bench have been so contemptibly insignificant that nobody notices them—and they are sinking lower and lower every day.

Accept my love to yourself, and remember me to the Elders who may be near you.

That the Lord may bless you in all your labors, and preserve you in health and safety to return home to Zion, to enjoy the society of your relations and friends is the prayer of your brother in the Lord,

BRIGHAM YOUNG.

VARIETIES.

It is more from carelessness about the truth, than from intentional lying, that there is so much falsehood in the world.

There is this difference between happiness and wisdom; he that thinks himself the happiest man, really is so; but he who thinks himself the wisest man, is generally the greatest fool.

Be courteous of gesture, and affable to all men, with diversity of reverence according to the dignity of the person. There is nothing that winneth so much with so little cost. He who endeavors to please, must appear pleased; and he who would not provoke rudeness, must not practice it.

One day, at the table of the late Dean of Ely, just as the cloth was about to be removed, the subject of discourse happened to be that of an extraordinary mortality amongst the lawyers. "We have lost," said a gentleman, "no less than six eminent barristers in as many months." The dean, who was quite deaf, rose as his friend finished his remark, and said grace, "For this and every other mercy, the Lord's name be praised."

DIED:

At Hull, on 25th January last, of disease of the heart, Elder John Salmon, aged 57 years and 11 months.

At Cheltenham, on 17th February last, of phthisis, Sarah Edmond, aged 23 years.

ADDRESSES:

G. W. Mousley, } Chapel House, St. Pauls Opening, Norwich.
 W. W. Raymond, }
 Jesse Y. Cherry, 13, Major Street, Nottingham.
 C. W. Stayner, } 21, St. Andrew's Road, Southampton.
 F. Merrill, }
 S. W. Alley, 113, Milton Street, Sheffield.
 John Rider, 493, Gallowgate, Glasgow.

POETRY.



THOUGHTS ON THE GATHERING.

We gladly leave our home and native land,
 In reverence and love to God's command,
 To seek in Utah 'mong the pure and free,
 Peace, friendship, righteousness and equity!
 Still it is not without the trickling tear,
 We say farewell to home, and kindred dear,
 'Tis not without a deeply sighing heart,
 That we with father, mother, sister, part.
 When death, dread tyrant, spread his sullen gloom,
 And wrenched from us a victim for the tomb,
 We felt alike the anguish—and bewailed
 The fatal stroke our peace and happiness assailed;
 When youthful fancy did our bosoms fill,
 We gambolled gaily on the wood-crowned hill,
 And sported in the gentle, rippling stream,
 All joyous as in happy midnight dream;
 No wonder, then, that sighs are moved within,
 When parting with our native land and kin,
 With all the fond endearments of the past,
 By memory's power before the vision cast.
 'Tis not, because we court a life of ease,
 And think to go where ev'rything will please,
 That we so proudly leave our native shore,
 Without a chance perhaps to see it more;
 Ah no! were ease and wealth our only view,
 We should not Utahwards our path pursue,
 But rather seek in sunnier climes a home,
 Than mid the mountains, where the red men roam,

And only by the brawny arm of toll,
 Produce is wrested, from the grudging soil.
 But what of this, if freedom be our lot,
 And peace and joy attend our humble cot?
 We covet not the mansions of the great,
 Seats of loose, frantic revelry and hate:
 Their titled names shall pass,—their pelf decay
 As bubbles, tossed among the angry spray;
 Give us a place and name amongst the pure,
 Which will throughout eternity endure,
 Where age is honoured, and where youth is taught
 Nor precept nor example set at naught;
 Where childlike innocence shall emulate
 The noble deeds of heroes, good and great,
 And bold and strong, as lions shall arise,
 To battle wrong and error 'neath the skies,
 Till wickedness and woe are overthrown,
 Fair truth throughout earth's wide expanse be
 known,
 And all humanity from sea to sea,
 Acknowledge heaven's might and majesty.
 The Saints triumphal anthems then will raise
 In love-toned accents to their Father's praise;
 While earth redeemed shall echo back the sound,
 And universal harmony, abound;
 And truth's brave champions, for their trial and
 pain,
 The great reward of faithfulness obtain.

Boreland.

J. CHRYSTAL

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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THEATRES AND THEATRICALS.

(From the *Deseret News*.)

For various reasons, I have felt to make public my views respecting theatres and theatrical performances. It is well known that we have a theatre here in our city, which has been erected for the purpose of representing the drama, and portraying upon the stage, in mimic form, such representations of human life and character, and the world around us, as would instruct and please those who might frequent it to spend an evening. I recognize in the theatre an institution that, under judicious guidance, can be used with very happy effects for the benefit of the people. There are wants of our common nature which he, who would seek the happiness and enjoyment of his fellow-beings, and to govern them properly, would not do wisely to ignore. One of these is the desire for, and necessity of recreation. Bigots and sectarians may scout the idea, of such a desire of our nature needing gratification—they may denounce its indulgence as something improper and highly reprehensible, especially under, as they would say, the higher law of the Gos-

pel; but despite of all these reasonings, and the repression which is not unfrequently practiced to carry them into effect, the great fact still remains unaltered, that man is so constituted that, in order to enjoy perfect health and a happy existence, he should have recreation and relaxation—he should have the opportunity occasionally afforded unto him, of unbending and dismissing from his mind those cares of business which, if continually indulged in, might, as he is now constituted, prove oppressive to him. If the people cannot gratify this desire or want legitimately, and in accordance with the recognized usages of the society with which they may be associated, many will seek its gratification illegitimately, and in violation of, and in opposition to, those usages. In this way many persons are driven into open opposition to the views of society, or if not into open opposition, they are frequently made hypocrites by doing that in secret, which the fear of the disfavor of their fellows would deter them from doing openly. Thus, through a misconception of man's

wants, and the will of Deity respecting him, thousands of persons in the world are led into sin, and indulge in reckless practices, who, if they were properly trained, might become useful and honored members of society.

With the light which has been revealed unto us, as Latter-day Saints, respecting the will of our God concerning man, and also respecting man's own organization and nature, we cannot blindly shut our eyes, and pass these things by as matters of no importance. It is the duty and the privilege of the Priesthood, to teach the people what is right upon these points, and how they can enjoy innocent amusements without sinning, and also point out unto them any and every danger which may menace them in this direction. It is their privilege to take the initiative in all these matters, not holding themselves aloof from the people over whom they are appointed teachers and shepherds, but joining with them in their recreations, and restraining by their example, influence and presence, everything that is improper, or that would have an evil tendency.

It has been with these views that I have encouraged the representation of plays among us. We found ourselves here in the midst of these mountains. Our history gives to the world the reasons of our being here. When we reached here, we were far removed from civilization, (so-called,) and were thrown upon our own resources. We have had to form our own society, and to depend upon ourselves for our own amusements. The theatre in this city has been built for the sole purpose of furnishing recreation and amusement, for the citizens of Great Salt Lake City and this Territory. In erecting it, this object was expressly kept in view. Neither the theatre itself, nor the representations on its boards, were intended for any other purpose. It was desirable that a suitable place might be provided, where the laboring classes—those whose bodies and brains were wearied with toil and close application to business—could enjoy a few hours, occasionally, in innocent amusement. Such a place this theatre was intended to be—a place in every respect suitable for Saints to visit, and

where good thoughts would be inspired, and where nothing would be seen or heard, that could shock or wound the feelings of the most chaste and delicate man, woman or child—a place, in fact, where holy angels could be, and where the Spirit of God would reign, and its influence be felt by every person who should enter it. With us the theatre should be kept as pure, and as completely free from everything that could defile it, as our home sanctuaries. No impropriety of language or gesture, nothing wicked, or that would be likely to lead to wickedness, should ever be permitted there, or countenanced in the least; but the actors should be pure in heart—men and women who, in all their representations, would use proper language. All such expressions as “I swear,” or “By Heavens,” and the name of the Deity, and every other sacred word, should be carefully omitted in plays, and other words be substituted in their stead. The distortion of the muscles of the face and body, and everything that would not produce pleasurable emotions in the minds of the audience, should also be studiously avoided upon the stage. Such unnatural contortions, and ranting and raving, are painful to witness, and are not true to nature, and afford no correct idea of the characters represented; for it is not to be supposed, for a moment, that persons in real life would be such exaggerations of everything human.

On this account, I have ever felt a strong repugnance to the employment of men and women upon our stage, who have been in the practice of following the customs or common habits of the civilized world, and, also, to the representation of plays in which murder, and the exhibition of the evil passions and the display of villainy, form a prominent part. The representations of plays of this character do not convey pleasure, life or animation to those who witness them, especially to the youthful mind, but have a directly opposite effect, and arouse feelings which should never be called into being—a sense of gratification at the sight of murder, and the execution of revenge.

In having our brethren and sisters

act upon the stage, I have had in view their development in native refinement and grace, and in those qualities which would improve themselves, and give zest to their performances, and have an elevating and pleasurable effect upon their audiences. If, with a theatre conducted upon this plan, using and developing the talent which we have in our midst, there is not sufficient attraction for our citizens, then the object for which the theatre was erected has not been accomplished. It is plain, that with our knowledge and clearly-defined views upon these subjects, we cannot take any other course than this, and be justified. We cannot descend to the level of the wicked world, and copy after their fashions, and escape sin. When our actors perform in that spirit which they should ever have, their performances will always be pleasing and interesting to true Latter-day Saints, and their acting will be attractive to every well-disposed man and woman of correct taste. It is true that if their performances were to be measured by the standard of acting in the world, they might not bear close criticism; but is that standard a correct one? Is it not possible for our performers to develop a taste which shall be peculiar to us, and be in conformity with our views respecting the stage and its influences? We know that there are plays, which are not objectionable when put on the stage in some communities, that would be unsuitable for representation here. The moral

sense of our community should be shocked, by witnessing the performance of certain classes of plays; and if such were persistently put upon the boards, either the people should discontinue their attendance, or they would gradually become demoralized. A style of acting, also, that in other places would meet with commendation and applause, should not experience such a reception here.

The addresses of our Elders to the people, when judged by the world's standard, are not accepted as specimens of oratory; yet they have an effect upon the hearts of the people which the most finished oratory, unaccompanied by the Spirit which pervades and attends them, fails to have. So, also, with our efforts to instruct, please and amuse one another by means of the stage, and in all our other social amusements and pleasures. Though we may not conform to the standard of the world, it is our privilege, nevertheless, to have that Spirit with us that will cause light, and peace, and joy, and a feeling of satisfaction to fill our bosoms; and the honest stranger, when he joins with us in our recreations, and witnesses the performances of our actors, will be so pleased with the Spirit which he will feel, that he will not stop to notice the faults, or to criticise unfavorably the acting. This has been the case in the past, and it will continue to be so, if we act according to our knowledge.

BRIGHAM YOUNG.

MINUTES OF A CONFERENCE

HELD IN THE TEMPERANCE HALL, GROSVENOR STREET, MANCHESTER, ON
SUNDAY, FEBRUARY 26, 1865.

(Reported by Elder G. W. Mousley.)

Present on the Stand—Of the Presidency of the European Mission, Brigham Young, jun.; Elders Abram Hatch, President of the Manchester District, George W. Grant, President of the Manchester Conference, Septimus Sears, President of the Liverpool Conference, R. N. Russell, President

of the Preston Conference, Joseph H. Felt, Benjamin Stringam, President of the Bedfordshire Conference, Geo. W. Mousley, Travelling Elder in the Manchester Conference, and William H. Shearman and John V. Hood, of the MILLENNIAL STAR Office.

10. 30., a.m.

After singing and prayer, Elder Grant expressed the gratification he felt at meeting with the Saints, and in knowing that the Conference was in a prosperous condition, and the principles of the Gospel spreading amongst the honest hearted throughout the District.

Elder G. W. Mousley, in representing his field of labor, said he felt happy in being connected with so good a people as the Latter-day Saints. He exhorted them to unity of mind and thought, so that they might be blessed by every word, proceeding from the lips of the servants of God.

Elder B. Stringam said, he had derived much benefit from his travels in this country, and his associations amongst the Saints. He found many who had obeyed the truth, and at intervals met with those who had tasted the good things of the Gospel, and then fallen away. He spoke of the causes which lead to apostacy; and the necessity of humility and faithfulness, in order that the Spirit of God might dwell in the heart. When neglect of duty began, the seeds of apostacy were sown; and all required to be diligent in their labors, and obedient to the Priesthood that rules and controls, in the Church and kingdom of God.

Elder R. N. Russell said, he rejoiced in the knowledge of that God who had created, and was upholding all things; and in the Gospel of peace and salvation He had sent to earth. He hoped the time would soon draw nigh, when its principles would cover the earth, and when men would know God aright, and worship him in spirit and in truth.

Elder S. Sears remarked, that the testimonies which had been borne did him good, because they shewed him that others had the same knowledge as he had. The kingdom of God was now established upon the earth, the coming of Christ was drawing nigh, and a great work had to be performed in preparing a place for him to come to. Those who have embraced the Gospel, know by the Spirit of truth, that the time has come when God would set his hand again the second time, to recover his scattered people.

His Spirit produces love, and unity, and consolation, under trial and affliction.

After singing and prayer, Conference adjourned until half-past two.

2. 30. p.m.

A Financial and Statistical Report of the Conference was read, and approved of.

Elder Abram Hatch then presented the Authorities of the Church, who were unanimously sustained in the usual manner. He then expressed his gratification at meeting amongst the Saints, and listening to the instructions imparted to them. The professions of Latter-day Saints were greater than those of any other people, and therefore their exertions in doing good ought to be greater likewise. The kingdom of God and its righteousness, ought to be foremost in the mind of every Saint, and if so, and they practiced the principles of virtue and holiness, great would be their reward.

Elder Joseph H. Felt said, he was truly glad to have another privilege of meeting with the Saints in Manchester. If anyone had not a testimony of the truth, they could gain it by living up to their covenants. Apart from the Gospel, there was nothing worth living for. The knowledge it bestows upon man, fills him with peace and happiness, and if persevered in, will bring down the blessing of God upon the world.

President Brigham Young jun. said, it was one of the greatest desires of his heart, to tell all mankind that he had the truth. He knew that the kingdom of God was established upon the earth, and that it would never more be thrown down. The angel had committed the Gospel again unto man, and the Priesthood was restored for the salvation of the world. Every man and woman have their own salvation to work out, as it is an individual thing. The principles by which we have to gain it, are pure and unadulterated, still it is not the work of a moment. We require to prepare our minds carefully for the reception of the good seed, and after it has been sown, allow it to mature gradually, until it blossoms and bears fruit. If

we ever are saved in the kingdom of God, it will be upon this earth. It is here where we have to lay the foundation, upon which to rear the superstructure of our happiness, and where we will learn things pertaining to the Gospel, and be prepared to enter into that thousand years rest, which remaineth for the people of God. The sayings of the servants of God are being fulfilled day after day; and although the world oppose, if we drive from our minds all evil passions and principles, the Adversary can have no power over us, and we will be instrumental in advancing the purposes of God, in proclaiming his Gospel, and bringing mankind into a knowledge of the truth.

Conference adjourned by prayer, until six o'clock.

6 p.m.

After singing and prayer, Elder John V. Hood addressed the meeting, taking for his text the 29th chap. of Isaiah, verses 13—17. After speaking of the design of God in sending man unto this earth, and the nature of the plan devised for his salvation, he shewed the entire absence in the world of the pure principles of the

Gospel, and the necessity existing for such events transpiring, as were spoken of by the Prophets. He then compared the doctrines taught by Jesus and his Apostles, with those taught by the Latter-day Saints, shewing the harmony and close connection that subsisted betwixt them, and pointed to the fact that the results which marked the reception of the Gospel by man anciently, were visible now. He bore testimony that the ancient Gospel was restored in all its purity, and with all its gifts and graces, and that in proportion as its principles spread and increased, the words of the Prophets would be fulfilled, the restitution of all things commence, and the knowledge of the Lord cover the earth, as the waters cover the channels of the mighty deep.

Conference dismissed by singing and prayer.

During the whole of the day, a good spirit prevailed, and the meetings having been advertized through the public press, the large hall was filled to overflowing in the evening, many strangers being present, who evinced marked attention to the principles advanced.

EFFECTS OF WORKS OF FICTION UPON THE MIND.

BY ELDER JOHN V. HOOD.

—O—

The advancement of the age in arts and sciences, the promotion of plans for the elevation of man, and the great facilities afforded for the diffusion and acquisition of knowledge, although attended by beneficial results, have also been the means of giving to those so inclined, opportunities to misdirect their time and talents, which in the absence of those modern improvements, they could not have gained. The progress of the world in learning and wisdom, has been marked by a corresponding increase of crime and ignorance, which did not exist in days of so-called barbarism and darkness; and all efforts and struggles to stem the rapidly increasing and advancing torrent, seem to be fruitless

and abortive. One of the principal means adopted to improve the mind of society, has been by books; and hence the whole nation is flooded with literature of every imaginable description. The discoveries of the man of science, the deductions of the philosopher, the plans of the politician, the arguments of the theologian, the strains of the poet, the sneerings of the infidel, and the dreams of the romancist, are by this means scattered broadcast over the face of the land, each finding their votaries and followers, sending forth their streams of powerful influence for weal or woe, diffusing the blessings of heavenly truth and holy beauty, and scattering the curses of error and moral desola-

tion. The modern thirst for reading is characterized more by its superficiality, than its solidity and depth. The poorest must have a cheap library out of which he can read, and one or two cheap journals which he can devour. Every diversity of sentiment and interest is represented by those works, and often, instead of being conducive to, they retard the progress of what ought to be the highest and most important interests of all. If any principle is presented in a pleasing and attractive manner, it is more apt to receive attention, than if it appeared in an abstract form. Eastern nations exhibit a fondness for this, both in their philosophy and theology. Thus Jesus, knowing the partiality of the Jewish mind for allegory, clad the truths he wished to present to the people, under the guise of parables, and thus secured attentive listeners. The mind is oftentimes reached through the medium of the senses, and scenes from nature, or history, transferred to the panoramic canvass, often give a better understanding of their location, or the incidents to which they refer, than would any written account. And so, in our own day, people seem to labor under a mistaken notion, that by the study of novels and romances, they will gain a clearer knowledge of history, of human nature, and the moral sentiments of the heart. This taste once encouraged, requires to be fed continually, and in proportion as it increases, becomes more vitiated, until it occupies the mind entirely, unfitting it for the performance of its legitimate duties. The great fault is, that in those works a charm is thrown around robbery, murder and seduction. They pander to the sickliest curiosity and the basest passions. Vice is tricked out in all its alluring attire. The reader is conducted through dissolute scenes of fashionable life, or his sympathies are enlisted in favor of some desperado, whose hair-breadth escapes have thrown an air of romance around his life of crime and infamy. Even when we ascend to the higher class of fiction, we find the same spirit prevailing, entirely antagonistic in its nature to the spirit of truth. False and extravagant notions of society are indulged

in; heroes are portrayed whose counterpart never existed, and who are placed in circumstances impossible and absurd, while the threads of thought, (in the way of warp and woof) running throughout the story, embody no truth, and are often used for the specious purpose of introducing some false moral, or social principle. If we turn to the religious world of letters, we find that modern Christianity is also presented to the mind in the form of fictions, in which are depicted things which neither have had, nor could have had an existence, save in the imagination. Fanciful histories of so-called Christians, chapters from the lives of converted pugilists, reformed clowns and sanctified colliers, are paraded to the world, and this it is supposed will be one of the chief means that will lead to its evangelization! If the lives of robbers and murderers, instead of reducing, swell the lists of crime, because of the false halo thrown around their actions, so, religious fiction, instead of leading men to the acquisition of good and holy principles, will foster within them nothing but indifference and neglect, while they lay the flattering unction to their souls, that if they cease sinning when being religious becomes more profitable, they will be lauded as paragons of virtue and holiness, "brands snatched from the burning."

Those who are addicted to novel reading, generally begin it as an innocent and harmless amusement, while it too often ends in a degrading passion. Its votaries are perfectly unable to cope with the duties of life. Living in a world and among scenes engendered in their own heated imaginations, they cannot descend to battle with temptation and trial, to fulfil the measure of their creation, and through overcoming all things, inherit all things. The memory, too, becomes weakened, the intellect impaired; while the reasoning and reflective faculties, through lying dormant, lose all power and energy, and the unhappy victim becomes but the shadow of his former self.

It is incumbent upon all, to whom are entrusted the care and education of the young in this Church, to guard

against the spread of this evil. Were a correct taste fostered in their minds for the good and the true, it would continue to increase, until they became living embodiments of the truth. The ancient and modern revelations given by God, and the teachings of his servants, are the best guides to a proper knowledge of life, and the springs of action in the breast of man. Youth may be styled the keystone of the grand arch, of the Church and kingdom of God. Upon it the whole weight of the superstructure rests, and as by a well known law in mechanics, the pressure, although not passing directly over, is transferred to the centre, so, although the burden does not press upon the young directly, it does so indirectly; and upon the formation of their character now, (and that character is partly moulded by their education) will depend whether the rising generation prove themselves worthy of their worthy sires, grapple with the stern realities of life, and achieve a victory over sin and Satan; or whether they dwindle down into imaginative enthusiasts, without an object for which to live and labor!

The Lord, in a revelation given through the Prophet Joseph Smith, speaking unto his servants, says, "I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye dili-

gently, and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and kingdoms, that ye may be prepared in all things, when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."

If the Elders will carefully study this, and strive to comprehend all things necessary for the building up of Zion, and the advancement of the purposes of God, then strength of mind and purity of character will spread over the world, everything militating against the design of the Gospel be banished away, and a literature spring into existence, consecrated wholly to the one grand end, omnipotent on the side of truth and righteousness, and like the bells of the horses, and the pots in Jerusalem and in Judah, having inscribed upon it, HOLINESS UNTO THE LORD.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 184.)

HISTORY OF WILFORD WOODRUFF.

[FROM HIS OWN PEN.]

June 18.—We called at the Harmony mission, and had an interview with the President, a Presbyterian minister. Although it was near sundown, he would neither give us anything to eat, nor lodge us, because we were "Mormons." It was fifteen miles to the nearest house, which was Jerrew's Indian trading house. We asked the minister to direct us there.

He gave us directions, but the "Spirit" said to me he was deceiving us. I asked him three times, and he declared he was telling us the truth. We followed his directions, and we came to the Osage river swamp, where we were lost in the darkness of the night. We followed the river, but as it is very crooked, we made but little progress. After travelling through mud and water for one hour, we concluded to go out on the open prairie, and lie down in the grass until morning; but when we got out into the prairie, we heard the Osage Indians' drum and shout at the trading house, as they

were having a pow-wow. As we approached, we were met by a dozen large savage looking dogs; they smelt us in a friendly manner, but did not attempt to bite nor bark. We arrived about midnight, covered with mud, hungry and weary, and were kindly received and entertained for the remainder of the night by Mr. Jerrew, who had an Osage squaw for a wife; she prepared us a good supper,

but marvelled that we did not drink coffee. She proffered us their best bed, which was highly ornamented, but we declined her kind offer, as we were wet and muddy. She made us a good bed of mackinaw blankets, before a large fire, and we slept comfortably. May the Lord reward both Mr. Jerrew and wife, and the Presbyterian minister, according to their deserts.

To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 1, 1865.

MODERN PROPHECY AND ITS FULFILMENT.

(Continued from page 190.)

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We now make the following extracts from an address delivered by Elder Orson Hyde, in Great Salt Lake City, on the 4th of July 1854 :—

"So sure and certain as the great water-courses wend their way to the ocean, and there find their level,—so sure as the passing thunder-cloud hovers around yonder Twin Peaks of the Wahsatch Mountains, and upon their grey and barren rocks pours the fury of its storm, just so sure and certain will the guardian angel of these United States fly to a remote distance from their borders, and the anger of the Almighty wax hot against them, in causing them to drink from the cup of bitterness and division, and the very dregs, stirred up by the hands of foreign powers, in a manner more cruel and fierce than the enemies of the Saints in the day of their greatest distress and anguish; and all this because they laid not to heart the martyrdom of the Saints and Prophets, avenged not their blood by punishing the murderers, neither succored nor aided the Saints after they were despoiled of their goods and homes. Would to God that we could forget this part of our experience in the land of our fathers! But we cannot forget it. It is incorporated in our being. We shall carry it to our graves, and in the resurrection it will rise with us. Had the United States been as faithful a guardian to the Latter-day Saints, as the angel of God has been to them, she would never know dissolution, nor be humbled in dishonor by the decrees of any foreign powers."*

We also extract the following from a letter written by him in Great

Salt Lake City, January 1, 1862, to the editor of the *Missouri Republican*, and published in that organ on 3rd of February following :—

"You have scarcely yet read the preface of your national troubles. Many nations will be drawn into the American maelstrom that now whirls through our land; and after many days, when the demon of war shall have exhausted his strength and madness upon American soil, by the destruction of all that can court or provoke opposition, excite cupidity, inspire revenge, or feed ambition, he will remove his head-quarters to the banks of the Rhine. * * * Be it remembered, and let all the world know that the 24th chapter of Isaiah's prophecy is now on the tapis for fulfilment. Read it, all ye nations: consider it, all ye people. Ye kings and ye rulers of nations, read! and behold your punishment, in part! The day of your visitation is at hand; and no diplomacy can enable you to dodge it, or evade its imperative demands. 'Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are they that put their trust in him.'"

In order that the circumstances attending the expulsion of the Saints from Missouri, may be properly understood, we will now go back a little and quote the resolutions framed and executed by the inhabitants of Jackson county, published in the *Western Monitor*, Fayette, Missouri, on the 2nd of August, 1833. The report states that a meeting at which between four and five hundred persons were present, was held to adopt measures to rid themselves of the "Mormons," and that the following resolutions were submitted to the consideration of the meeting, and unanimously adopted :—

"Of their pretended revelations from heaven—their personal intercourse with God and his angels—the maladies they pretend to heal by the laying on of hands—and the contemptible gibberish with which they habitually profane the Sabbath, and which they dignify with the appellation of unknown tongues, we have nothing to say; VENGEANCE BELONGS TO GOD. But as to the other matters set forth in this paper," (referring to the fears expressed by them that through the Saints gathering and concentrating themselves together, the civil government of the county would fall into their hands, and the municipal authorities be Saints, or persons wishing to court their favor from motives of interest or ambition) "we feel called on by every consideration of SELF-PRESERVATION, GOOD SOCIETY, PUBLIC MORALS, AND THE FAIR PROSPECTS THAT, IF NOT BLASTED IN THE GERM, await this young and beautiful country, at once to declare, and we do hereby most solemnly declare :—

'That no 'Mormon' shall in future move and settle in this county. That those now here, who shall give a definite pledge of their intention, within a reasonable time, to remove out of the county, shall be allowed to remain unmolested until they have sufficient time to sell their property, and close their business, without any material sacrifice.

That the editor of the *STAR* be required forthwith to close his office, and discontinue the business of printing in this county; and as to all other stores and shops belonging to the sect, their owners must in every case strictly comply with the terms of the second article of this declaration; and upon failure, prompt and efficient measures will be taken to close the same.

That the 'Mormon' leaders here, are required to use their influence in preventing any further emigration of their distant brethren to this county, and to counsel and advise their brethren here to comply with the above requisitions. That those who fail to comply with these requisitions, be referred to those of their brethren who have the gifts of divination and of unknown tongues, to inform them of the lot that awaits them."

The committee then called upon several of the brethren, who wished time to

communicate with the Prophet Joseph, who was then in Ohio. This was refused, and within two hours from the adoption of the above resolutions, the mob proceeded to destroy the house containing the printing establishment, take possession of the materials, destroy papers, turn the inmates out of doors, and inflict brutal violence upon several of the brethren. Three days afterwards, the mob again assembled, armed with weapons of war, and bearing a red flag; whereupon the Elders, led by the Spirit of God, and in order to save time, and stop the effusion of blood, entered into a written treaty with the mobbers, to leave the country—one-half to depart by the 1st of January 1834, and the remainder by the 1st of April following. In flagrant violation of this treaty, however, the mob again collected on the 31st of October, and proceeded, by a series of outrages of the most diabolical character, to drive the Saints from their homes in that county; and from that time they continued their persecutions, driving the Saints from one county to another, destroying houses, violating women, whipping and murdering men, and even children, until they finally forced them, in the year 1839, in the depth of winter, and amidst the most heartrending sufferings, to seek refuge beyond the limits of the State.

In December 1833, the Lord, for the comfort of his Saints, gave a revelation through the Prophet Joseph, in which He said,—“Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the Governor; and if the Governor heed them not, let them importune at the feet of the President; and if the President heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation.”* In obedience to this revelation, the Saints sued at the feet of the judges of Missouri, for that protection and redress which the laws guaranteed to them; but they met only with insult and abuse. They next applied to the Governor, setting forth their wrongs in a simple but most touching manner; the answer they received from him was, an order for their extermination or expulsion from the State. In the winter of 1839-40, the Prophet Joseph, accompanied by several brethren, went to Washington, to “importune at the feet of the President” for a redress of the grievances which the State of Missouri, in the persons of her Governor and judges, had refused to listen to. A memorial was presented to Congress, setting forth, in detail, the persecutions, imprisonments, mobbings, plunderings and murders, inflicted upon the Saints by the Missourians, but no notice was taken of it, and President Martin Van Buren replied,—“Gentlemen, your cause is just, but we can do nothing for you!” The Saints, having now done all that they could, and all that the Lord had required them to do in the matter, committed their cause into His hands. How prophetic were the words used by the Missouri committee—“Vengeance belongs to God.” The sequel proves that the Lord has indeed “come forth out of his hiding place, and in his fury vexed the nation.”

Again, in June 1834, the Lord said,—“Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my Saints.”*

At the time these predictions were uttered, nothing could be more unlikely, to all human appearance, than their fulfilment. The hopes entertained by the Latter-day Saints, respecting their return to the lands of their inheritances in

Jackson county, have been for years a standing joke for all those who have written or spoken about the people; but subsequent occurrences, as the following statements will disclose, have made that event appear less improbable to them than it did a few years since. A general order issued to the inhabitants of the border counties of Missouri, by Federal General Ewing, in August 1863, says:—"All persons living in Jackson, Cass, and Bates counties, Missouri, and that part of Vernon county included in this district, are hereby ordered to remove from their present places of residence, within fifteen days from the date hereof. * * * All grain and hay found in such districts after the 9th of September next, not convenient to military stations, will be destroyed;" as also the subjoined *morceau* from a speech delivered shortly after by Brigadier-General Jennison, of the Federal army, to the people of Paoli, on the Kansas and Missouri border, quoted from the London *Times*:—

"Do you suppose I will march into Missouri and ask them to take the oath? No, not by a—sight! If they have protection papers I will hang them, for real Union men need no written proof of their loyalty. In my next proclamation I will say to every physically able-bodied man in the State of Missouri,—'You must fight for your homes or be put to death.' And the head of your column will make the road so clear, that no Copperhead shall see the tail end of the command. I put the negro on the top and the traitor underneath. Everything disloyal, from a Shanghai chicken to a Durham cow, must be cleaned out. Adopt this policy, and there will be no more Copperheads in Kansas. The 15th will be filled three weeks from to-day. Its whole duty will be to kill rebels. [A Voice,—'Have you got the horses?'] Jennison,—I never had any trouble in getting all the horses I wanted. All the trouble I ever had was in preventing the boys from leading off six or seven. But my men musn't take anything that will not further the interests of their own regiment. Every man must, of course, be his own judge. This regiment will march with the revolver in one hand and the torch in the other. It will be organized on a military and patriotic, and not political basis. We carry the flag, kill with the sabre, and hang with the gallows."

The following from the *American Flag*, written in the latter part of 1864, will show how well this was carried into effect:—

"St. Louis is thronged with people, most of them refugees from the interior, some intending to return when the leaves fall, others to remain over winter, in the meanwhile gathering the remnants of their estates, with which to seek new homes for their families. Among them I meet many old acquaintances, Union men and 'subjugated secessionists,' and as we talk over the past and present, contrasting Missouri as she is with Missouri as she was, the tongue often falters, and the eye fills with tears. One and all describe her as the theatre of passion, strife, confusion and waste; as fast becoming, in the language of Scripture, 'a land desolate and without an inhabitant.' Murder spots are always in sight, and the traveller wearying in reckoning the houseless chimnies which bristle in the prairie landscape, pronounces the words, 'Quantrell's pickets,' and hurries on to escape reflection. One friend exclaimed, with an energy somewhat excusable, 'It is a second edition of hell!'"

The following brief extract from the correspondence of the *Nashville Union*, written in the autumn of 1864, conveys a faint idea of what the inhabitants of that nation are suffering:—

"From Chattannoga to Marietta, there is presented to the eye one vast sheet of misery. The fugitives from ruined villages or deserted fields, seek shelter in the mountains. Cities sacked, towns burnt, population decimated, are so many evidences of the fearful guilt, that rests upon the chiefs of this most wicked and causeless rebellion. All along the roads are great wheat fields, in which no sickle will enter; crops sufficient to feed all New England, are to be lost for want of laborers. The owners

have been driven into the rebel army by a merciless conscription, and the blacks have been sent further south. I saw enough of this country to get a most vivid and painful impression of the horrors of war. The entire country, in almost every rood of it, is a battle field trodden over by both armies. In the towns, one is struck with the absence of young men and men in middle life."

It will thus be seen that the inhabitants of Missouri and Kansas are now striving, with all their might, to hasten the fulfilment of the prophecies concerning them. God is using them as the instruments of their own punishment. They are reaping a fearful retribution for their persecution of the Saints. They are receiving the measure which they meted to others, pressed down, heaped up, and running over. They are emptying the land of inhabitants, burning the rubbish, and clearing the way for the return of the Saints; and the city of Zion will yet be laid out, and commenced to be built in Jackson county, Missouri, and the Temple of the Lord will be erected on that very spot in *this generation*, and a cloud of glory shall rest upon it by day, and a pillar of fire by night, for the mouth of the Lord hath spoken it.

England, however, still deems her position unassailable. The strength of her Government, the patriotism of her sons, their unalterable devotion to her interests, and her great wealth and boundless resources, cause her to indulge in unlimited gratulations upon her security and prospects. But even now events are in process of development, which will inevitably involve Great Britain in trouble and war. The wisdom of her statesmen alone, cannot save her from those dreadful evils. The time is not far distant, when she will find herself opposed by nations against whose power she will not be able, single-handed, to make headway. Through the combinations and alliances which they will enter into, she will be compelled to "call upon other nations," in order to defend herself and the integrity of her empire, and to preserve herself from being overwhelmed. On this point the Lord has spoken. His words will be as literally and completely fulfilled in relation to her, as they have been thus far, and will be in the future, respecting America. War is to be poured out upon all nations. Great Britain can no more escape the effect of that fiat, notwithstanding the permanence of her Government, the strength of her people, and the abundance of her wealth and resources, than can the rest of the nations.

We have here selected a few, from among many, of the most pointed and remarkable prophecies that have been uttered by the Prophet Joseph Smith, and other inspired men in this age, together with a few of their recorded fulfilment, as taken from various statements made in public journals. Can any one rise from a careful and honest perusal of these pages, without feeling convinced that the Lord has spoken from the heavens in these latter days, and made known his will concerning mankind, and the destiny that awaits them? It is true there are some portions of these prophecies that have not come to pass; but they are of vast importance to this generation, plainly portraying, as they do, the terrible fate that awaits them unless they repent; and in due time every word contained in them will be fulfilled. How fearful, then, the future that is before the world, unless they will humble themselves, repent of their sins, and thankfully accept the plan of deliverance and salvation that has been provided for them. The time is at hand when the refuge of lies will be swept from the face of the whole earth, and there will be no peace or safety for any

excepting those who turn unto the Lord with full purpose of heart, obey the fulness of the Gospel as revealed through the Prophet Joseph Smith, and gather with the Saints of the Most High, so that they may be prepared for the coming of the Son of Man, which is nigh—EVEN AT YOUR DOORS.

ARRIVALS IN NEW YORK.—We have much pleasure in chronicling the safe arrival of Elders Thomas Taylor, John G. Holman, and Joseph G. Romney, at New York on the 1st ult., after a pleasant passage of fifteen days. By advices received from Elder Taylor, he is of opinion that the Saints who cannot go right through to the Valley by this season's emigration, had better remain in the States. He does not apprehend that there is the slightest danger of their being molested in any way, if they will avoid drinking saloons and bounty brokers (enlisting agents). The people are very anxious to get men from here, to supply the place of those drafted into the war, and should they be willing, they can easily find employment of some kind, and very often at their own trades.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City, }
Jan. 12, 1865.

Presidents Daniel H. Wells and
Brigham Young, jun.

Dear Brethren,—Since my last to you, written Dec. 5, 1864, I have heard nothing direct from you until yesterday, when I received a letter from Brigham, under date of Nov. 28th. I have been hoping to receive a letter from you, and have, therefore, deferred writing to you a little longer than I otherwise would have done. I am gratified to hear of the general prosperity of the Work, as reported in the letter which I have just received; and you, and the Elders associated with you, as well as all the Saints, have our constant prayers in your behalf, that you may be greatly blessed in all your movements, and be preserved to return again to this place in safety and in peace. Our hearts are gladdened by witnessing the onward march of the kingdom of our God, and the fulfilment of his mighty purposes, which he has long contemplated, and respecting which he has inspired his servants to speak unto the inhabitants of the earth. The heathen

rage, and the wicked imagine vain things; the rulers set themselves and take counsel together against the Lord, his kingdom and his anointed ones; but the Lord holds them in derision, and laughs at their folly. He is speaking unto them in his wrath, and he is vexing them in his sore displeasure. His Saints—they who put their trust in him—are remembered by him, and he is vindicating them in the eyes of the nations, and pouring out upon them the Spirit of comfort and joy, and they will be borne off triumphantly, as on eagles' wings. There never have been a people, of whom we have any account, who have had greater cause for exclaiming in the spirit of praise and thanksgiving,—Who is like unto the Lord our God, glorious in holiness, almighty in power, fulfilling his promises unto his servants and children, and delivering them from all their enemies and every evil, and planting their feet in sure places! Our enemies are flattering themselves, so they say, with the hope that their accursed designs against us will be accomplished. They would like to see society in Utah polluted, and their civilization introduced; but

it would be a woful day for the Israel of God, if such efforts were to be successful. We would be destroyed by their cruelty, and our wives, sisters and daughters would fall a prey to their unbridled and hellish lusts, and virtue, truth and liberty, would be without a sanctuary upon the earth. But we have the glorious consolation which the Lord has given unto us, that all the labors of themselves and their master will prove of no avail. The *Vedette* has been unusually bitter of late, since the change of editors—too bitter to hold out very long; they will exhaust themselves for want of fuel, for it is very difficult to keep up a one-sided warfare such as they are waging. If we would quarrel with them, or notice them, it would be encouraging, and they would zealously keep on, being fed by the opposition with which they were met; but it is very annoying, after they have exhausted every invective, and every species of vituperation and slander, to find no spot so vulnerable that they can cause us to wince in the least, or to even express the most trifling anger or vexation. Such contemptuous indifference has more effect upon them, than the most elaborate arguments and replies would have.

The winter, thus far, has been quite mild. Fuel has been very high this winter—coal selling, in many instances, at \$45 a ton, and wood at \$35 per cord. There is more snow deposited in the mountains now, than there was at the close of last winter, and the valleys have been very well soaked with rain.

The Deseret Irrigation and Navigation Canal is being pushed ahead with spirit, and there is reason to believe that we can so far complete it between Little Cottonwood and the city, that we can obtain water for irrigation, and boat rock by it for the Temple next summer. No attempt will be made, this present winter, to extend it farther south than Little Cottonwood. When it proves a success between the Cottonwoods and the City, and the people see that it is a demonstrated fact, it will be a comparatively easy matter to push it through from the Little Cottonwood, to the outlet of the lake.

The news from the Colorado River is encouraging. Brother Anson Call and a company of brethren, have selected a suitable site for the erection of a warehouse at the head of navigation on the river. This point is about 125 miles distant from St. George. There are two or three hundred acres of arable land there, which they think can be irrigated by taking out the water of the river. They also found a fine body of land on the Muddy, near its mouth, which they described as very rich, equal to any of our land in the Territory. They think that two or three hundred families can be comfortably located there, and not be crowded. They went down the river to Hardy's Landing, — miles from St. George. They describe the country between Los Vegas and Hardy's, as being exceedingly rough—so bad, that it was dangerous in places for both man and beast. Brother Call purchased many articles at Hardy's, which he needed for the warehouse he was authorized to erect at the head of navigation, which Mr. Hardy's agent promised to deliver at the warehouse site by the 10th of January. There is considerable interest being felt by many persons who have heard of our intended operations on the Colorado, and by others, also, who have anticipated that the river would yet be an outlet and inlet for our traffic; and they are beginning to crowd in and occupy the land. We contemplate sending two or three hundred families down there, to locate upon the most eligible spots, as we have no wish to see outside parties come in, and take possession of the best places, and reap the fruits of our toil. This they would be sure to do, when they learn that we are likely to do our business by that river, unless we forestall them by prompt action.

The Legislature is still in session. The most important business which has come before that body, is the chartering of the Deseret Irrigation and Navigation Canal Company, and a general bill giving the people the authority to form irrigation districts, to take out the waters of any stream that may be needed, and prescribing their powers, and a bill to charter a company to construct a toll road from

Weber River, via Parley's Park and Parley's Canyon, to the City, and a bill making every owner of cattle liable for the damage they may commit.

It may be interesting to Brigham to know respecting his brothers Joseph A. and John W. Joseph A. has taken my mills this year; these claim more or less of his time and attention; but, besides attending to those, he has been employed in the business of the canal, and, since the Legislature convened, has been industriously employed there. John W.'s eyes are still weak. He has been travelling with brother Musser, and has just returned; he will continue to travel with him.

Your families and friends are all well, as far as I know. Accept my love to yourselves and families, in which brother Heber and the brethren of the Twelve join. Ever praying that you, and all God's servants, both at home and abroad, may possess His Spirit to accomplish his will in all things, I remain, your brother in the Lord,

BRIGHAM YOUNG.

By a subsequent letter from President Young, dated 2nd February, we extract the following:—"The Territorial Legislature adjourned on the 20th ult. The two bills, one chartering the Deseret Irrigation and Navigation Canal Company, and the second, the Wahsatch Wagon Road Company, were both vetoed by the Gov-

ernor. The vetoing of the Wagon Road Bill deprives the road of all prospective improvement for the year, as the Legislature, having the idea that they had done all that was necessary to make the road all that was required, did not appropriate any amount for its repair.

The Canal Company can be organized under the bill, which was passed this session, providing for the organization of irrigation districts, and the necessary steps are being taken, according to the provisions of the bill, for the accomplishment of this object.

The Legislature of the State of Deseret met on the 23rd of January, and I presented my message, which was read and ordered to be printed. There was but little business to occupy the attention of the members, and they adjourned on the evening of the 23rd. Though the session has been but a brief one, it is not the less important that the State Legislature should meet regularly, and that everything should be kept in readiness to start the State machinery, whenever the necessity or opportunity for doing so shall offer.

There has been a very cold snap of weather since I last wrote you, and the creeks have been entirely frozen up; yet the weather has been very pleasant for the season. We are now having a thaw, and the prospect is, that we will have a regular break up. General good health prevails among the Saints."

[We shall publish Governor Young's Message in next week's STAR.—Ed.]

VARIETIES.

Men of the noblest disposition think themselves happiest when others share their happiness with them.

Heaven is on the side of virtue; for whoever dreads punishment suffers it, and whoever deserves it dreads it.

"Why, Bridget," said a lady who wished to rally her servant girl, for the amusement of the company, upon the fantastic ornamenting of a huge pie, "did you do this? You're quite an artist; pray, how did you do it?"—"Indade, mum, it was myself that did it," replied Bridget. "Isn't it pretty? I did it with your false teeth, mum."

A farmer told a friend of his, who had come from town for a few days' shooting, that he once had an excellent gun that went off upon a thief coming into the house, although not charged. "Wonderful gun, indeed," said the sportsman; "but how did it happen? Must have been an Irish gun."—"Not at all," said the farmer; "the thief and it went off together, and before I had time to charge him with it."

The emperor's Life of Cæsar is said to be a parallel. As far as regards the first Napoleon it is no parallel at all. Cæsar conquered Britain, but Bonaparte didn't.

A BAD MEDIUM.—A man who pretended to have seen a ghost, was asked what the ghost said to him. "How should I understand," replied the narrator, "what he said? I am not skilled in any of the dead languages."

ADDRESSES :

Wilford Woodruff, n., } 20, Goswell Street, Leicester.
 Edwin H. Tuffs,
 D. P. Kimball, 8, Regent Place, Caroline Street, Birmingham.
 O. F. Lyons, 8, St. Stephen Street, Devonport, Devon.

MARRIED :

At Grantham, Lincolnshire, on 19th February last, Elder Henry Walters, to Catherine Francis.—**DREWER NEWS**, please copy.

DIED :

At Glasgow, on the 18th ult., of paralysis, Catherine McDonald, aged 62 years.
 At Bury, Lancashire, on the 14th ult., Mary, daughter of Thomas Turner, aged 18 years.
 At Neyland, Pembrokeshire, on the 16th ult., Elizabeth Thomas, aged 62 years.—**DREWER NEWS** please copy.

POETRY.

ODE TO VIRTUE.

Hail smiling Virtue, heaven born attribute,
 With all thy holy and life-giving powers ;
 Thy presence and thine aid, I now invite
 And welcome : for thou comest from above,
 And to the pure in heart, art dearer far
 Than gold and silver, and the gems of earth,
 Or than the regal power that monarchs sway,
 With all the splendor and the light, which rests
 Upon the brow of earthly majesty.
 Things of the earth are earthy, and will fade,
 But thou, O Virtue ! emblem of all good,
 Pure, undefiled, immutable and true,
 Art like the stars, that shine above the storm,
 Or the sweet dewdrop on the summer flower,
 Emblem of childlike innocence and peace :
 Inspiring art thou, as the trumpets sound,
 Sweeter thy voice than is the harp or lyre,

Birmingham.

Or than the heavenly music seraphs sing
 At eve, when all the hum of life is hushed,
 And nature sinks in silence and repose.
 O ! I implore thee, Father, lend thine aid,
 Bring visions bright and glorious to my view,
 Of things now past, or present, or to come ;
 And by thy Gospel, teach me how to live,
 That virtue may abide within my heart,
 Leading me on to great and noble deeds ;
 And haste the time when truth and light shall
 spread,
 When every evil shall be done away,
 Vice and corruption be no longer known,
 Earth be restored to its primeval state,
 And man in harmony and concord dwell,
 Possessing each bright attribute of thine !

JOHN BURROWS.

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON
 AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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Saturday, April 8, 1865.

Price One Penny.

MESSAGE OF THE GOVERNOR TO THE GENERAL ASSEMBLY OF THE STATE OF DESERET.

(From the Deseret News, 25th January, 1865.)

To the Senate and House of Representatives convened in General Assembly.

GENTLEMEN,—It is with profound feelings of thankfulness to Almighty God, for the manifold blessings which he has vouchsafed unto us, that I once more, in my capacity of Governor, salute you upon your assembling together at this, the commencement of another year.

Since I last had the pleasure of addressing you, Deseret has continued to rapidly advance in that path of progress and development, which she has ever undeviatingly pursued since her first settlement. Possessing in the beginning but few advantages, compared with many of her sister States, and having no glittering treasures to offer as inducements to the ordinary immigrant to settle here, Deseret has, nevertheless, marched steadily onward to the fulfilment of the high destiny anticipated for her. The year which has just passed, has been to our citizens a season of peace and prosperity. Bountiful harvests have rewarded the husbandmen for their toil, and our

smiling fields and fruitful orchards, have presented a prospect that has gladdened every heart, and caused thanksgivings to ascend to the great Creator for the abundant fertility which he has bestowed upon our land. Under the benign and heavenly influence of peace, which we have enjoyed to so eminent a degree, our settlements have been extended north and south; they have increased in population, in the conveniences and comforts of life, and in everything that contributes to material wealth; nooks and valleys, and resources of which the people have had no expectation of ever finding in these sterile and forbidding-looking mountains, have been discovered and developed to a very gratifying extent, encouraging our citizens, and causing them to place a higher value upon our country, and the advantages which it affords, than they were disposed to do upon our first settlement here. With all their apparent sterility, the uninviting nature of their surroundings, and the desolate wastes which stretch them-

selves for hundreds of miles on every side of us, making our position here one of complete isolation, we have become deeply attached to these valleys. Embosomed in the midst of the mighty range of mountains which form the backbone of our continent, they invited us to rest when we were weary pilgrims, fleeing from heartless and cruel persecution, which had sought to destroy us and obliterate our religion from the face of the earth; and, since our residence here, they have been to us all they promised to be—an asylum and secure retreat—a peaceful home for us, and the Israel of God who have gathered here. The deplorable events which have transpired in those portions of our country where we formerly resided—the fruits of foul rebellion, and the abuse of that liberty which our fathers bequeathed unto us as a most inestimable and precious legacy—have enabled us to appreciate the seclusion of these mountain fastnesses, and has given Deseret an importance which was but little dreamed of a few years ago.

There has been no change since I last addressed you, in the relationship of the State of Deseret to the Parent Government. The Congress of the United States has not yet deemed it proper to admit Deseret into the family of States. In petitioning to be admitted into the Union as a Sovereign State, we were desirous of lightening the expenses of the General Government, by bearing our own governmental expenses. This may yet be viewed as an object of sufficient importance, to prompt Congress to look favorably upon our request. Indeed, it seems probable that the time is not far distant, when we will be requested and solicited to assume the dignity and responsibilities of a Sovereign State among our sister States in the Union. It has been urged that our population was not sufficient to entitle us to this right; but this can no longer be held as an objection, even if our population had not increased to the number required, under the last apportionment, for the election of a member of the House of Representatives of the United States; for the Territory of Nevada, which has recently been released from her condi-

tion of Territorial dependence, and been offered the robes of sovereignty, did not have, at the time of her admission into the Union as a State, a population to exceed 40,000 souls. In order that everything may be in readiness when Congress shall recognize our State organization, and to save confusion and trouble, when the transition from a Territorial condition to that of a State shall have been fully accomplished, I would respectfully suggest, that you enact that the laws now in force in the Territory of Utah, be in full force and virtue in law in the State of Deseret.

The progress which is being made in the opening of coal mines—by which coal in increased quantities, and of an improved quality, is being brought into market—in the erection of handsome and substantial stores and public buildings, and commodious and elegant dwellings—in the production of staples, and in the advancement of home manufactures of various kinds, is a cause of sincere congratulation. Machinery for the manufacture of woollen and cotton fabrics, has been imported and put into successful operation, and I trust that the day is not far distant, when our importation of these articles will be comparatively limited.

The Pacific Railroad, which has occupied so large a share of public attention for the past few years, is being forwarded, both east and west, with commendable rapidity. A portion of the route for the road through our State has been surveyed, and it is now ascertained that it can be laid through these mountains, without meeting with the difficulties which were anticipated as likely to prove almost insuperable. The telegraphic wires have already been stretched across the continent, and have proved beneficial to our business men and others. By this medium we have been furnished daily with the news from the east and west, and have also been able to communicate with our correspondents and friends, thousands of miles distant, with great ease at any moment. The introduction of this valuable invention into our State, has been attended with gratifying results, and is being more highly appreciated

every day. By the proper use of these great discoveries of our age—the railroad and the telegraph—and by fully availing ourselves of the facilities which they proffer, we can be greatly aided in advancing the interests of our State.

The efforts of our citizens to produce cotton, have been crowned with very encouraging success. There have been, and still are, many difficulties to be contended with and overcome, before the business of raising cotton can become as remunerative, as the raising of cereals in more favorable localities; but the experience gained during the past few years, by the citizens of the cotton growing districts, will be of incalculable benefit to them in their future operations. The recent accessions of strength which those settlements have received, have had an inspiring effect upon the old settlers there, and they feel that many of the difficulties under which they have heretofore labored, are about to be overcome.

The Indian disturbances on the Plains, and the precarious nature of the transportation by the route usually travelled from the east, have caused all eyes to be turned in other directions, to discover a route which, while promising the safety and certainty of regular communication, that the old travelled route does not afford, will, at the same time, not be so expensive as to render it impracticable for the service we want. These requisites, we hope, will be found in the route to this State by way of the Colorado river. In view of the probable necessity, of our being compelled to use and to depend principally upon this route

for the purposes of communication and commerce, steps have been taken by the Deseret Mercantile Association, to build a warehouse at the head of navigation on the Colorado river. The site selected for the erection of that building, is 125 miles distant from St. George. A road is being constructed from the latter point to the warehouse, and companies have been formed to establish settlements, at suitable points, contiguous to the proposed landing, and on the road leading thereto. When the contemplated measures respecting this route shall have been fully carried out, I think it is not too much to say, that its importance to our State will be immense. Sanguine hopes are entertained, that when once that route is opened and traffic established by it, goods can be delivered in Great Salt Lake City as cheap, if not cheaper, than by any other present travelled route. Besides, its proximity to our southern settlements, gives it one great advantage over every other route—viz., that to reach the landing at the head of navigation, we are required to go very little beyond the limits of our own State. The development and benefits which will attend this traffic and intercourse at those settlements, which are now viewed as somewhat remote and out of the way, can be readily understood. In view of these prospects, the citizens of the southern portion of our State are hopeful for the future, and they already anticipate the beneficial results, which will follow the adoption of this route.

May Heaven's blessings rest down upon your deliberations.

BRIGHAM YOUNG.

AGENCY AND DEVELOPMENT OF MAN.

BY ELDER JOHN NICHOLSON.

—O—

It is recognized among the Saints, as a well established and authenticated fact, that man in his nature and attributes, partakes of the nature of God, just as in our physical constitutions, we are like unto our fathers according to the flesh. He is the Father of our

immortal spirits, and Paul says, if we have given reverence to our earthly fathers, "shall we not much rather be in subjection unto the Father of spirits, and live?" The nature of God is eternal, without beginning of days or end of years, and if man, his son, is like

unto him in that respect, we may reasonably conclude that man is co-existent or coeval with his Creator. At this idea, the world may open their eyes in astonishment, and ask if we mean to say that man had no beginning; to which interrogation it might be answered, that there was a commencement to his living in an organized form, but that the elements or materials which compose his spiritual organization, ever did and ever will continue to exist. But, have we not been given to understand that spirits are immaterial? To this we answer, Come forth, ye learned men, use all your sophistical philosophy, and inform us, if you can, what immaterialism is, and all your profound arguments will resolve themselves into airy nothingness, for the only definition that can be given is, that it is the opposite to that which is material. Then what ground is there for that conclusion—namely, that spirits are immaterial, and that God is an immaterial being? The learned assert that man can only reason from analogy; look around, and see if there can be found anything analogous to immateriality. Are we not material beings, surrounded by eating, drinking and breathing material substances, and dwelling on a tangible material world, and how then can we form the least idea, or the most remote conception, of an immaterial being? We are given to understand that all things were created, first spiritually, and then temporally; consequently, man existed in the spirit anterior to his living temporally on this terrestrial world. It is evidently he who is described in the Scriptures when it says, that before the foundations of this earth were laid, "the morning stars sang together, and all the sons of God shouted for joy." Jesus was the first born among many brethren, and he says, "Before Abraham was, I AM."

Man, evidently, is a being of agency, and like Him from whom he emanated, is in his nature progressive—passing along from one gradation or probation to another. When does that agency commence, is a question worthy of attention? Are we to suppose that it had its commencement, only with his earthly career or exist-

ence? This appears irreconcilable with the justice and mercy of God. We are told that he made of one blood all men to dwell on all the face of the earth, and that he marked out, or planned before hand, the bounds of their habitation. There are thousands and millions of human beings, who have dwelt and do dwell in countries, where truth's refulgent rays have scarcely penetrated—where superstition's dismal, gloomy influence holds unmitigated sway—where men and women are bound in chains and fetters, infinitely stronger than those used by the veriest despot that ever disgraced the footstool of our God—namely, the fetters of ignorance. O! that man could really understand what true liberty is, and seek it where alone it can be found. Men may shout freedom and liberty—they may rush to battle against each other, spreading destruction around them, with that soul inspiring motto inscribed upon their banners; but until they are willing to allow the chains and fetters of ignorance to be burst asunder, and broken in pieces by the sledge-hammer of truth, they will never enjoy its blessed sweets.

But to resume again the thread of our subject. We find man surrounded with every variety of circumstances—some being favored with almost every imaginable advantage, to enable them to become noble, intelligent and exalted, whilst the surroundings of others are of the most disadvantageous description. Then, if we wish to reconcile this condition of matters with the justice and equity of God, we must conclude that the agency of man was coeval with his first existence in an organized form in the spirit, and that when he assumed the form of his Father in heaven, he began to pave the way to his future destiny. And if we take this view, we may reasonably conclude, also, that his course in one sphere of life, will materially affect his condition and circumstances in the next.

We are all aware, that on the course pursued by us in passing along on our earthly voyage of life, will depend the happiness and exaltation, or misery, as the case may be, which we will realize in the next or future state.

Then, is it not equally as reasonable to suppose, that our present condition is, to some extent, the effects of our actions in a prior existence? To be more plain and explicit, we will refer to the Revelations, where we learn a rebellion took place in the realms of glory. There was a division in the councils of heaven; Satan rebelled against God, and drew after him a third part of heaven's hosts. As well as there being this third part, who stood boldly out on the side of the Enemy of righteousness, might there not have been others again, who either were not valiant in the cause of right nor wrong, and remained entirely neutral, or were guilty of some other impropriety; and may they not have been those spirits who are sent to tabernacle in bodies, which have proceeded from the loins of Cain the murderer, and are smitten with the skin of blackness, and who, according to the curse pronounced on Canaan and his posterity, are doomed to be servants of servants? How very clear and plain, then, does it appear, that *their* present condition and circumstances, are partly the results of their previous works; and if there were those who stood neutral, can we for a single moment doubt, but that there would be all the varied shades and grades from them, up to the brave and valiant in the cause of heaven's great King. May not the variety of scene and circumstance, of advantage and disadvantage, be traceable, to some extent at least, to such causes as these? Thus is seen the justice and mercy of Him who rules and reigns supreme, and, also, that man possessed his agency and free will, while in existence in the spirit.

It has been said, that mind is never entirely still or inactive, but is ever exercising one or other of its faculties. Hence, so soon as man is organized, or formed in the spirit, he commences to develop himself, some acquiring and accumulating intelligence, in their onward and upward career, developing the noble attributes within them, and being inspired with a never-dying and eternal devotion to the cause of their great Parent, which cause is the exalting and happyfying of His numerous and extensive progeny. There

no doubt are, also, a great many who do not pursue this course, nor cultivate this disposition; hence, when their locality is changed, they carry with them their qualities and dispositions. For instance, if you take a man from England, and place him in America, he still remains the same. Our locality has been changed; we have come from God, and have brought ourselves with us, (if we may be allowed to use the expression). Of course, our earthly tabernacles, through which the evil spirits and influences operate upon us, as well as other causes combined, make us vastly different to what we were previous to entering our bodies; yet there is enough evidence to show, that there has been in our prior existence, a great variety of spirits, dispositions and intelligences, and, as a natural consequence, a great many different courses must have been pursued by those various spirits; still, all come pure from the hand of their Creator, and those various dispositions do not deprive them of the power of moulding themselves according to His design, so that at some future time they can return again to his presence. In the world we live in, there are from the good, the noble and the virtuous, down to the sinful, degraded and debased. God our heavenly Father is well pleased with the good, noble and upright; and, as a reward, he surrounds them with such circumstances, that they may be enabled to develop themselves, and become like unto himself. We cannot enter thoroughly upon this subject, in a briefly condensed article, but will endeavor, however, to show out the principle as well as we can, in God's dealings with his own chosen people. He establishes his Work on the earth, for the redemption of it and its inhabitants. It is at first small, but the number of its adherents increases. He sends forth his servants to preach the Gospel, and assist in saving the people; they go, and come back bringing with them their sheaves, the fruits of their arduous labors. In their thus laboring, a great many objects are attained, for, they not only are the means, in God's hands, of benefiting their fellow-creatures; but in combating

with trials and difficulties, and battling with the powers of error, they develop the energies of their own souls. In time, those whom they have been instrumental in converting, are sent forth in their turn to preach to their fellows, who still remain in darkness. By-and-bye the progeny of God's people spring up, still more free from tradition and prejudice than were their fathers; they, in their turn, are sent out to proclaim the knowledge of God to the sons and daughters of men; their experience, thus gained, makes them bright and intelligent, and thus the work of progress and development is on and on, never ceasing in its progressive march, for which be the name of Jehovah forever praised. Are those only developed, who are sent forth to the nations with the Gospel proclamation? No. They leave behind them wives and children, fathers, mothers, sisters and brothers. Their absence causes those left behind, to put forth and develop more of their own energies and capabilities, and increases their faith and confidence in God, when, perchance, the main stay or prop of the family is taken away from them for a season; for all things work together for good, to those who love God and keep his commandments. In Zion's sons being thus developed, they become powerful with God and man, and are thus preparing to hurl from their positions the wicked and the proud, to trample under their feet the enemies of God's Work, and thrust aside every obstacle that shall stand in the way of human progress. Thus will the work of development proceed, until the earth is redeemed, and men dwell in everlasting peace and joy.

But, will the work of progress and development cease here? No. Let us endeavor to trace its victorious and triumphant march still further, and see it wend its widening way, in man's next field of broad experience, behind the veil. Jesus, like a bright and glorious constellation far in the ascendant, has ever headed the onward and upward march of mankind. In the eternal worlds, before this earth rolled into organized existence, He was a bright beacon and example to his brethren, having loved righteousness and hated iniquity from the beginning.

After the earth was formed and man placed thereon, and he had become subject to sin and all its direful consequences, Jesus came to point out a way of escape from those evils; he himself as the captain of our salvation, pressing boldly forward in the front of all, and leading the way. He accomplished the mission given him by the Father. He endeavored to shed around him the intelligence of heaven, and as the luminary of day sends forth his cheering beams, and imparts light and warmth to the earth, so did the great Redeemer struggle to bless and enlighten his benighted and fallen brethren and sisters. But mankind, instead of hailing him gladly as a messenger of peace, spurned him from their midst, rejected his Divine message, and shed his blood; and few, indeed, compared with the great bulk of humanity, hailed and received him as their Lord and Master. But was his mission then ended, the mission the Eternal Father gave him to perform and accomplish, before he should return again to dwell in his presence? We answer boldly, No. Many of his brethren had gone beyond the grave, into the spirit world behind the veil, and they, too, must hear the Gospel's joyful sound. Peter informs us, that after Jesus was put to death in the flesh, he was quickened by the Spirit, by which he went and preached to the spirits in prison, and that his reason for doing so was, "that they might be judged according to men in the flesh, but live according to God in the Spirit." David, in contemplating this portion of the work Jesus had to perform, exclaims, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." Could, or would Jesus do all the work behind the veil himself, without using his servants any more than he did on the earth? We are not at all inclined to believe so, for a single moment. He gave many great, glorious and cheering promises unto his disciples, and among others there was one in particular,— "He that believeth on me, the works that I do shall he do also; and greater works than these shall ye do, because I go unto my Father." He did not go to the Father, till after his visit to

the imprisoned spirits, for after his resurrection he said to Mary, "Touch me not, for I am not yet ascended to my Father." What works did Jesus perform while on earth? Did he not stand at the grave which contained the body of Lazarus, whose spirit had taken its departure from its earthly tenement, and raising his voice, cry out, "Lazarus, come forth," and, by the word of his power, did not Lazarus come forth from the tomb? Did he not cause the dumb to speak, the deaf to hear, the lame to walk, and the leper to be cleansed? What man, even among his disciples, was able to exercise greater power than this? When Jesus made that glorious promise, he referred to the great work which they would carry on when he had passed from this sphere of existence, and sent the Spirit of truth; for, saith He, "Greater works than these shall ye do, because I go unto my Father." Glorious thought! O happy reflection! Great is the wisdom and mercy of our God! To think that the good works of his servants do not cease; no, not even while their bodies are crumbling in the silent tomb, but that with their spirits goes the power of the eternal Priesthood,

which is the power to save, and that they take the truth, which enables them to carry on the great Work, by which intelligence is developed, and the redemption of man accomplished.

When our minds are led out in reflection upon this subject, our bosoms are filled with exceeding joy and pleasure. When we think on God's great redeeming Work, we feel inspired at the thought that our beloved Prophet and Patriarch, Joseph and Hyrum, together with all God's faithful servants of this last dispensation, who have passed behind the veil, are now laboring devotedly in conjunction with those who went before them, as well as those who are still laboring here, for the accomplishment of that stupendous Work, by which the earth, and all the teeming millions of God's sons and daughters shall be redeemed, (save the sons of perdition).

Thus does man pass along from stage to stage. The good and wise look up to the true fountain of light. The mighty river, ever flowing onward, rolls its waters into the sea; and so that living stream of knowledge, which pours into the mind of man, rolls and increases, until the soul itself becomes like a mighty ocean of intelligence.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 200.)

HISTORY OF WILFORD WOODRUFF.

[FROM HIS OWN PEN.]

June 19.—Mr. Jerrew gave us a good breakfast, put us across the Osage river in a canoe, and we started upon our long day's walk, it being sixty miles to the nearest house. We had not anything with us to eat. Most of our travels through the day was through prairie; before dark we entered timbered land; as we approached the timber, a large black bear met us; we had no weapons. When the bear got within about six rods of us, he rose upon his hind feet, and examined us a short time, and went off. We were soon

enveloped in such thick darkness, that it was with great difficulty we could keep the road, and surrounded by a large drove of wolves, which kept up a continual howling, and would frequently rush to within a few feet of us. We travelled about two hours in this situation, feeling that we were in danger, and concluded to stop and build a fire, and wait till morning. Accordingly, we built a large fire, which drove the wolves off; and as we were about to lie down, we heard a dog bark, and a bell. We felt assured we were near a house; both of us took a brand of fire, and on going about one quarter of a mile, we came to a log hut, which was occupied by Mr. Williams, who had been in Jackson county during the mobbing of the

Saints, and had lately moved here, depending upon his gun mostly for his living. It was sixty miles to a house on the north, and twelve miles on the south. He and his family were living in a small old log hut, about twelve feet square, and one bed in the room, upon which lay his wife, several children and three young dogs. He lay stretched out upon the bare floor, with his feet to a small fire. There was no door to the house, but a ragged quilt hung up in the door way; it was past eleven o'clock at night. I turned away the quilt, looked into the house, and spoke three times; no one stirred, not even a dog. I walked in, and laid my hands upon the man's shoulder, and spoke to him. The moment he felt the weight of my hand, he leaped to his feet, and commenced running around the room, leaping as high as he could each jump. I told him not to be frightened, as we were travellers and friends, and did not wish to hurt him, but wished to stop with him over night. When he came to his senses, he gave us permission to stop with him till morning, if we would take the bare floor, as he did. We asked for something to eat, as we had walked sixty miles without a morsel of food. He replied, he had nothing for us, and assured us he had to kill game for his breakfast in the morning. He informed us that the reason of his fright, was in consequence of his having shot a large panther, a few nights previous, standing in his door, and he thought his mate had lit upon him. We lay down upon the floor, and we were glad of this place, as it soon began to rain, and rained through the night.

In the morning we arose, and went on in the rain twelve miles, to a Mr. Conner's, who was also in the Jackson county mob. He gave us breakfast, but damned us while we were eating, because we were "Mormons." When we had finished a hearty breakfast, we thanked him very politely, and went on our way, leaving him swearing. We felt thankful for breakfast, for we had walked seventy-two miles without eating food. We taught from house to house as we journeyed.

Jan. 24.—I preached at Mr. Nathan Tanner's, in Green county, Missouri,

the first time we had found a congregation we could preach to in safety, and the first time that I had ever attempted to preach as a missionary. I had great liberty, and was followed by Elder Brown. During our preaching, there was a snow storm.

We arrived at Petty John Creek, in Arkansas, where Mr. Alexander Akeman resided, with a large family of sons and one daughter, settled around him. Mr. Akeman, and a part of the family, were members of the Church in Jackson county; his wife died strong in the faith in Missouri. His whole family were mobbed, and some of his sons were whipped severely; but he could not stand the persecution and the loss of his property. He moved to Arkansas, to get rid of "Mormonism," had apostatized, and was bitter against the Work. When we called upon him, he opposed us strongly—spoke against the leaders of the Church and the Book of Mormon. He had one son who received us, and had a little faith. I dreamed the night before, that we were required to walk in a straight, narrow path; and while following the path, it led to the door of a house, which was placed in a high wall that we could not get around. As I opened the door to go through, I saw the room was filled with large serpents. I entered, and they all coiled up to jump at me; as they made a spring to bite me, they all fell dead at my feet, turned black, swelled up, burst open, took fire, and were consumed before my eyes.

We met with much opposition from Mr. Akeman, and many in the neighborhood. Elder Brown wished to leave the place immediately. I told him I should stay, and see my dream fulfilled. We staid in the neighborhood twenty-five days, during which time the Lord brought judgment upon those who threatened to mob and kill us; many of them died suddenly, and I was warned three times by the Lord, to go to Mr. Akeman, and bear testimony unto him of the truth of "Mormonism," and the wickedness of his course in opposing it; and the last time I called upon him, he was filled with wrath against me, and when I left his house, he followed me in a rage, apparently with some evil intent.

When I had got a few rods from his door, he was nearly treading on my heels, and fell dead at my feet, as though he had been struck with lightning; he swelled, and immediately turned black. This created a great wailing and mourning among his family. Brother Brown and myself assisted in laying him out and burying him. He died Feb. 14, 1835.

This singular dispensation of Providence brought solemnity upon the people, and they began to reflect and wished to hear preaching. We held several meetings and preached, and

baptized Mr. Hubbel and his wife, who had opened their doors and given us a home; and just as we had got the people prepared to receive the Gospel and anxious to learn, and pleading with us to stay and preach, brother Brown resolved that he would continue his journey south. I was fully satisfied that should we stop, we would build up a Church, and was convinced it was our duty to stop; but brother Brown held the office of an Elder, and I submitted.

Brother Brown did not baptize another person on the mission.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 8, 1865.

CHARTERING OF VESSELS.—EMIGRATION, ETC.

As the season of Emigration is fast approaching, and we have received many inquiries from the Saints and Elders, as to the probable date our vessels may depart this year, we are happy to state that we are now in a position to furnish the required information. We have chartered the fine packet-ship *David Ladley*, 1,000 tons burthen, to convey the Saints from this port to New York, at which, unless prevented by any unforeseen circumstance, will sail upon Sunday, the 29th inst. Up to the present time we have received few names, compared to the number in former years, and as it will be unnecessary to charter any more vessels this year, we have issued our notifications to intending emigrants, earlier than usual, in order to give all ample time and opportunity to wind up their affairs, and make the necessary preparations for their departure at the above period. The advantages to be gained by going upon the vessels chartered by the Church, are so plain and obvious, that we think we need not do more than make a passing allusion to them. The comforts and privileges enjoyed on board are much superior, to those usually possessed by emigrant ships. A regular system of order and discipline, as we expect the Saints are aware, is strictly carried out; and, when we reflect that this organization is composed of men in the Priesthood, who have gained experience in such matters, and have, besides, the directing influence of the Spirit of God, to assist them in the guidance of those under their jurisdiction and control,

we trust that all who wish to go, will avail themselves of the privileges offered to them. There may be some, however, whose circumstances will not admit of such an early departure, and to them we would say, that we shall always be prepared to ship them at the most convenient period, and under the most advantageous circumstances. By informing us in time, we can be prepared to secure passages for them in respectable vessels, so that they will be spared the annoyance of taking passage in some ship, probably deficient in comfort and accommodation, and exposing themselves to the evil influences that too often accompany large vessels of emigrants.

By the notifications already issued to the Saints, they will be able to comprehend all that is necessary, in regard to the time they will require to arrive in Liverpool, the conveyance of luggage, &c., &c. We believe they have frequently been cautioned through the *STAR*, as well as in their ship letters, against the impropriety and danger attendant upon coming forward, if laboring under any contagious or noxious disease. There are medical officers appointed by Government, for the purpose of examining all emigrants before leaving port; still, one might pass and incur a heavy amount of responsibility, by sowing the seeds of disease and death on board ship, where the passengers are closely confined, and where every facility would be offered for its progress. It would be much better, for any who know themselves laboring under such disease, to remain behind, than probably to be returned by the Government officials; and we therefore trust the Elders will see, that all due precaution is taken on this point. We would also warn the Saints against packing any combustible articles along with their luggage, or placing it amongst their clothing in a manner that might favor ignition. Such things, although probably considered as matters of only trivial importance, affect the comfort and preservation of all on board. As regards the amount of luggage allowed to each adult passenger, per rail from New York to Wyoming, we cannot state anything definitely; but so soon as we receive advices from Elder Taylor, will give due notice. We would, however, suggest to the Saints, the propriety of encumbering themselves with as little useless luggage as possible, and adopting all means in their power to provide for their own personal comfort and convenience. None but those who have been notified, and who can pay their passage money, need come to Liverpool in expectation of being shipped, as it is entirely out of our power to do so, each passenger requiring a contract ticket, and coming under the inspection of the Government Emigration Agent.

We may also state, that we have this year chartered the ship *Electric*, to sail from Hamburg, with the Scandinavian Saints, upon the 23rd inst. This change from their former route, has been adopted with a view to lessen the toil and fatigue, consequent upon a laborious overland and marine journey, before their arrival in Liverpool.

The few hints and suggestions given above, will, we trust, be acted upon, by those interested in furthering the prosperity of the Work in every legitimate manner. If all leaving those lands are (as they should be,) actuated by a desire to gain their salvation, they will attend diligently to the instructions issued for their guidance and welfare. By cultivating a spirit of humility and obedience, they will be prepared for any little difficulties and trials that may assail them on the way. It is as necessary to be prayerful, earnest and vigilant on board ship, on the cars, or on the prairie, as in the midst of Babylon; and if they are united in obeying the counsels of the brethren in charge,

everything will prosper with them, the Spirit of Zion will rest upon them, and they will gain the goal for which they set out—namely, peace and salvation in the kingdom of our God.

DEPARTURE.—Elder Henson Walker left here per steamship *Etna*, on the 22nd inst., for New York, to return home to the Valley, after an absence of two years and-a-half, during which time he has been engaged on a mission to this country; first, as President of the Cheltenham Conference, and latterly, as President of the Scottish District. He leaves with our best wishes for his future prosperity and usefulness in the Work of God.

ABSTRACT OF CORRESPONDENCE.

AMERICA.—From a letter received from Elder Wilford Woodruff, dated 16th January, 1865, we make the following extracts—“Main Street, (East Temple) shows a great alteration since you left, both in the new buildings and street. We have had more rain and snow in our Valley, during the fall and winter, than we have had, I think, for two years before. We had a very dry summer; we came near losing our orchards. We are now digging an artesian well—have reached 170 feet without water. Our canal is laid out also from Utah Lake to this City, to bring the waters of the lake to water the land, and for canal purposes, and many are digging upon it. We have also laid out 14 miles of ditching on the west side of Jordan, to bring one-half of the water of the Jordan river, to water all the land from Feramor Little’s dam, to Great Salt Lake; this in consequence of the loss of the dam above Jordan bridge. It is supposed this ditch will be finished by the 1st April. It is estimated the west canal will cost some \$40,000, and the canal on the east side, bringing the waters of Utah Lake to Great Salt Lake City, half a million dollars. Our enemies seem to have no power in our midst. Israel is still growing. I have been much edified in reading your editorials in the *STAR*, especially your inspiration upon Zion’s Camp Festival. I see the spirit of the *STAR* is alive, and you all seem to be prospering in the British Mission, which I am glad to hear. We are having another Indian war on our eastern mail line, so we will have to send all communications via California. We have had a good time through the summer and fall, with the Presidency and Twelve, in preaching the Gospel and visiting the Saints through this Territory. There has been much of the spirit of preaching resting upon the leaders of Israel of late. The exertion made by President Young, during the past season, to get the Saints to lay up their grain against the day of need, has placed all kinds of products at a much higher figure than heretofore. A great exertion is being made to open a channel for our trade and emigration via the Colorado, as the indication is, that our eastern route will be closed up.”

We also extract the following from a letter received by us from Elder Geo. A. Smith, dated 23rd January, 1865:—“The winter’s Legislation has passed off pleasantly, and without a quarrel with the Federals. Many of the members of the Legislation paid \$15 per week for board; the result is, their posi-

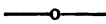
tions in the Legislature were not very lucrative. The Theatre has been open. Lyne has done his best in tragedy, followed by Pauncefort. The President has determined to have our own folks on the boards, or no plays. The "Colleen Bawn" was decidedly one of the best played pieces that we have had on the boards, in my estimation, as it was all performed by our brethren and sisters, and in a manner so admirable, as to produce a sensation of joy not to be felt when spotted, speckled and ring-streaked compose the cast. The General Assembly of Deseret has been in session all day. A Message from the Governor, an excellent address from the Lieutenant-Governor, and some remarks from George Q. Cannon, Esq., rendered the joint session exceedingly interesting. An Act in relation to printing, and an Act declaring in force the laws of Utah, enacted the last two sessions, and the election of an Associate Justice of the Supreme Court, and a Secretary of State to fill a vacancy, by absence, placed the machinery of State Government in complete order, should the Grand Architect give the word, 'Hoist the gate, and let the water on the wheel.' The weather is very cold. The snow is deep on the mountains. By-the-way, we have had a Legislative party—the Governor and big bugs had complimentary tickets, and most of the members attended."

[We have omitted several items of news, and other matters of interest, from the letters of these brethren, the same having been recently published in President Young's and other letters.—*Ed.*]

By the kindness of Elder George Reynolds, of this office, we have been favored with perusal of a letter received by him from Utah, from brother W. C. Staines, late President of the London Conference, dated 7th Jan., from which we extract the following:—"Since my return, I have been busy attending to my own business, and to President Young's gardens. I expect to have charge of the latter until further orders. This is my own line of business. We are forcing some things; I cut some very fine asparagus and salad yesterday, and hope to supply the President's table with such things, until they are naturally grown from the soil. My health is good, and I enjoy myself much in the midst of my brethren. We have a great many strangers in our City, some of whom are doing business, while others are stopping until the winter is over, when they expect to return to the mines. Our own merchants are getting rich; some, I am afraid, too fast for their own good. But as we have to be tried in all things, riches not excepted, we need not marvel some have commenced to receive their portion. One would think most of the Saints have had sufficient experience, to be prepared for the blessings now being poured out upon them. I am sure I hope so. The Gentiles in our midst are very quiet, more so than I have ever known them to be. I have not heard of the peace being broken since the holidays commenced. There are a few of them who would have liked it otherwise, but they have no power to harm or destroy. This is a strong testimony to me that the Lord rules in Zion; and there never was a time, since our first settling these Valleys, that we had as much reason to be thankful to the Lord for the peace vouchsafed to us, as that which is enjoyed to-day by the Saints. The weather is very cold, with about nine inches of snow; and to-day the south wind seems to indicate a thaw. The Indians, east, have been destroying stations and property belonging to the Overland Mail Company, also killing a number of soldiers and station keepers. Report says there are thousands of Indians, and those, too, who are determined to fight. They are entrenching themselves, preparatory to fight with

troops. If this is true, it will cost considerable to whip them out; it will also put a stop to emigration to this City or to the mines, on that route. It may be, however, that they may go south of the roads, and there do their fighting. The nation that persecuted us, is fast falling to pieces, and if the Indians have commenced the work, 'To go through and destroy,' the time is near indeed, when Zion will be redeemed, and the Saints of the Most High possess the land of their inheritance. Goods of all kinds are selling at high prices; provisions are also high. Flour 15 cents per lb., butter 1 dol. 50c. per lb., cheese 80c. per lb., coal 50 dol. per ton., wood 30 dol. per cord. I am happy to state, that there will be sufficient grain in the Territory to supply the demand, and none need be without bread."

NEWS FROM HOME.



We have received files of the *Deseret News* and *Daily Telegraph*, up to the latter part of February, from which we learn that peace and prosperity reigns in the Valleys of the Mountains, and that the Saints are busy laboring for the advancement and progress of Zion, both temporally and spiritually. As our readers would observe from last week's issue, there were some important matters brought before the Legislature, as to the formation of a company for irrigation and canal purposes. The report read to the Legislature by the committee on irrigation, will give some idea of the labor and expense of artificial watering of crops in the Territory. It appears that there has been constructed, at public expense, no less than nine hundred and twenty-three miles, and one hundred and ninety-two rods of irrigating canal, at the average or mean width of 5 feet 7 inches, and depth of 2 feet, conveying water for the irrigation of one hundred and sixty-six thousand, nine hundred and seventy acres of land, of every variety of soil, and at an aggregate cost of one million, five hundred and eighty-one thousand, nine hundred and five dollars. Besides those already completed, there are extensive works in Great Salt Lake county in progress, at an estimated cost of one million, ten thousand dollars, and in Davis county, as estimated at three hundred thousand dollars, and also one in Utah county, estimated at sixty thousand dollars. It is estimated that the cost of canals and water ditches, constructed by private enterprise, for the distribution of the water upon the lands and crops, will nearly, or quite equal the amount expended on the main canals.

From the report of the committee who were appointed to make an estimate of the amount and quality of the land to be benefited by the irrigation of a projected canal, to bring the waters of Utah Lake to Great Salt Lake City, and designed to be navigable for the conveyance of granite for building material for the Temple, and other purposes, and to estimate the cost, including dams, locks, &c., we make the following summary:—The canal is thirty-two miles and one-fourth of a mile in length. It is to be twenty feet wide at the bottom, twenty-eight feet wide at the top, and to be excavated three feet in depth. It will be necessary, at various parts, to construct a heavy, substantial dam, also ten locks, six flumes, ten waste weirs to guard the locks, six smaller weirs at the several creeks, six or eight feeders to supply the canal, and a number of

loose, temporary gates, to dam up the waters of the canal in case of a break, and a large number of sluice-ways of various dimensions, to convey the waters from the canal into the various channels for irrigation purposes. The approximate estimate of cost, is four hundred and three thousand dollars, while the amount of land to be watered, is calculated at twenty-one thousand, seven hundred and fifty acres.

All these improvements add to the wealth of a country, and in proportion as the resources of our Territory are developed, and the Saints become united in advancing the interests of the kingdom of God, will they become a self-supporting, a happy and an enlightened people.

C O R R E S P O N D E N C E .

AMERICA.

New York, March 17, 1865.

President Wells.

Dear Brother,—I arrived here *via* California and Panama, on the 7th inst., after a tedious trip of thirty-three days, from Great Salt Lake City, experiencing all the cold of winter, and the heat of Central America, then the cold, raw, drizzling weather of New York. It would be out of place for me to speak of Utah and her interests to you, who have so familiar an idea of all that pertains to the gathering place of the Saints; still, I may say that peace and industry, the characteristics of the people, are in no way diminished, but the reverse. They keep pace with the increase of the population, and temporal prosperity does not appear to impair (as has sometimes been supposed it would,) the integrity of the mass. There is a manifest growth of faith and works; the educational process of years, is developing stability of character, and the most superficial observers are decided, that we are moving on a more elevated scale of existence than that big fool—the world. The contrast is very marked to myself. The general, political, social, moral, and, as a consequence, physical depreciation of the national life, is an unerring protest against the habitual violation of the laws of being, while we, an infant community, just emerging from our swaddling clothes, present all the evidences of a vigorous constitution, a sure prophecy of the herculean future

of the kingdom of God. What an unfailing fountain of satisfaction must be found in this, to all those who for years have contributed to this marvellous development; to those who, though failing to grasp the full grandeur of prophetic history, yet labored diligently in the field, and now see it waving to a luxuriant harvest, first the blade, then the ear, afterwards the full corn in the ear? It is a source of pleasure to me, that I am even slightly acquainted with the leaders of the hosts of Israel; and even though in the race and battle of life, I may never come nearer than to catch a glimpse of their garments in the distance, still I know that the Work is onward; and now in the midst of Babylon, far from "home, sweet home," I will not fail to testify of Zion, speak good concerning her, and add my testimony to the unswerving honesty, fidelity and truth of those who dictate, adopting for their sublime motto, "The kingdom of God or nothing." I answer a great many questions daily, proposed by both Saint and sinner, so far as the Spirit gives me utterance. When I feel that this returns to me again, I am silent; I can commune with my own heart and be still.

I am here as on last year, on business for Mr. Jennings; but the President kindly authorized me, in the interval, to seek to build up the Saints; and I am pleased to say, I have had the power given me to do so in brother Miles's District, and the

hearts of the Saints have burned as we talked to each other by the way. There is a general stagnation in business, a prospective panic, and the inevitable failure of many. Gold has gone down 35 cents since I have been here, cotton is falling, and merchandise, generally, much lower; but the end is not yet. How much of commercial and social bankruptcy, will be born of inordinate gambling, speculation and war, no arithmetician can compute. Those only can discern the

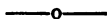
signs of the times, who have received and live the Truth.

I have had a very interesting interview with brother Taylor, who is now gone west.

With regards to the brethren from Utah, and praying that your labors and administrations in the British Mission, may result in the salvation of many, who will shine as the stars forever and ever, I am, your brother in the Gospel,

HENRY W. NAISBITT.

SUMMARY OF NEWS.



ENGLAND.—Terrific shipwrecks have lately occurred on the east coast. On the 22nd ult., a fearful storm broke over the Yorkshire coast. The wind came down in gusts resembling the roar of cannon, sleet and snow falling fearfully, accompanied with lightning of an awful character, which not merely flashed around, making darkness visible, but was a succession of apparently huge forks, darting and redarting into the earth. Several ships became complete wrecks. The crew of one, consisting of five men, and two boys, were drowned, but the rest were saved by the coast life-boat. Two steamers, one belonging to Dublin, having a crew of seventeen men on board, and another from Glasgow, with a crew numbering twenty-two, are both supposed to have been lost.—Hopes were entertained that the interview which took place upon the 29th ult., betwixt the iron masters and men of South Staffordshire, would have been successful. These expectations were however doomed to disappointment, still, it is confidently asserted on all hands that the strife cannot much longer continue, and that both sides having at length met, negotiations will be continued until an adjustment of the difficulty has been come to.

ITALY.—Numerous bands of Neapolitan brigands, wearing uniforms, and supplied with arms and ammunition, have penetrated into the Pontifical territory, and have carried desolation into several provinces. All occupiers have fled from their homes. The French troops, in conjunction with the Italian soldiers, have adopted vigorous measures to destroy the brigands, but it is thought that the Papal Government will remain inactive in the matter.

AMERICA.—The Union forces appear to be gradually closing in upon Richmond. The rumor of Sherman's arrival at Fayetteville, North Carolina, has been confirmed by an official telegram from General Grant, giving a summary of a letter received from General Sherman, dated at the place named, March 12th. He states that during his march from Savannah, he encountered no serious opposition. At Columbia he destroyed immense arsenals and railroad establishments, and forty-three cannon. Something of importance seems to be impending in Richmond, as the *Despatch* of 16th of March was published on half a sheet only, the reason being given that all the *employes*, printers, reporters and clerks, were members of military organizations, and had been called out by the Governor to perform special service for a short time. A brief summary of what Sherman has accomplished states, that in his march there were 14 cities, 100 miles of railroad, and thousands of bales of cotton burned, 85 cannon, 4000 prisoners, and 25,000 animals captured, and over 15,000 white and black refugees set free. Great floods have taken place in Pennsylvania, causing immense destruction of life and property.

V A R I E T I E S .

A Sunday-school teacher asked a little girl who was the first man. She answered that she didn't know. The question was then put to an Irish child, who answered "Adam, sir," with apparent satisfaction. "La!" said the first scholar, "you needn't feel so grand about it—he wasn't an Irishman."

The last will and testament of a shopkeeper of the Rue St. Denis, in Paris, who died recently, ended thus:—"I desire my heirs to take measures at once for my autopsy, and to place my body in the hands of men of science, that it may be carefully dissected, for I am determined to know the cause of my death."

Quin could overthrow even Foote. At one time they had had a quarrel and were reconciled, but Foote was still a little piqued. "Jemmy," said he, "you should not have said that I have but one shirt, and that I lay in bed while it was washed."—"Sammy," replied the actor, "I could not have said so, for I never knew that you had a shirt to wash."

Many go through the world, hearing nothing and seeing nothing. For all valuable purposes, their ears are as deaf as an ear of corn, and their eyes as blind as the eye of a potato.

D I E D :

At Newcastle-on-Tyne, on 3rd March, 1866, of bronchitis, Jane, wife of William B. Child, aged 48 years.—*DESEBET NEWS* please copy.

P O E T R Y .

B E W H A T Y O U S E E M—S E E M W H A T Y O U B E .

(Selected.)

If you would be deem'd a man,
Act a manly part ;
Affectation is a ban,—
Show you have a heart.
Wear no vain, deceitful mask,
Artificial wrought.
What does falsehood gain, I ask.
Be what you would be thought.
All that glitters is not gold,
'Tis but outward gloss ;
Speech, though courteous, should be bold,
Use no tinsell'd dross.

Tell no flattering tales, and so
Feed man's self-esteem ;
Wear your own true look, and show
You are what you seem.
Men of thought are ever loth
Hollow praise to give :
Only minds of stunted growth
On such diet live.
Empty vessels make most sound,
Words are empty air ;
Live above it, and be found
What you would appear.

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L I V E R P O O L :

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L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON,
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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Price One Penny.

FANATICISM NOT THE RESULT OF TRUE RELIGION.

I am duly sensible of my own weakness in undertaking to write upon this subject, but my mind having been drawn out to reflect upon matters of this kind, by the blessing of God, I will lay some of my thoughts before the readers of the STAR; hoping to give some encouragement to the Saints, and trusting that strangers who have been unduly prejudiced, may take a more lenient view of the principles of the kingdom of God, for their own sakes. The whole civilized world have joined in the hue-and-cry against the "Mormons," as they are called, using every effort to villify and blacken the character of an innocent people. Fanaticism appears in their catalogue, and holds a prominent place among the outrageous names, so freely bestowed upon the Saints of God. Webster defines fanaticism to be, "Excessive enthusiasm; wild and extravagant notions of religion; religious frenzy." Again, quoting from the writings of Robert Hall, we find that "Fanaticism is such an overwhelming impression of the ideas relating to the future world, as disqualifies for the duties of life." To draw a line of demarcation between fanaticism and true religion, it will be necessary to give

such quotations and examples from sacred history, as may best serve our purpose, and convey to our readers a correct idea of fanaticism. In Ezekiel xxiii, 39, we read, "For, when they had slain their children to their idols, then they came the same day into my sanctuary to profane it." Also, in Ezekiel xvi, 21, "Thou has slain my children, and delivered them, to cause them to pass through the fire for them;" and in Ezekiel xx, 26, 31, "I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate. When ye make your sons to pass through the fire, ye pollute yourselves with all your idols." In Jeremiah xxxii, 35, "And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and daughters to pass through the fire fire unto Moloch, which I commanded them not." In 2 Kings, xvi, 3, "But he walked in the way of the kings of Israel, yea, and made his sons to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel." In Chronicles xxxiii, 6, "And he caused his child-

ren to pass through the fire, in the valley of the son of Hinnom." When the priests of Baal were met together to offer sacrifice, they (the priests) took a bullock, and dressed it, saying, "O Baal, hear us!" but there was no voice. At noon, Elijah mocked them, and said, "Cry aloud," and they cried aloud, and cut themselves with knives, until the blood gushed out upon them. They prophesied until the evening, but there was neither voice, nor any to answer.

These few quotations serve to show, what fanaticism was in those days. In the great wars that are now convulsing the American nation, each religious sect has its representatives in the North and South, and although professing to worship the same God, and he the great Creator, they close in martial combat, and shed each others blood as freely, as water is poured upon the ground. The religion they profess must be false, and resolves itself into fanaticism; for Jesus says, "By their fruits ye shall know them." It is barely possible that some may refer us to Abraham, when about to offer his son upon the altar, as a parallel case with those in the valley of Hinnom; but this position is untenable, because God had made himself known to Abraham, and he *knew* that to follow God's counsel, was salvation to himself and household. When fanatics sacrifice their lives, they attain nothing but their own destruction; but if Saints lay their all upon the altar, and are sacrificed by the wicked, it bestows upon them the martyr's crown. The Prophet Joseph, years before his death, had in serious contemplation the practicability of seeking an asylum in the west. His history is familiar to all, how he was treacherously murdered, and the Saints expelled from their beautiful city, Nauvoo. After crossing the Mississippi river, and while pursuing their journey through Iowa, the cold blasts of winter thinned their ranks at every step, and starvation was plainly depicted in the emaciated forms of women and children. The leaders, inspired by the Eternal One, cried, "Courage, brethren, ye are the chosen of God; and as sure as He reigns and governs in yonder

heavens, he will lead you to a place of safety." In the midst of this, which tried men's souls, the United States Government, at the instigation of Thomas Benton, called on them for 500 men. To refuse was to give seeming truth to the words of this lying traitor, that we were aliens to the Government; a compliance would deprive us of the little strength remaining, and place the women and children at the mercy of the savages. Who could see the salvation of Israel then? The men inspired of God, the leaders of the people. God tempered the minds of the red men, that with few exceptions the people were preserved. What perils by field and flood, did not the brave one hundred and forty-three endure, in pioneering the way to the vales of Utah; and yet none fell, but all survived to see the desert blossom as the rose, and the people who had been so mercilessly driven from their homes, rejoicing in the good gifts of a loving Father. What portion of Christendom sympathized with the Saints, when the word went forth, "An army is going to Utah, to wipe out the 'Mormons'?" None. Those in the world who had friends and relatives there, wrote imploring them to forsake their religion, as all cleaving to "Mormonism" were to be destroyed, and when they refused, mourned them as dead. What were the words of the servants of God in this trying hour? "Saints, live your religion, stand still, and see the salvation of the Holy One." Where is the gallant(?) little army that invaded Utah? Their bones are now bleaching in the Southern and Western States. When the Elders bore testimony of the truth to the people of America, then were they called fanatics, and thrust out, and their voices lost amid the general exclamations of sects and parties, "We have a Gospel sufficient for our temporal and spiritual salvation." Their cry, like that of the ancient Ephesians, "Great is the goddess Diana," drowned the warning voice of inspiration. The Latter-day Saints are now located in the peaceful vales of Ephraim, beautiful cities have arisen in the desert places, arts and manufactures flourish, where twenty years ago nought but

the howling of wolves, and the battle cry of the savages, disturbed the solemn stillness. Is this the work of fanatics? The God of heaven, in tones of thunder, answers, "No; they are my chosen people." Peace reigns in Deseret; and compared with scenes

at present enacted on that continent, it is an oasis in the desert, and registers the smile of an approving God. What is the future of this people? An unlimited increase, and, ultimately, possession of the whole earth.
B. Y., JUN.

THE RELIGION OF EVERY DAY LIFE.

BY ELDER GEORGE REYNOLDS.

The Latter-day Saints, who are giving heed to the teachings of the Priesthood of Heaven, are fast learning that all that they do that is *right*, is a part of the Gospel of Jesus Christ, that it is but one of the errors of sectarian religion, to divide the duties of man's life into temporal and spiritual ones, and to teach him that the fulfillment of the obligations of the one class (the spiritual), is infinitely more pleasing to God, than the consideration of the requirements of the other, which, according to the reasoning of their popular schools of theology, relates but to the necessities and wants of the mortal tenement of the eternal and unseen spirit. In their ideas, the body is but a clog, a drawback, an incubus to be cast aside at death, never to be again resumed; and while still retained to be mortified, chastened and opposed with all its affections and feelings, and resigned at the earliest moment, that the "soul" may enter into "glory" as quickly as possible, and be forever separated from those yearnings and desires that, when controlled and rightly used, help to brighten the narrow, darkening pathway that all travel, who in this sphere start out in the chequered journey of life. Such a faith disturbs the entire harmony of man's duties to his God, his neighbor and himself, and renders deeds of worth and true nobleness, acts of charity and brotherly love, and devoted lives of self-sacrifice and purity, less honorable than professed adherence to the tenets of the popular faiths, and submission to the prescribed forms of national worship.

The Gospel, however, teaches men that the body is not thus neglected in

the Creator's plan for redeeming his children, but that it is to be purified, regenerated and preserved eternally, by the saving influences of the principles which he has revealed to them; from which they learn how to honor and sanctify their mortal tabernacles, that they may eventually be united with their spirits, to dwell in the presence of their heavenly Father forever.

In the life of a Saint, there are a vast multiplicity of duties to be performed, all necessary, all honorable, all saving, when fulfilled in faith, with the blessing of God, and with the consideration of "the kingdom of God and his righteousness" ever in view. Duties thus performed, though they be but slight, trivial, every day occurrences, are part of the Gospel plan of exaltation, and cannot be considered otherwise than as necessary and honorable, as any other part of that perfect plan our Father has had his servants teach us. Labor, thus sanctified, is indeed worship, as much so as when the right time comes, it is adoration to raise the song of praise in the assemblies of the people, or bow the knee in prayer in the congregations of the Saints, in the midst of the family circle, or alone in the secret chamber.

All who know anything of the fullness of the Everlasting Gospel, realize it to be an every day religion, that can be lived as well from Monday morning to Saturday night, as during the services of the Sabbath; not consisting alone "in prayer, praise and testimony," but in labor—constant, unflinching, undeviating labor—for the benefit of mankind, and the salvation of the world. The result of the preaching of the Gospel, will be

the rearing of the kingdom of Jehovah, which kingdom will be a temporal one, built up by the persevering, continuous endeavors of noble men and women; whose minds, enlightened by the Spirit of truth, have directed their energies, temporal and corporeal though they be, towards the consummation of God's purposes, and the establishment of his power upon the face of the earth. The world labor and toil, strive and struggle for the bread that perisheth, or the gold that seemeth to enrich; their motives rise no higher, and these ends obtained, the object is accomplished and the desire is satisfied; but with the Saint it is not so, he knows he is an eternal being, and, to an extent, understands the end from the beginning, and labors with the view of what is hereafter, as well as what is to-day. With him the Gospel circumscribes all his motives, and the transitory things of mortality, are not the primary incentives to action, or the powers that give vitality, force and guidance to his life. With him the kingdom of God is an ever-living, ever-growing reality, established for his happiness and salvation; and he also comprehends that his Divine Maker has chosen the sons of men as his instruments, to do the work in his name. In this work is included all the duties, that pertain to the actual labor of building the kingdom up in the midst of the nations of the earth. Not a kingdom to be built up in the hearts of the people alone, simply requiring faith and prayer and preaching, but a kingdom with all its accessories, requiring hard, practical, bodily toil to beautify the earth, rear Zion's cities, gather Israel; and which, when reared, the nations of the earth will own and acknowledge, for her sons will be terrible in the eyes of the wicked, and her reign glorious over all the earth. Understanding this, God's covenant people perceive, that all cannot be preachers, or presidents, or directors, but that every one, in his calling, is necessary to accomplish the Divine will, and has to do his part with all his talents and powers, towards the attainment of the great object, which includes his own individual salvation, and that of those whom he loves on this earth.

It is, doubtless, a hum-drum, tedious, patience-trying state of existence,—calling for more true courage than was ever evinced by many a hero, whose deeds fill history's pages—to be obliged, day after day, to pursue the same undeviating course; year in and year out, to go to the workshop every morning, and back again home every evening, where the wage of the laborer is but scanty, the labor tedious, and the prospect of improvement so dim, as to be scarcely distinguishable in the all-absorbing struggle for present existence. To be compelled to strive thus, year by year, in the monotonous routine of earning a subsistence in this way, without any other idea than its uncompromising necessity—to do or to starve—has but little in it tending to elevate the worker, or make him nobler or happier. But give him an aim, an end, an object; make that object his well-being and happiness here and hereafter; teach him that God, his Father, is united with him in that work, and that he has his smile and blessing while doing it; show him the ever brightening future that is before him, not only beyond the misty limits of the grave, but also here, in this ever changing, mortal existence, and then how soon the scene changes, and the glorious vision of the pregnant future opens out before his enraptured view, and his eyes, hitherto cast gloomily earthward, strive to pierce to the confines of the celestial kingdom, that he may behold some of the blessings of that exalted, blissful realm. The monotony is gone. There is something to live for; new hopes are inspired; these hopes give fresh life, higher incentives impel the motives; the wretched doubts of the uncertain to come are removed, and the laborer finds that there is much of heaven past, and more of heaven to come, clinging round these earthly ties of duty and affection, for which to battle and labor with whole-souled love, with undimmed faith and unfaltering determination, and with the highest motive for which Gods or men ever struggled—the perfecting of the creations of their Great Head. Teach men to obey principles such as these, which indeed belong to the Gospel, and the dignity of labor,

which is so much prated about, and so little believed in, will become an indisputable reality. Jesus himself being the head laborer, and all God's servants—Apostles, Prophets, martyrs,

seers, known or unknown, and the humble, faithful Saint, will all be owned fellow-laborers in the great work of earth's redemption and glory.

NECESSITY OF A FORE-RUNNER TO PREPARE THE WAY FOR THE COMING OF JESUS.

BY ELDER D. P. KIMBALL.

It is evident from the Scriptures, that a preparatory work was necessary before the first advent of the Savior, in order to prepare the minds of the people for his visitation to the earth in the meridian of time. John the Baptist appears to have been the chosen instrument to do that work, when he came crying in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God;" and Jesus said, among those that were born of woman, there was not a greater Prophet than John the Baptist. The work of a Prophet has always been to warn the people of coming events, and teach them the principles of truth and righteousness, that they might be enabled to purify themselves, and thus be prepared for every event that might transpire in the future; and this was the mission and nature of the work accomplished by John, who came from the wilderness crying, "Repent ye, for the kingdom of heaven is at hand." The people of Judea, having been for a long time expecting the Messiah to come and take the reins of government, and rule as king over Israel, in unison with these expectations, many of them joyfully yielded a willing compliance to the requirements of God given through John. That an actual and thorough purification of the people's hearts was needed, is evident from the words of John, which he uttered when some of the unrepentant and corrupt came forward, offering themselves as candidates for the baptism of repentance for the remission of sins. He said, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth,

therefore, fruits meet for repentance; and think not to say within yourselves, we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." This shews that baptism, to have its due or desired effect, must be preceded by a complete and unqualified turning away from all evil-doing; in fact, those two principles or ordinances, are so closely connected together, that they are inseparable, and without obedience to both, the desired object—namely, remission of sins, cannot be obtained. John said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner." Thus, he not only prepared the people for the coming of Jesus, but also warned them that the day of his coming was close at hand; and according to the predictions of John, Jesus did come and fulfilled his mission.

We are given to understand from the Scriptures, that he will come in the last days, and reign King of kings a thousand years upon the earth. If it was necessary to send a Prophet to prepare the way of his first coming, in the meridian of time, will it not also be necessary for a Prophet to be raised up to prepare the way for his second coming? We answer, yes; for is it not written, "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the Prophets?" The nature of the

work necessary to be performed in the last days, will undoubtedly, to some extent, be somewhat similar to that performed by John the Baptist. In these two respects it must necessarily be so—namely, in warning the people in regard to his coming being near at hand, and in telling them to turn from their sins, and thus prepare themselves to receive him, and dwell in his kingdom. There is as much reason for believing, that a Prophet will be raised up to do this preparatory work, as there is for believing the Savior will come. Has anyone, in our day, made their appearance making this proclamation, that the coming of the Son of Man was close at hand, and calling upon the people to repent and forsake their sins, and be baptized by those having authority, that the Lord could have a people prepared for his reception? Many, seeing the prophecies and declarations by the Prophets, and even the predictions of Jesus himself coming to pass, have assumed the authority to teach the people, and have had their convictions that the day was not far distant, when Jesus would again make his appearance upon the earth; yet, none of these have come forth as Prophets of God, holding authority from heaven. We now make the bold declaration, that a Prophet like unto John the Baptist, has been raised up by the infinite power of God, and has declared the Gospel in its ancient purity, calling upon all men to turn unto God and forsake their sins, for the time had come, when the Lord had set his hand the second time to gather his people; and that the kingdom spoken of by Daniel the Prophet, should be set up, never more to be thrown down, but should stand for-

ever. The initiatory principles and ordinances taught by him, were the same as those that were taught by John the Baptist. The great work of preparation commenced, when Joseph Smith came forth clothed with authority from heaven; many gladly received his testimony; as the people in ancient times went to John, so did they go to him, repenting of their sins, desiring to be immersed in water, that they might obtain a realization of the promise given to all true disciples of Jesus—namely, that they would receive the Holy Ghost, which would lead them in the path of truth and virtue, giving them power over evil influences, and a greater claim upon the Lord, inasmuch as they did not grieve His holy Spirit by disobeying his commandments. The Gospel taught by the Prophet Joseph, will save all those that give ear to its mandates, the same as when proclaimed by John. We, having received a testimony of its virtue, ask all men to repent and turn to God, for the hour of his judgment is close at hand, and he will sweep the wicked from the face of the earth. O! that men could see the beautiful principles, and feel the sweet influences of the Spirit that accompanies obedience to the Gospel of Christ, as revealed in our day; then would they know for a certainty that the work of preparation had indeed commenced, and a people were preparing themselves for the coming of our Lord and Savior, Jesus Christ. Those people are the Latter-day Saints; no other people bear or lay claim to that name; and that there was a people in the last days to be known by that name, is manifestly evident, for it is written, that Jesus shall come, and reign King of Saints.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 217.)

HISTORY
OF
WILFORD WOODRUFF.

[FROM HIS OWN PEN.]

March 2.—We cut down a large

cotton-wood tree, and in two days dug out a canoe four feet wide and twelve long, put on a pair of oars, and then rowed down the Arkansas river, 125 miles, to Little Rock, begging our food by the way, a meal at a time, as we had opportunity. After

visiting Little Rock, we travelled down the river ten miles, and tied up our canoe on the east bank, and stopped with Mr. Jones. I preached next day at his house. On the 16th we left our canoe with Mr. Jones, and walked back up the river ten miles, opposite Little Rock, and took the old military road, and started to wade the Mississippi swamp, which was mostly covered with water from Little Rock, Arkansas, to Memphis, Tennessee, a distance of about 175 miles. We waded through mud and water knee deep, day after day, and in some instances forty miles per day, before we could get a stopping place.

On the 24th, while in the swamps, I had an attack of the rheumatism, and could not travel fast. My companion, brother Brown, had got in a hurry, and wished to return to his family in Kirtland; and as I could not travel as fast as he wished, we parted. He left me sitting on a log in the mud and water; I was lame and unable to walk, without food, and twelve miles from the nearest house on the road. He went out of sight in great haste. I then knelt down in the water, and prayed to the Lord to heal me. The Spirit of the Lord rested upon me, and I was healed; the pain left me; I arose and went my way. Whenever I met with one or more families, I preached and bore testimony to them.

I crossed the Mississippi river in the evening of the 27th of March, and staid at a public house kept by Mr. Josiah Jackson. I was suspected of being an impostor. Mr. Jackson believed I was one of Murril's clan, who were then murdering and stealing negroes; and to test me, he gathered together a large house full of the most wicked and corrupt people in the city, and set me to preaching, to see whether I could preach or not.

I do not think that Mr. Jackson, or the same company of men and women, will ever meet together again for the same purpose, for they would not like again to have their sins and abominations revealed to each other as pointedly as I told them that night, through the inspiration of the Holy Ghost; they were glad to get rid of me upon almost any terms.

I travelled from Memphis to Middle Tennessee.

April 4.—I met with Elder Warren Parrish, in Benton county. He and David W. Patten had labored together through the winter in Tennessee, and baptized twenty persons. Elder Patten had returned to Kirtland. I joined Elder Parrish, and we labored together over three months, travelling and preaching daily; baptizing such as would receive our testimony; extending our labors in Tennessee and Kentucky.

June 23.—We received a letter from Oliver Cowdery, requesting Elder Parrish to come to Kirtland, and for me to remain and take charge of the southern churches, and the Lord would bless me in so doing.

June 28.—Warren Parrish ordained me an Elder. We baptized some forty persons while laboring together.

July 23.—Elder Parrish left. I travelled alone through the year, and extended my labors both in Kentucky and Tennessee. I baptized forty-three persons during this season, thirty-one after brother Parrish left.

Nov. 15.—While travelling in the night, with brother Benjamin L. Clapp and others, a tremendous storm of wind and rain overtook us. We came to a creek which had swollen to such an extent by the rain, that we could not cross without swimming our horses; several of the company were females. We undertook to head the stream, to ford it; but in the attempt, in the midst of the darkness and the raging of the wind and rain, we were lost in the thick woods, amidst the rain, wind, creeks and fallen tree-tops. We crossed streams nearly twenty times. I was reminded of Paul's perils by water; but the Lord was merciful unto us in the midst of our troubles, for while we were groping in the dark, running the risk of killing both ourselves and animals, by riding off precipitous bluffs, a bright light suddenly shone round about us, and revealed our perilous situation, as we were upon the edge of a deep gulf. The light continued with us until we found a house, and learned the right road; then the light disappeared, and we were enabled to reach the house of brother Henry

Thomas, at nine o'clock, all safe, having rode twenty miles, five hours in the storm, and we felt to thank the Lord for our preservation.

During the winter and spring, I continued to labor mostly alone, through Kentucky and Tennessee, opening new places, preaching daily, baptizing, confirming, and organizing new Branches.

Feb. 26, 1836.—At a Conference held at brother B. L. Clapp's, in Callaway county, Kentucky, I ordained A. O. Smoot and Benjamin Boydston, Elders, and B. L. Clapp and Daniel Thomas, Priests.

Brothers Smoot and Clapp both entered into the labors of the ministry. Elder Smoot frequently accompanied me on my mission. Elder D. W. Patten returned to Tennessee in April, and joined us in our labors, accompanied by his wife. It was a happy meeting. He related to me the blessings he had received in Kirtland during the endowments. We

travelled and labored together; persecution raged against us. Elder Patten bore a strong and forcible testimony of the Work of God; and when we were opposed by mobs, he would rebuke them in great plainness; we were threatened, but not injured. The sick were healed under our ministrations.

May 27.—Elder Warren Parrish arrived from Kirtland. We held a Conference on the 28th, at brother Seth Utley's. Seven Branches were represented, containing 116 members. Abel Wilson and Jesse Turpin were ordained Priests, and Albert Petty a Teacher.

—31.—I was ordained by David W. Patten, a member of the Second Quorum of Seventies.

We labored over a circuit of several hundred miles. Brother Smoot labored with us, and brother Clapp frequently. We travelled two by two, and all met together to hold Conferences.

To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 15, 1865.

CAUSES OF OPPOSITION TO THE TRUTH.—INTERNAL ECONOMY OF THE KINGDOM OF GOD.

MANY and fruitless have been the efforts of the Adversary, by persecution and trial, and calumny and opposition, to frustrate the designs the Latter-day Saints have had in view, in regard to social and religious elevation and progress; and in taking a retrospective view of the rise and progress of the Church, we will find that all endeavors to spread its principles, have been met with the oft-repeated cry, "If your religion is true, and according to Scripture, why do you suffer persecution?" Reasoning by precedent, it could easily be shown that those who, in former ages, strove to develop in the mind of man the principles of the Gospel, were subjected to the same obloquy, and labored under like obstacles and obstructions; in fact, that the promise given by Jesus

to his Apostles, and by them to those who in turn embraced the faith, was, that if they lived godly in Christ Jesus, they would suffer persecution. Yet, if we analyze and compare the feelings that actuated the world in their condemnation of Jesus and his disciples, with the feelings that actuate them now in their opposition to the Latter-day Saints, we will begin to perceive that their conduct arose then, and does still, more from a fear of the destruction of the social and political bonds that cement and uphold kingdoms and nations, than from any deeply cherished reverence for the religious traditions of their ancestors. At the time Jesus came upon the earth, the state of the Jewish nation was completely at variance with its condition when the law of God was obeyed, and the Priesthood existed in the plenitude of its Divine power and authority. Roman tetrachs and governors ruled over Judea, regulating the affairs of society socially and religiously, and holding in complete subjection the once proud and favored Israelites, who, crushed and subdued in spirit, retaining but the shadow of their former sovereignty and independence, calmly bowed their heads under the yoke of a heathen conqueror. So weak and enervated, and so dead to the recollections of their former glory had they become, that the chief priests, the scribes and the Pharisees, finding that although under the power of the Roman yoke, they could still wield great influence in spiritual affairs over the masses, and secure to themselves wealth, position and luxury, welcomed the reign of the Cæsars, and closed their eyes to its crime and corruption. The principles taught by Jesus, embodying as they did in embryo, the realization of the highest aim of the philanthropist, or the wildest day-dream of the optimist—namely, universal liberty and brotherhood, were gladly embraced by the few, who retained the ancient spirit, and looked forward to the redemption and restoration of Israel; while the spiritual leaders of the people, foreseeing in the development and establishment of such principles, the consequent decrease of their power and influence, denounced Jesus as an impostor and blasphemer. Throughout His life and public ministry, we find that the persecutions inflicted upon him, arose not so much from any objections held by them to his spiritual teachings, as from a fear that the views he promulgated in regard to government and political economy, might gain ground amongst the people; in fact, so determined were they to fasten upon him the charge of treason, that the most simple of his aphorisms and parables, were construed by them into vague and indefinite threats against the nation and its hereditary institutions. “Destroy this temple, (said he, speaking of his body), and in three days I will raise it up again;” this being declared by them to refer to the temple at Jerusalem. And even the last and crowning accusation brought against him by the *chief priests* and the Pharisees, was not that of founding a new system of *theology*, but a new order of *government*. “We found,” said they, “this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ, a king.” They remonstrated with Pilate after this fashion, “If thou let this man go, thou art not Cæsar’s friend, whosoever maketh himself a king, speaketh against Cæsar,” and when he hung upon the cross. the inscription placed in derision above his head, was, “Jesus of Nazareth, the king of the Jews.” Throughout the lives of the Apostles, we find that the charges preferred against them were similar in their nature, to those brought against their Master. “This man,” said the high priests and the elders, speaking of Paul, “is a pestilent fellow, and a mover of sedition among all

the Jews throughout the world, and a ringleader of the sect of the Nazarenes," and the accusation brought against Stephen was, "This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us," in fact, wherever the Gospel went, it subverted human plans and systems, and reared the standard of the government of heaven. If we look to the creeds and religions of men, we will find that they do not contain within themselves the principle of true liberty, that it has always been the aim of the spiritual leaders of the people to keep men in blindness, and frustrate all efforts they might make after an advancement in knowledge; and that although God strove at different times to establish his kingdom upon the earth, all the efforts of his servants were continually met by opposition from the adversary, who endeavored to impress the idea upon the minds of the people, that the principles taught them would infringe upon their rights and liberties, and be destructive of that free agency entrusted to man. Hence, although it might have seemed probable that the Jews, groaning under the yoke of oppression, would have believed in the promise of Jesus that his "yoke was easy," and his "burden light," and taken it upon them, their leaders, by the force of tradition, exercised such an influence over them, that their continuous exclamation was, "We will not have this man to reign over us."

When we look to the religion taught by the Latter-day Saints, we find that the same results are apparent, and that accusations of a similar tendency have been brought against them. From the time that the Prophet Joseph came forth, and proclaimed himself the bearer of a message from the Almighty, the most absurd and extravagant notions were entertained, as to the design he had in contemplation in gaining converts, and gathering them together. Charges of treason to the Federal Government, embodying troops in opposition to State laws, refusing to recognize the authority and jurisdiction of civil officials placed over them, plotting against the peace and welfare of the nation, were, and are still, hatched up against a people, "whose whole history," to use the words of a modern writer, "has been a course of cruel persecution, which, if man really believed in his own improvement, would be a disgrace to a self-styled enlightened age." We make bold to say, nay, in fact, the very nature of the principles taught by this Church leads us to the belief, that the same causes we have mentioned as being conducive to the persecution of Jesus and his Apostles, have also led to the persecution under which the Saints have labored. If we look to the mobocratic resolutions for the expulsion of the Saints, passed by the inhabitants of Jackson county, Missouri, and quoted in our issue of the 1st inst., we find that the fears entertained by them, had not so much reference to the religious aspect of the question, as that when they "reflected on the extensive field in which the sect was operating, and that there existed in every country a leaven of superstition, that embraced with avidity notions the most extravagant and unheard of, it required no gift of prophecy to tell, that the day was not far distant when the civil government of the country would be in their hands; when the sheriffs, the justices, and the county judges would be 'Mormons,' or persons wishing to court their favor from motives of interest or ambition." "What," say they, "would be the fate of our lives and property, in the hands of jurors and witnesses who do not blush to declare, and would not upon occasion hesitate to swear, that they

have wrought miracles, and have been the means of miraculous and supernatural cures, have conversed with God and his angels, and possess and exercise the gifts of divination and of unknown tongues, and fired with the prospect of obtaining inheritances without money and without price—may be better imagined than described.” We have said, that looking to the nature of the Gospel, it is but natural to suppose, that results such as these would follow. The system of government, embodied in the creed of the Saints, would, if it were generally adopted, be subversive to human systems, although not injurious to the rights or well-founded expectations of the human race; and therefore it is, that from interested motives men have arisen, and dilated upon the errors and blasphemies of “Mormonism;” men who, like the silver-smiths of Ephesus, found that their craft was in danger, and began to consider, that in proportion as the power and influence wielded by this people increased, the discordant elements that constitute society would blend and harmonize together; and that with this radical change in social, political and religious matters, would come the downfall of their hopes and prospects, and the destruction of that charlatanry, by which they so long had bound and deceived the people. If we look to society, we find that the system upon which it is based and constructed, is favorable only for the accumulation of wealth, and the attainment of power and influence by the few, while the interests of the majority are left unrepresented, nay, even their very existence ignored and forgotten. The Gospel of Christ Jesus takes cognizance of those facts. Perfect government, it asserts, comprehends all that comes under the head of religion, morals, philosophy, arts, politics and social development. It is wrong to view it, therefore, as a mere system of theology and belief, as being embraced simply in a few cardinal articles of faith, external rituals or outward observances. Whenever it was established or in existence upon the earth, its aim and tendency has been towards brotherhood, organization, social and national growth. It was in this light that St. Peter viewed it, when he said to the Saints in his day, “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the *people* of God; which had not obtained mercy, but now have obtained mercy;” and St. John, in Apocalyptic vision, heard the song of the redeemed, “Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God *kings* and *priests*: and we shall reign on the earth.” Whenever the Gospel that leads to this glory and exaltation, has been preached, persecution has followed, not so much from the poor and ignorant, as from those holding a name and a position in the world. The poor gladly receive it, because it opens up to them temporal and spiritual deliverance; the rich and the proud spurn it, because in it they see the seeds of that “liberty, equality and fraternity,” which philosophers aspire to, the realization of all that Apostles and Prophets predicted and yearned for; and seeing this, they know that obedience to it, will close to them all the present sources from which they receive their worldly honor and power, that the Priesthood will reign and rule, and, therefore, as Jesus said, “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” The economy of the kingdom that is now established, the nature of its organization, the power that binds and controls the elements of its existence, and reduces

order and harmony out of chaos and confusion, has been to the world "a marvellous work and a wonder." It is so opposed to all their preconceived notions and traditions, and embraces within its fold, truths that have so long been considered as separate from, and unconnected with religion, that they can only ascribe it to the effects of enthusiasm or fanaticism. And yet how wonderfully are the words of Peter fulfilled, when we look unto the Church in its properly organized state in the land of Zion. We behold there the social, religious, civil and moral elements blended together, all producing harmonious results; we see the characteristics of a nation developing themselves; we find each looking to his own immediate head for the truth, intelligence and government he requires, and ascending by regular gradations, until we come to the master mind, which guides and directs the whole. Each division is self-supporting, self-sustaining; the system is capable of unlimited growth and advancement, and is not only, as it has been styled, "one of the most promising attempts to emancipate labor from the grinding yoke of usury and capital, that the world has ever seen," but the germ of that Divine system of government or theocracy, which was to spread and increase until the kingdoms of this world had become the kingdoms of our Lord, and of his Christ.

We need not, therefore, wonder at the persecution the Latter-day Saints have been subjected to, when we reflect that those views were promulgated in a land the Government of which is wielded upon such a different principle. "We deny," says an American journal, the *New York Tribune*, "that this is a Christian nation. France, Spain, Russia, Austria, Mexico, Portugal, Brazil, &c., are Christian nations, no matter how many of their people may be non-Christians; this country is *not* Christian, though a majority of its people probably are. Almighty God is *not* the source of all authority and power in our Government; the People of the United States are such source." The principles of the Gospel then, are in direct opposition to those views of government; and hence, when the voice of the Priesthood was heard declaring that God ruled, and that he was about to take the reins of government into his hands, pulpit, senate, bench and university, poured forth their anathemas against those who had dared so to blaspheme. An objection is often brought against the authority by which the principles of the Gospel are taught, and its ordinances administered, that it is a despotic power; but if we look to it, we understand that it is under the control and direction of the Almighty, that it guarantees unto all the privilege of worshipping God as they see fit and right, and that "when the kingdom of God is fully set up and established on the face of the earth, and takes the pre-eminence over all other nations and kingdoms, it will protect the people in the enjoyment of all their rights, no matter what they believe, what they profess, or what they worship," so long as they do not infringe upon the liberties of the subject. The Constitution of the United States guaranteed this liberty to all, and yet, in the first instance in which it was put to a practical test, in the case of the Latter-day Saints, it failed. This, however, did not arise from the nature of the laws themselves, but from the administrators; and hence, when the Priesthood is properly organized, although such organization will be universal and all-powerful, it will act under the guidance of heaven, law will be administered aright, man's agency preserved, truth and righteousness prevail, and the will of God be done upon earth as it is done in heaven.

If we wish to look to the results flowing from the establishment of this

organization, and to its visible development, we have but to turn our attention, we have said, to the Territory of Utah, and there we find the substance of that imperfect shadow, which loomed before the eyes of Apostles and Patriarchs. We find that whereas infidelity, murder, rapine, seduction and death, have followed in the wake of modern religion, while political government has been utterly unable to cope with moral and social degeneracy, there popular sovereignty, union, organization and absolute authority, although apparently paradoxical, harmonize and produce perfect and heaven-like results. Men may oppose the truth, may sneer at what they are pleased to style the absurdities of "Mormonism," and yet history affords no parallel to the events that have transpired since its organization, to the truths that it has developed, and the victories it has achieved. And it will continue to increase. In it there may be differences of taste, of capacity, of physical or mental organization, but there will be harmony, intelligence, security and peace. Wisdom and humanity enthroned in the hearts of the "living oracles of God," will direct the affairs and control the destinies of the universe, and earth will become heaven.

ABSTRACT OF CORRESPONDENCE.

PRESTON CONFERENCE.—Elder R. N. Russell, writing from Preston on the 18th ult., says :—"I have now visited all the Branches in this Conference, and can say that the majority of the Saints are striving to live their religion. As for Preston, it seems rather dull at this time, but there seems to be an opening in the country places, and the Priesthood are desirous of doing all they can to spread the truth. I can truly say for my own part, I never felt happier in my life, and I desire to show, by example as well as precept, that I am a representative of the Church and kingdom of God."

HULL CONFERENCE.—Elder J. S. Fullmer, writing from Hull on the 29th ult., says :—"There is a good feeling in this Conference at present, so far as I have been able to visit it. In Hull an excellent spirit prevails both amongst Saints and strangers. Our meetings are well attended by strangers, who seem to listen very attentively to the truths taught. The Work is rolling on steadily. There have been ten added to the Hull Branch within the last six weeks, and there are good prospects for more joining, as several are investigating the principles of the Gospel."

BRISTOL DISTRICT.—Elder J. E. S. Russell, writing from Bristol on the 1st inst., says :—"I feel that I have been blessed on this mission, and that the Lord has never forsaken me in the hour of need. Nothing makes me feel so well as to speak to the people, and bear my testimony to the truth. I am thankful that I have been sent forth to bear a portion of the burthen. We can now begin to feel a little of what President Young and his Counsellors have felt for years, and know, to some little extent, the feelings they have for the people. There are very good Saints in this District. When I travel among them, and see their poverty, and yet behold their devotedness to the Lord and his Work, it produces good feelings within me, and is a strong and abiding testimony to me that they have received of the Spirit of God."

DORSET CONFERENCE.—Elder Harrison Shurtleff, writing on the 4th inst.,

says that the Spirit of the Lord is with the Saints in that part of the vineyard, and they are anxious to assist in rolling on the Work. He feels well in his labors, and is anxious to be useful in building up the kingdom of God.

DERBY CONFERENCE.—From a letter received from Elder Lorenzo D. Rudd, dated 4th inst., we learn that a Conference was held in Derby on the 2nd inst., at which Elders James Townsend, President of the Nottingham District, and S. W. Alley, President of the Sheffield Conference, together with the local Priesthood, were present. The several Branches were represented as being in a growing condition, and much valuable instruction was given by the brethren, and appreciated by the Saints. Brother Rudd baptized eight in Derby during the week before Conference, and three upon Conference day, making a total of fourteen baptized during the last two months, and prospects being favorable for a still further increase.

C O R R E S P O N D E N C E .

ENGLAND.

SOUTHAMPTON DISTRICT.

Southampton, March 29, 1865.
President Wells.

Dear Brother,—As it is a portion of my duty to make you acquainted with my feelings from time to time, I sit down to pen you a few lines. On Friday, March 3rd, I left the Newcastle Conference, where I had been presiding for fourteen months, and started for my new field of labor. On my way I called at London, and attended a Conference there. We had a time of refreshing, and I shall long remember the joy I experienced while associating with you and the rest of the brethren present; as also the kind treatment which I received at the hands of Elder Bullock and the Saints in London. I arrived at Southampton in company with Elder E. F. Bird, on Friday 10th, and on the Sunday following I had the pleasure of meeting many of the Saints in the capacity of a District Conference, since which time I have been travelling about the Southampton Conference, part of the time in company with brother Bird, and the remainder with brother Merrill. I have great faith that we shall be able to do a good work here this coming season. Some strangers attend our meetings, and we talk with them at their homes, and feel much blessed in so doing. A few will emigrate this season, and I think

I can safely prophecy good concerning the District, as far as I have become acquainted, and I pray God to grant that it may continue to prosper during my administration, as it has done in the past under the able management of the Elders who have presided here; and in order to bring this about, I purpose getting all the instruction I can from Elder Bird, previous to his departure for Zion, and thus benefiting by his experience. By the help of the Holy Spirit, I trust I shall be enabled to perform my duties, in a manner which shall meet the approval of my brethren who are placed over me, and merit the blessings of my Father in heaven.

I cannot let this opportunity pass, without expressing my feelings of thankfulness to the Saints amongst whom I labored in the Newcastle Conference, for their kindness and hospitality to me while separated from my home and relatives in Zion; and I pray the Lord to bless them abundantly, and to grant that the "measure they have meted out to me, may be measured unto them again, heaped up and running over," and may they rejoice much under the administration of Elder Williams, who has succeeded me in that Conference.

My health is good, and I feel very desirous to do right, and to live up to the principles of the holy Gospel, that I may continually enjoy the blessings

of the Spirit, without which I could not have joy in my labors.

Brother Merrill's health is not good, which is caused by the weakness of his lungs, but he is enjoying himself well, otherwise. He joins me in kind love to you and the brethren.

I will now close; and praying the Lord to pour out his choicest blessings upon you, and all engaged in the ministry, I remain your brother in the Gospel covenant,

CHARLES W. STAYNER.

SCANDINAVIAN MISSION.

Copenhagen, March 31, 1865.

President Wells.

Dear Brother,—At the close of the first quarter of this year, I feel it a pleasant task to give you a brief sketch of our labors in this Mission. I will first remark, that in the beginning of the year we had very mild weather, which caused us to think that we should hardly have any winter at all; but in the latter part of January, the weather began to alter, winter set in with snow-storms and cold, freezing the Baltic and the Belts, breaking off all steamboat communication, as well as stopping the railroad trains for several days, making the sending of mails and travelling not only inconvenient, but very irregular, on account of the great depth of snow and ice. This has continued through February, and up to the present time, showing a poor prospect for an early spring.

Our Elders have labored faithfully, and have exerted themselves in travelling and preaching, having sometimes to wade through heavy snows, and endure severe cold, especially in Sweden and Norway, where it has been so cold that they could not baptize for some weeks past. We are eagerly looking forward to the breaking up of winter, hoping then to be

able to labor more effectually. The number baptized in the last quarter, is over 200 souls, and the Lord has protected and prospered his servants. I have received cheering news from Elders Sprague and Brown, in Norway, John Sharp, jun., Gee and Swensen, in Sweden, and brother Winberg in Denmark, all breathing a desire to do good, and speaking of their satisfaction with the progress of the Work in their respective fields of labor. In January, I visited Stockholm, and had a very pleasant visit with Elders Sharp, Gee, Swensen, and the Saints in that district. In compliance with your request, I started for Hamburg on Monday the 13th inst., but, on account of heavy roads, &c., did not reach there until the following Friday, when I had the pleasure of meeting with Elder George Reynolds, of the Liverpool office, accompanied by Elder Joseph Henry Felt, the latter of whom had been appointed to labor in this Mission. I felt glad to shake these brethren by the hand, and to have the privilege of assisting Elder Reynolds in transacting business for our emigration. Elder Felt and myself arrived here safely on the 20th inst. I thank you for him. I think he is a promising young Elder, with good ability. He is eager to learn the language, and I am convinced he will do a good work here. I have appointed him District President over the Danish Conferences.

My health continues good, and I never felt better in the Work of our Father and God, for which I feel truly grateful. The Elders and Saints join with brother Felt and myself, in love and respects to yourself, President B. Young, jun., and all associated with you in the office. Praying the Lord to bless you abundantly, I am, as ever, yours in the Gospel covenant,

C. WIDERBORG.

Esteem is of more value than celebrity; respect is of more value than reputation; and honor is of more value than glory.

GOOD TASTE AND GOOD MANNERS.—True purity of taste is a quality of the mind; it is a feeling which can, with little difficulty, be acquired by the refinement of intelligence; whereas purity of manners is the result of wise habits, in which all the interests of the soul are mingled and in harmony with the progress of intelligence. That is why the harmony of good taste and of good manners, is more common than the existence of taste without manners, or of manners without taste.

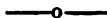
DIED:

At Wanship, Summit county, Utah Territory, December 4th, of dropsy, Thomas Iels, aged 61 years, late of Birmingham, England.

At Farmingham, Davis county, Utah Territory, December 12th, of inflammation of the lungs, Elizabeth Chandler, wife of Henry Hollis, aged 65 years.

At North Ogden, Utah Territory, November 13th, of typhus fever, Virtue, wife of James Danadon, aged 43 years and 9 months.

P O E T R Y .



THOUGHTS ON DESERET.

Mid all the shifting, varied scenes of life,
Mid all our trials, and our pain and strife;
Through toilsome days, and nights of grief and gloom,

When death's grim shadows round us faintly loom;

One thought consoles us with its presence sweet,
Blinds up our wounds, strengthens our weary feet,
And hov'ring round us in an angel form,
Shines like the meek-eyed stars above the storm.
'Tis this, that in the sunny golden west,
Where Nature, from her rich and bounteous breast

Showers blessings, is a quiet and peaceful home,
From whence our pilgrim footsteps ne'er would roam,

But, where the dove of peace would round us fling,

Love, light and beauty from its radiant wing.
We know that there the maiden summer blooms,
And air is redolent with sweet perfumes;
That the rich grape in mantling clusters grows,
And the quiet gentle zephyr softly blows;

That the grey mountains in their grandeur stand,
Like giants guarding some enchanted land;
While in the vales is heard the shepherd's song,
And the glad river leaps and bounds along,
And night comes down in silence and in calm,
And the fair flowers shed round their fragrant balm,

And 'neath the splendor of the moonlit skies,
Earth looks again a radiant Paradise!
Yet sweeter far the thought, that there the truth
Will bear us on thro' sorrow, wrong and ruth,
That men are there, strong in the Gospel's cause,
Obedient to all pure and holy laws;
Subduing sin and passion in their youth,
Clothed in the armor of eternal truth;

Who from the field, the workshop and the mine,
Clad in the panoply of right divine,
Have rolled prophetic strains through all the world,

And on the hills, heaven's standard wide unfurled;

That in the temple rearing high its head,
Will minister the living for the dead;
While Zion's towers with heavenly glory glow,
And thro' her streets life's rivers sweetly flow;
Full oft our eyes grow dim, our cheeks are wet,
When longing for a gaze of Deseret,
Waiting the time when all the Saints shall meet,
When all our wand'rings cease, our weary feet
No longer roam, but walk by Zion's walls
And sing our songs within her lofty halls!

Blessings, O Utah! be upon thy throne,
That stands in safety, steadfast and alone;
Safe in the smile of freedom and of love,
And watched and guarded by the powers above:
Thy name resounds and swells from sea to sea,
Within thy soil blooms liberty's fair tree,
Whose leaves can heal the nation's grief and pain,
And wait an Eden to the earth again;
Long may thy starry banner proudly wave,
Long be thy sons as valliant and as brave,
Thy daughters long as beautiful and true,
Thy skies as radiant, and thy hills as blue!
Long be thy name a guide to all the earth,
A home where peace and freedom have their birth;

And soon the time when ev'ry whispering wind,
Shall waft thy glory far to all mankind,
And truth eternal spreading to each shore,
On thirsting lands sweet floods of beauty pour
While grateful kingdoms bless thy honor'd name,
And ransomed thousands be thy brightest fame.

Liverpool.

JOHN V. HOOD.

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY DANIEL H. WELLS, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON,
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 16, Vol. XXVII.

Saturday, April 22, 1865.

Price One Penny.

THE INTERMEDIATE STATE.

BY ELDER J. H. DONNELSON.

It is believed by all the Protestant churches with which we are acquainted, that the spirit enters into eternal bliss or torment immediately after death. This error was introduced by the noble reformers, in their over-zeal to do away with anything that would favor the purgatory of the Romish church, a place where the Roman Catholics consign the souls of those who are not good enough for heaven, nor bad enough for hell; for, be it understood, that they also believe that the saints enter heaven after death, and those who commit mortal sin go to the hell of the damned, while those who commit venial sins go to purgatory, there to remain till they are prayed out by the masses that are celebrated for them on earth, or if there is no person to pay for a mass, they must remain in torment (not equal to hell), until they have paid the uttermost farthing. The Saints teach the doctrines of Scripture upon this, as they do on all other subjects connected with the great and eternal plan of salvation. We will, therefore, take a brief glance at what the holy Scriptures say upon the subject. First,

then, we will turn to the words of Jesus. While hanging upon the cross betwixt two common thieves, one turned and said, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in *Paradise*." Before we go any further, it will be necessary to define what is meant by the expression *Paradise*, as upon a correct understanding of this, depends much in relation to the point in hand. It is evident that the Jews, up to the time of Esdras, had no other meaning for this word, than the garden in which our first parents were placed. In the time of Esdras, and so downward, when they spoke distinctly of things to happen after this life, they called the state of souls expecting the resurrection of their bodies, by the same name. In the solemn prayers offered at the time of death, they were wont to say, "Let his soul rest, and his sleep be in peace, till the Comforter shall come to open the gates of *Paradise* to him." In the Septuagint, or Greek version, which our Savior always quoted, the word constantly

used in the Old Testament, to denote the abode of all departed spirits, is *Scheol*, which the ancients believed to be divided into two parts, the one for the good, the other for the bad spirits; the former is called Paradise, or Abraham's bosom, the latter, Tartarus. This is further made very evident, from the words of the Jewish historian, Josephus. He says, in describing the place of departed spirits, "This division of Hades, to which the just are guided by the angels appointed over it, we call the bosom of Abraham; but, as to the unjust, they are dragged to the neighborhood of hell (Gehenna), where we suppose no man ever entered." From this we see plainly, where the disembodied spirits of the Savior and the thief went, after their departure from the body. That paradise is not heaven, is very evident from the Savior's words to Mary, on the morning of his resurrection, "Touch me not, for I am not yet ascended to my Father." That paradise and heaven are two distinct places, is very clear from the words of the Apostle to the Gentiles, where he tells us he was caught up into the third heaven, and also to paradise, where he heard things not lawful to utter. While we learn from these quotations that heaven and paradise are two distinct places, and that the spirits of the Savior and the thief both went to the latter, St. Peter very plainly tells us how the Savior was employed during his short stay there, "Christ, also, hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison." Here, we not only learn the occupation of Christ, but that there was an innumerable host of other spirits there, to whom he preached the Gospel, "that they might be judged according to men in the flesh, but live according to God in the spirit." Now it must be obvious to all, that this place, or state, is not the eternal abode of the righteous, nor can it be the hell of the damned (which reads Gehenna in the original), for the same Apostle tells us in his Pentecostal sermon, that the Patriarch David had not then gone to heaven.

"For David is not ascended into the heavens." We also learn from the parable of Dives and the poor man Lazarus, that both were within sight of each other, and could talk the same as when they were here. This, taken in connection with the saying of Josephus, who tells us no man yet entered there, proves to a demonstration, that the spirits of the unjust are also reserved with the angels who kept not their first estate, in chains till the judgment of the great day. In the Old Testament, there are several passages which bear upon the subject. When Jacob heard of the death of his son Joseph, he refused to be comforted, and said, "For I will go down into the grave, unto my son mourning." Now, the old Patriarch could not mean the grave where the body was interred, for he at this time supposed the body had been devoured by the wild beasts, as his sons had told him. "Thou shalt go down to thy fathers in peace," is the promise of God to Abraham, who, as we read in Scripture, died in a good old age, and was gathered to his people. "Ishmael," it is written, "is gathered to his people," and this expression is used in regard to many others in the Old Testament. Paul, also, uses the same phrase in speaking of David, who slept with his fathers. Now it is obvious that these, with many other passages of a similar nature, cannot have any reference to the grave where the natural body was laid, for we read that Abraham was buried in Macpelah, while his father is said to have been buried in Haran, and his ancestors in Ur, of the Chaldees. The expression must, therefore, have reference to some common receptacle for the departed spirits, which, as we have shown, was denominated *Scheol* in the original Hebrew, and *Hades* in the Greek, but which has been sometimes translated *hell*, the *grave*, and the *pit*, in our common version of the English Scriptures, the full sense of the passage where it occurs, thus being lost to the reader. We can therefore see how the Jews, whom Jesus addressed, would understand him, and we now know the import of his language to the penitent thief, and the place where they both went. In the

book of Revelation, there is mention made of this place so plainly, that it is impossible to mistake the one for the other. "Behold a pale horse, and his name that sat on him was Death, and Hell (Hades) followed with him." In another chapter of this mystic book, we read that "death and hell (Hades) delivered up the dead which were in them, and they were judged every man according to their works. And death and hell (Hades) were cast into the lake of fire (Gehenna). This is the second death." Now, it would be absurd to say death and hell were cast into hell, and were no more, and then tell us that their torment never endeth. But when we understand the Scriptures by the Spirit of God, we learn that death is the separation of the soul from the body, and the hell here mentioned, the Hades or place of confinement of the spirit from death till the resurrection, after which there will be an end to them both by the union of the body and spirit, and their departure, after the judgment, for eternal mansions in the kingdom of God, or to the lower regions, to suffer with the Devil and his angels.

These, with many other passages that might be adduced, go to prove very plainly, that the full amount of happiness in heaven, or misery in hell, are not to be experienced until after the resurrection of the body and final judgment. When the dead, both great and small, are arraigned before the great Judge of the quick and the dead, then, and not till then, will they hear the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you (the just) from the foundation of the world;" also the solemn decree, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." But there are many who, although they do not believe the spirit goes to hell or heaven, believe that it sleeps like the body, and others, that it has no existence after its separation by death; and for the benefit of such, we will quote a few passages on this subject. We will first refer to the ever memorable words of our Lord, used by him in refuting the Sadducees, who maintained that there was neither angel

nor spirit. "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Here we learn, that though the bodies of the Patriarchs were dead, their spirits were alive. When the Prophet Elijah raised the widow's son, it is said that "the soul of the child came into him again." And when our Savior raised the daughter of Jairus to life, "her spirit came again, and she arose straightway." Again, our Lord says, "Fear not them which kill the body, but are not able to kill the soul." Now, it is plain that the language here used is not metaphorical, but historical, therefore, we are led with Paul to say, "For me to live is Christ, and to die is gain." When the Witch of Endor (a much better necromancer than those of our time), raised the spirit of Samuel from the dead, he said, "Why hast thou disquieted me, to bring me up?" Here we have a witness from the unseen world, to assure us of the truth of the existence of the spirit after death; and we are led to a similar conclusion by the history of our Savior's transfiguration, where we read that "there appeared unto them Moses and Elias talking with him." Here are two more spirits from the unseen world, to convince us of the existence and activity of the spirit after its separation from the body. Out of the abundance of Scriptural testimony to prove this, we will quote one more, and then leave this point. St. John says in Revelation, "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" We have now concluded this part of our subject, with the testimony of the last of the disciples whom Jesus chose when here in the flesh; and as he bore faithful testimony to many things which have been, and are now transpiring on the earth, so he leaves us this in favor of the existence of those who have gone before us, who are waiting for the last martyr to the

cause of truth to be slain, before they can enter into their eternal rest, and sit down with Abraham, Isaac and Jacob, in the kingdom of God; for it is written, "They without us cannot be made perfect." They are in the world of spirits, and neither the prayers, alms, nor masses of the Pope or clergy of the Romish Church can liberate one of them, nor the disbelief of Protestants keep their spirits from entering there after death. There the Prophet Joseph Smith, and other holy men, are preaching to them the Gospel of the Son of God, and the

time is not far distant when they, with the living, will hear the voice of God coming to take vengeance on the ungodly, and to appoint his portion to the hypocrite. We bear testimony that the Latter-day Saints do not believe in the purgatory of the Catholics, as some reverend gentlemen do falsely assert, and that they who circulate lies concerning them, will find their portion with the class just mentioned, unless they speedily repent and obey the Gospel which leads to life everlasting.

MINUTES OF A CONFERENCE

HELD IN THE MECHANICS' INSTITUTE, BRADFORD, ON SUNDAY, MARCH 26, 1865.

(Reported by Elder John V. Hood.)

Present on the Stand—Of the Presidency of the European Mission, Brigham Young, jun.; Elders C. M. Gillet, President of the Sheffield District, James Townsend, President of the Nottingham District, G. J. Marsh, President of the Leeds Conference, Lorenzo D. Rudd, President of the Derby Conference, R. N. Russell, President of the Preston Conference, Alfred Lee and John Hubbard, Travelling Elders in the Leeds Conference, and John V. Hood, of the MILLENNIAL STAR Office.

10.30 a.m.

After singing and prayer, Elder Alfred Lee expressed himself as being thankful for the privilege of meeting with the Saints in Conference. He represented the Branches as being in a satisfactory condition, and felt there was nothing more gratifying than to see the people go forth with all their might, and strive to build up the kingdom of God. It is the duty of all to improve the time, and lay here a foundation for future happiness. The trials the Saints undergo here, will constitute their glory in the life to come. The ancient servants of God had to pass through the same, and therefore we will be privileged to enjoy the same blessings. In spite of

all opposition, the truth will increase, God will roll it on, and the Saints take the kingdom, and possess it for ever and ever.

Elder John Hubbard said, he felt glad that God had restored the Gospel, and sent the Priesthood endowed with the same power as existed in the days of Jesus. This proved unto him that God was an unchangeable being, and that whenever he gives laws unto the people, it is upon a fixed and enduring principle, and that when he has a work to establish upon the earth, he reveals his design unto the faithful and obedient.

Elder G. J. Marsh read the Financial and Statistical Reports of the Conference, which were approved of. He represented the Conference as being in good condition. The Saints seemed determined to live as well as possible, so that they might gain an eternal salvation. It was by the principle of obedience that all things should be proved. By this principle he had tested the doctrines of the Saints, and found them to be the pure doctrines of Jesus. He exhorted the Saints to faithfulness, and to throw away every thing that would hinder them from being saved and exalted in the presence of God. Riches were nothing

compared to the joy and satisfaction to be gained by obeying and living up to the truth, and if they sought the kingdom of God and its righteousness, all other things would be added to them.

Elder C. M. Gillet said, there was a unity of feeling that knit the Saints together, and whenever you see one having this Spirit, the Spirit of the Gospel, you see one who wishes to do right, and serve the Lord. The sacrifices made by the Elders should prove to the world, that in going forth among the people, they are not actuated by selfish motives, nor prompted by a desire to gratify any evil propensity. In the Vallies of the Mountains the Saints have many blessings, and enjoy a union of feeling and sentiment; and the servants of the Lord, wishing to see love and unity spread over the earth, come forth to the nations, for the purpose of teaching what they know; that the Gospel has been restored in its purity and perfection, and that God is performing miracles and delivering prophecies through the Priesthood he has organized upon the earth. The principles taught by the religious sects of the present day, do not agree with those taught by Jesus, and as they all acknowledge that his system is perfect, theirs must necessarily be imperfect. We teach the same precepts as he taught, obey the same ordinances as he instituted, and if we are faithful, can claim the same blessings as he promised, and this is the only means by which humanity can be saved and exalted.

2.30 p.m.

Elder James Townsend said, he was much pleased with the Saints, still there was an opportunity for all to do better. Although we may think we are serving God as much as we possibly can, still we find we can live even more humble and faithful, draw nearer unto him, and call down his blessings upon us. The more watchful and prayerful we are, the more we draw from the storehouse of inspiration, and receive of the good things which the Spirit of God bestows. If we have families, and they see this, it inspires them with greater energy,

and by this means they and we are mutually blessed. All men receive from God according to their works. He is ready to pour out upon them the blessings they earn, give them more intelligence, and help them to advance in grace and knowledge. We have been privileged to come here and take tabernacles, in order that we might know God, and receive a salvation that will lead us back into his presence. We cannot know him nor find him by the wisdom of man, but by the revelations of Jesus Christ. In this dispensation the Priesthood has been restored, after the order of Melchizedec, after the power of an endless life, and by our obedience to the requirements of the Gospel, we are put in a position to know him, and thus obtain lives eternal.

President Brigham Young, jun., said. It is with much pleasure I stand before you to speak. We are here today not through any motive of our own, but through our desire to bless mankind. The truth has been made known to us, and without disobeying the direct command of God, we could not stand aloof, and refuse to tell the people of the great work being done in their midst. The Gospel we preach is set forth so clearly, that no honest man or woman, who will divest themselves of prejudice, can refuse to believe and obey it. We do not advance our own testimony alone. We are sustained by the power of the Spirit of God. We say certain things will happen, and show a way by which men can escape from them. The plan we teach has satisfied us, and we wish all to receive the same satisfaction and blessings. We do not require to preach unto them long sermons, nor prove the truth of our principles in any elaborate manner; it is our business simply to raise a warning voice to the inhabitants of earth, and cry, Repent, for the kingdom of God is at hand. We testify that this time is rapidly approaching, and that the refuge of lies will be swept away, and although men may consider this a strong declaration, still we have proofs to sustain us in the position we hold. God has organized this earth, and placed us upon it for a wise and glorious purpose. We have been sent here

to learn, to educate ourselves for the position we will fill in eternity; and though life is but a moment, through this means we can prepare ourselves for the future, and thus become happy; whereas those who know not the truth, when they begin to reflect upon eternity, must be in constant misery and wretchedness. The Gospel of Jesus teaches us the purpose for which we came here, dispelling all doubts as to our future destiny, and there are none who have yielded obedience unto its requirements, but what can say that they feel satisfied, and know that if they are faithful, their identity will be preserved throughout all eternity, and peace and joy be their reward; and we an promise to every son and daughter of Adam, that if they will repent of their sins, be buried with Christ by baptism unto death, and receive the gift of the Holy Ghost, they will come into possession of the same knowledge, and feel the same quiet satisfaction pervade their breasts. God lighteneth every man that cometh into the world, with a portion of his Spirit. All the intelligence we receive comes from him, and it is our duty, therefore, to give him the glory, and strive to take a course that will increase our light and understanding. The principles that Jesus taught will bring this about, and grant unto us exaltation. We must follow His steps, and work out our salvation with fear and trembling; and so wide and comprehensive is this plan of salvation, that there is provision made for all those who have passed beyond the veil without embracing the Gospel, but who have lived according to the light they had within them, "for without us," says the Apostle, "they cannot be made perfect." When a man comes forth, saying he is inspired, and brings forward proofs of his assertions, the Lord will require an account at the hands of the world, for their rejection of his message. It behoves this generation to look around them, and ask the question, What is the work that God is performing? If they will be candid and honest, examine for themselves, and strive to gain a spirit of humility and obedience, God will reveal himself unto them, and if the Saints keep true to the

covenants they have made, they will be saved and exalted eternally in the kingdom of our Lord.

Elder Lorenzo D. Rudd said, it was now eight years since he had left the Leeds Conference, after a 4½ years mission, to return to the Valley, and in the good providence of God, he had now returned to labor again in these lands. It had been truly said that "Mormonism" was an individual work. If we wish to receive the blessings of Abraham, we must do the works of Abraham. There is also a great necessity for every one to cultivate the assistance of the Spirit. There is no one that has set out to obtain eternal life, but what Satan will try to lead away. This was the warfare Paul spoke of, but through patience and obedience he overcame, and was able to say, that he knew a crown of life was laid up in store for him, which God, the righteous judge, would give him at that day. Although this Work is a marvel and a wonder to the nations, there are thousands willing to bear testimony that they have received benefit from it; and although this generation is like that in which Jesus lived, and has not the spirit of the kingdom, we, through obedience, have partaken of this Spirit, and know by the revelations of heaven that the truth will spread, and the kingdom of God hold sway over all the earth.

6 p.m.

After singing and prayer, Elder C. M. Gillet presented the Authorities of the Church at home and abroad, who were unanimously sustained in the usual manner.

Elder John V. Hood delivered a discourse on the Latter-day kingdom, from the 2nd chapter of Isaiah, 2—5 verses. He showed the diversity of opinions prevailing in the world, in regard to the interpretation of prophecy, and the nature of the kingdom that was to be set up in the last days. He pointed out from Scripture, the principles upon which this kingdom was to be built up, its nature, location, and the events that would be cotemporary with, and follow its establishment, including the bringing forth of the fulness of the Everlasting Gospel, as contained in the Book of Mormon,

the restoration of the ten lost tribes, the gathering of the Jews into their own land, and ultimately the redemption of earth and of humanity. After singing and prayer, the congregation was dismissed.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 232.)

HISTORY
OF
WILFORD WOODRUFF.
[FROM HIS OWN PEN.]

June 19.—A States warrant was issued against D. W. Patten, Warren Parrish and Wilford Woodruff, sworn out by Matthew Williams, a Methodist priest, and served by the sheriff, Robert C. Petty. Elders Patten and Parrish were taken by an armed mob of about fifty, under pretence of law, led by the sheriff, a colonel, first and second major, with other officers, and a Methodist priest with a gun upon his shoulder. I was in another county, and therefore not taken. We were accused of prophesying falsely, by saying that four persons who were baptized should receive the Holy Ghost in twenty-four hours, and that Christ should come the second time before this generation passed away. The whole concern was a mob mock trial, contrary to law, justice, judgment or truth.

On the 29th, I went to a Baptist meeting-house, on Thompson's creek, to preach; the house was crowded. As I rose to speak, a Baptist priest, Mr. Browning, arrived at the door on horseback, and stepped in greatly agitated, and told the deacon to forbid my preaching in the house, at the same time commenced a tirade of abuse against the "Mormons," telling several lies, which I corrected before the people, which increased his rage. As I was forbidden to preach in the house, and had been invited, and travelled many miles to fulfil my appointment, I told the people I would like to preach, and was willing to stand on a wood pile, a fence, a cart, or any place they would appoint. A man rose and said he owned the land

in front of the meeting-house, and I might stand and preach on that, and welcome. All the congregation, with the exception of the minister and one deacon, arose and left the house, walked across the street, and formed seats of a worm fence, and gave good attention while I preached for an hour and-a-half, on the principles of the Gospel.

When I closed, Mr. Randolph Alexander, who had never heard a "Mormon" Elder speak before, said, the people of the present day made him think of a pen of hogs; the keeper would make a trough, and pour into it hot or cold water, dish water, or anything else, and they would drink it; but let a stranger come along, and pour over a basket of corn on the back side of the pen, and the hogs would be frightened, and run and snort all over the pen. He said it was so with the people; the priests would feed them with any kind of doctrine, no matter how false, the people will swallow it down; but let a stranger come and preach the Gospel of Jesus Christ, which will save the people, as Mr. Woodruff has done, and the people are afraid of him.

Mr. Alexander invited me home, bought a Book of Mormon, and was soon baptized, and several others followed his example.

July 14.—I wrote a letter to Oliver Cowdery, and sent him a list of subscribers for the *Messenger and Advocate*, and a detail of my mission in the south.

—18.—I rode in company with A. O. Smoot to a ferry on the Tennessee river. The ferryman was absent. We were offered the use of the boat, and ferried ourselves; but not being much used to the business, and losing one oar in the river, and having to row with a broken oar, we landed a great distance below the usual place,

with a high circulation of blood and blistered hands ; but our horses leapt the bank, and we went on our way to the Sandy, which we swam, and spent the night at Thomas Frazer's.

—30.—We preached at Mr. David Crider's, also on Sunday the 31st, where we were threatened by a mob. I baptized Mr. Crider amid the scoffs of the rabble, who went in the night and poisoned both of our horses ; the one which I rode, belonging to brother Samuel West, died in two days afterwards ; brother Smoot's recovered ; the swine that eat of the horse flesh also died.

Aug. 11.—I met with D. W. Patten and wife ; he and brother Parriah had been driven out of Benton into Henry county, and Elder Parriah had left for Kirtland.

—29.—We were visited by Elders T. B. Marsh and E. H. Groves, from Caldwell county, Mo.

Sept. 2.—We held a Conference at Damon's Creek, Callaway county, Kentucky ; several Branches were re-

presented, containing 119 members. Johnson F. Lane, Benjamin L. Clapp, and Randolph Alexander, were ordained Elders, and Lindsey Bradey a Priest, by D. W. Patten, who baptized five at the close of the Conference.

I was released from my labors in the south, and counselled to go to Kirtland and receive my endowments, as was also A. O. Smoot.

Sept. 19.—Elders Marsh and D. W. Patten and wife, and E. H. Groves, started for Far West. I organized the first company of Saints who emigrated from the Southern States, which numbered twenty-two souls. I appointed Elder Boydston President of the company, and counselled them to be united, and to remember their prayers night and day before the Lord.

—20.—The camp started. I spent a few days visiting the Branches ; baptized and confirmed eight, and obtained thirty subscribers for the *Messenger and Advocate*.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

SATURDAY, APRIL 22, 1865.

ERRONEOUS IDEAS RESPECTING THE METHOD OF OBTAINING SALVATION.

—O—

It is a great mistake to suppose that the observance of certain outward ordinances, or the performance of a routine of merely external duties and labors, though in themselves essential, are alone sufficient to put any one in possession of the glorious boon of salvation—the priceless pearl of eternal life. Neither will a mere ideal or intellectual comprehension of the truth, produce saving results. Men may travel and toil and preach all their lives ; yet, if they do not take time and pains to examine themselves, and conform their lives to their

own teachings, they will have preached to very little purpose. They may, it is true, have benefited others, by presenting before them the principles of truth, and persuading them to receive and adopt them in their lives, thus securing unto themselves salvation,—but of what personal benefit will it be to any, should they “gain the whole world and lose their own souls?” Men may theorize beautifully about the Gospel and its truths; but unless they make those truths their own, incorporate them into their very existence, and develop them in their lives, their theoretical knowledge of them will prove rather a curse than a blessing. Theory and practice must ever walk hand in hand, in order to be of any lasting benefit. Mere knowledge of truth, abstractly considered—though the essential basis of salvation—unless associated with her less brilliant, but, if possible, more charming handmaid, wisdom, is insufficient to save its possessor; for men may know their Master’s will, and yet do it not. By wisdom we mean that precious gift of heavenly origin, which enables its possessor to rightly apply the intellectual knowledge which he possesses, and which gives him discernment to know how, when and where to speak and act, so as to produce the greatest amount of benefit and happiness both to himself and his fellow-beings. When only *understood*, apart from the light of revelation, the truth may condemn men and make them miserable—the *practice* of it alone can save and make them happy. To be saving in its effects, the truth must be received in the *love* of it; thus incorporating it with every faculty of the soul, and making it a part of our very existence. The labors of the happy individual who has thus received the truth, will not be the result of a dry and irksome formalism, a fear of hell or a pleasure in merely combating error because possessed of the ability to refute it,—but they will be pleasurable and unconstrained, the natural fruit springing from a truthful and holy nature, the spontaneous expression of a loving and generous soul. The sacrifices and labors of love are sweet and beneficial, because they develop both body and mind; but the servitude of fear is slavish, unacceptable, and rather injurious to the performer than otherwise. Hence the Lord, in reproving one of the ancient churches, said, “I would ye were hot or cold.” That is, He would rather they did not attempt to serve him at all, than to do so out of mere form or from fear, because it was only insulting his Divine Majesty, and injuring themselves, to do so. And, said Jesus, “If ye *love* me keep my commandments.” Also, “Love is the fulfilling of the law.”

Salvation, then, is not to be purchased either with money or by mere toils or sufferings; it is a free gift bestowed upon all who will receive it in the spirit of love and with thankful hearts, and become obedient unto the principles of the Everlasting Gospel, and all who cannot or will not thus accept it, must go without it until they are sufficiently humble to do so. There are many now who, like Naaman of old, would gladly do some wonderful thing, or make some great sacrifice (so-called) to purchase salvation, but they cannot, or will not humble themselves as little children, to receive it as a free gift. But there is no royal road to eternal life; there is but *one* way which is open alike to the rich and to the poor. If salvation, or eternal life, consisted in, or depended upon certain external surroundings—if heaven or happiness were to be obtained by mere change of position or circumstances, independently of our own adaptability to, and harmony with those circumstances and surroundings, then, indeed, there might be some hope of obtaining the desired boon by purchase or by mere sacrifice; but, as happiness depends upon our own internal

condition and harmony with ourselves and God, or truth, and eternal life is only to be obtained by understanding and obeying all the laws of our spiritual and physical being, it follows that they can only be secured by patient, persevering application in acquiring a knowledge of, and by consistent, strict obedience to, the truth. As before stated, the two are inseparable. Hence the Lord has said that "Obedience is better than sacrifice." And the Apostle says, that though a man "give all his goods to feed the poor, and his body to be burned, and have not charity, it profiteth him nothing." That is, if his acts or sacrifices spring from a desire to *purchase* salvation, instead of from the self-sacrificing, generous love with which the possession of salvation inspires the soul, they will be of no particular benefit to himself, because his nature would not thereby be changed, nor he, himself, brought into harmony with the truth. We may bestow a temporary, or even a lasting benefit upon others, by sacrifices which neither reason nor the Lord require, and no one will dispute that some good results therefrom; but as the Lord desires our individual salvation, and that is only to be obtained by being obedient to the truth, such actions are by no means so pleasing in His sight, as it would be for us to cultivate and practise obedience to his righteous will. The idea that some seem to entertain, that because they have performed such and such labors in the Church, preached the Gospel so many years, or made certain sacrifices for the truth, they are entitled to, or have secured for themselves the invaluable boon of salvation, is on a par with, and equally fallacious as the Romish doctrines of penance and indulgences, or the miserably narrow and depraved ideas which induced princes to build churches and erect monasteries, in the wretched hope that they would thereby atone for a life of crime and bloodshed, and secure a free admittance into the society of the pure and sanctified ones, who dwell in the presence of the Holy One of Israel.

"What then," it may be asked, "is the use of all our labors, travels, toils, preachings, self-denials and sufferings? We thought we were working out our salvation!" So you are, or should be, *working* it out, but not *purchasing* it, in the common acceptation of the word. If mere toil and suffering were sufficient to *purchase* salvation, then many would be saved who are not at all likely to be. The benefit to be obtained by travelling, preaching, and laboring among the Saints and the world is, that while endeavoring to teach others we teach ourselves, by discovering the wants of others we learn our own, by perceiving and endeavoring to correct their faults, we are naturally led to turn our eyes inwardly, examine ourselves, and correct our own weaknesses, thus making a personal application of those truths and saving principles we proclaim to our fellow men. By constantly meditating upon, and speaking about the truth, we are, if honest with ourselves, brought into a closer affinity with it, and are led nearer to its Great Fountain, and by degrees become assimilated to His Divine image and character. All such will feel abundantly repaid for all their labors, in the growth in knowledge, wisdom, intelligence, goodness and power which they will experience within themselves. But if any are indulging in the anticipation of any other reward than this, or of purchasing by their labors the gift of eternal lives, without due preparation and fitness therefor, they will find their hopes fallacious, and will be likely to be among those who, though they have preached to others, will be themselves cast away.

CHANGE OF VESSELS.—Since chartering the *David Hoadley*, the number of names sent in for emigration has greatly increased beyond our first expectations, and the amount she can carry, and we have therefore chartered the *Belle Wood*, Captain Freeman, of 1572 tons register, to sail on the same date, 29th inst., in her stead. She is a much larger vessel than the *David Hoadley*, her accommodation for passengers is much more complete, her deck room more extensive, and she is in every way suited for our passengers. She will be found in the Bramley Moore Dock.

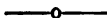
ABSTRACT OF CORRESPONDENCE.

AMERICA.—By the kindness of Elder Justin C. Wixom, we are favored with the following letter received by him from Elder Wilford Woodruff, dated from Great Salt Lake City, the 6th of February last, from which we make the following extracts :—"I was truly glad to hear from you, or from any of our worthy Elders in the vineyard of the Lord. It does my soul good to read their letters, and to see their determination to build up the kingdom of God. You are all in the best school you could be placed in, and it will prove a great blessing to all of our Elders who are faithful unto the end of their mission. What greater calling can any man have, than to be endowed with the holy Priesthood, and sent forth to the nations of the earth, to preach salvation and eternal life to the sons of men? Woe be unto that nation or house, family or individual, who rejecteth you or your words of me, saith the Lord Almighty, for with you I will rend their kingdoms, saith the Lord. Let not our sons think, because they are young and weak, that their missions are not of importance to this generation, for their testimony will rise in judgment against this generation, and condemn them, and the judgments of God will follow their testimony wherever it is rejected in all the world. Then what manner of persons ought ye Elders of Israel to be, who hold in your hands the destiny of a whole generation? You should call upon God in mighty prayer, that you may be full of the Holy Ghost, that the vision of your minds may be open to the great work resting upon you, so that you can understand the worth of souls, and be inspired to search diligently to seek out the honest and the meek of the earth; also, that you may see every snare that the enemy lays for your feet, that you may be clean from all transgressions, and stand approved in the sight of God. "How beautiful upon the mountains are the feet of him who bringeth glad tidings of good, who publisheth salvation, and saith unto Zion, thy God reigneth." I pray God that you, and all your companions in the ministry, may be true and faithful unto God and your brethren, until the end of your missions, and through life, that you may ever have joy and rejoicing upon your heads. We all have confidence in you, and in the Elders who are in the vineyard preaching the words of life; and the Prophets, Apostles and Saints pray for you daily, that you may magnify your calling, and be preserved from every sin and evil, and be willing to remain in the vineyard, until it is the will of God and your brethren that you should return home. The Presidency and Twelve, during the past summer, travelled through this Territory, preaching the Gospel to the Saints, and giving them instruction, and I think we did

much good ; and as soon as spring opens, so we can travel again, we shall start to visit St. George and the Colorado, and I expect we shall visit all the settlements in the Territory."

AMERICA.—Elder W. H. Shearman has kindly favored us with a perusal of a letter received by him from Elder Chauncey W. West, of Ogden City, dated Jan. 24th, from which we make the following extracts :—"Since I arrived home my health has improved, and I am able to attend to the responsibilities that are upon me as Bishop. My labors are now more extensive than they were before I went on my mission, but I have the assistance of good and energetic men in carrying them out. The Saints are abundantly blessed temporally and spiritually ; the earth has, this last season, yielded of its increase in an abundant degree, and our Father in heaven has not only caused the earth to yield abundantly unto his people, but he has also inspired his servants to pour out blessings in their instructions unto them, which has caused their hearts to rejoice abundantly. Zion is becoming great, and but a few years and her greatness will be openly acknowledged. You are no doubt aware of the great influx of Gentiles amongst us, especially in Salt Lake City and the northern settlements, occasioned by the greedy desire that men naturally have after the god of this world, which has been discovered in what is now called Montana Territory, and also by the cruel war that is now devastating our once happy country. Indeed, the Gentiles have got it into their heads that they are about making a complete revolution in the social and political economy of Utah. They do make such boasts, but they are short-sighted. The people of God will remain intact, nourished, strengthened and built up in the most holy faith, by his servants ; and instead of her social and political union being broken, it will become more solidified. The Lord has stretched forth his arm to bring it about, and all flesh will yet acknowledge it. There have been a great many new buildings put up in Salt Lake City since you left—handsome buildings, too, they are. Improvements, also, have been great in the principal settlements north, and for the south (of G. S. L. City), I expect it is the same. The people have been better able to improve this last season than ever they were ; they have had a good price for their grain and other produce, and these are the fruits of acting in unison with our counsellors and instructors, who are ever after the welfare of Israel. I have made considerable improvements myself. Last spring, I bought a place, and have since added greatly to it. I built a rock barn, 45 by 30 feet, two stories. The overland stage to the northern mines passes through Ogden, and puts up at my place. There is a great deal of traffic between Salt Lake City, the northern settlements and the mines, during the summer and fall of the year, and likewise some in the spring and winter."

NEWS FROM CONFERENCES.



LEICESTER CONFERENCE.—We have received minutes of a Conference held in Leicester on the 5th ult., but through pressure of space, we are compelled to give merely a summary of the proceedings. There were present, Elders James Townsend, President of the Nottingham District, Justin C. Wixom,

President of the Cheltenham District, W. Woodruff, jun., President of the Leicester Conference, Harry Luff, President of the Nottingham Conference, and Jesse Y. Cherry, Travelling Elder in the Nottingham Conference. The morning meeting was devoted to representations of the state of the Conference, by the Travelling Elders and Branch Presidents. From the statements made, the Conference seemed to be in a prosperous condition. The people were striving to live up to the instructions of the Priesthood, and although there was room for improvement, the majority seemed anxious to advance the Work of God as far as lay in their power. In the afternoon, the Authorities of the Church were unanimously sustained. Elder Wixom delivered an interesting discourse on the necessity of parents instructing their children on the principles of the Gospel, that they (the children) might grow and increase in wisdom and knowledge, and understand rightly the mind and will of God concerning them, so that as they grew up to years of accountability, they might become useful in the Church, and bring many into a knowledge of the truth. He showed that if the Saints would be humble and faithful, they would be able to overcome all things, and build up the kingdom of God. Although the people of God had been enabled to do much good, and had sent men forth to warn the world of the judgments awaiting the ungodly, there was still a great work for the faithful to perform, in beautifying Zion, and building up cities and temples, so that they might receive greater blessings than heretofore, and prepare the way for the reign of Christ upon the earth. In the evening Elder James Townsend preached on the practical duties of the Saints, and the beneficial results attendant upon strict obedience to the requirements of the Gospel. He contrasted the religion of the present day, with the truths taught by Jesus and practised by the Latter-day Saints, and showed that wherever this Gospel went, it taught mankind to be good and virtuous, and kind to one another; and instead of malice and hatred filling the hearts of men, and war and confusion covering the earth, peace and joy reigned in the bosoms of all who received it, and love and harmony followed them wherever they went.

NORWICH CONFERENCE.—By letter from Elder Henry C. Fowler, we learn that a Conference was held in Norwich on the 12th ult., at which were present—Of the Presidency of the European Mission, Brigham Young, jun.; Elders W. S. S. Willes, President of the Norwich District, Henry C. Fowler, W. W. Raymond, G. W. Mousley, G. W. Cleavland, J. L. Dolten, and W. H. Shearman, of the MILLENNIAL STAR office. President B. Young spoke at some length on the great plan of redemption, revealed for the exaltation of humanity. He compared the sufferings of the Saints in this day, with the persecution entailed upon Jesus and his disciples, and exhorted the Saints to faithfulness, showing that if they kept the faith, they would become heirs of God, and joint heirs with Christ. In the evening Elder W. H. Shearman delivered an interesting discourse on the fulfilment of modern prophecy, which was listened to attentively by both Saints and strangers. Elder Fowler reports that the Conference is generally in a prosperous condition, and the Saints are striving to live their religion.

CARMARTHENSHIRE CONFERENCE.—Elder William D. Williams writes that a Conference was held at Llanelly on the 26th ult., at which were present, Elders William D. Williams, William S. Phillips, William T. Jones, Evan A. Richards, John Evans, and several other Elders from various parts of the Mission.

The day was spent in an instructive manner. The reports of the Branch Presidents showed that there was a steady increase in the Conference, thirty-three having been baptized in the last four months. Much good counsel was given by the brethren present, and the Spirit of God prevailed in the hearts of the Saints.

C O R R E S P O N D E N C E .

ENGLAND.

STAFFORDSHIRE CONFERENCE.

Macclesfield; April 3, 1865.

President Wells.

Dear Brother,—As the time is drawing near for my return home, I thought a brief outline of my labors would not be unacceptable.

I was called to go on a mission to England on the 7th of April, 1862, and left Great Salt Lake City, May 17th, and landed at Liverpool on the 6th of August, 1862. I received an appointment to labor under the direction of Elder W. G. Mills, who appointed me to travel in the Staffordshire Conference, under the Presidency of Elder William Hopwood, in which capacity I remained for eight months, and upon his emigrating, was appointed to the Presidency of the Conference, in which position I have labored for two years.

I am happy to be able to state, that the Conference is in a much healthier condition than when I came to it. The Saints are all united and happy, the meetings are better attended, and they evince a livelier interest in the Work generally.

The Conference represents about 250 members, the greater portion being women and children. During my labors here, there have emigrated about 66, including those that are going this season. I have also baptized 92, and including those baptized by native brethren, we have supplied the places of those cut off and emigrated.

The Conference extends over a very wide area of country, including what was formerly known as Shropshire and Staffordshire Conferences, and was worked by eight Elders—part of my time I have had to do it all alone. My time has been fully occupied in visiting from house to house, in con-

sequence of the scattered condition of the Saints. Since then, I have been assisted by Elder Finley C. Free, and upon his removal to the London Conference, Elder John Bird was appointed to succeed him, and has labored diligently with me. There is a great want of local Priesthood in this Conference, and the Enemy has endeavored to take advantage of it, and try to draw away the Saints from the truth. Our scattered condition, for a time, favored him; but I am happy to say his power is gone, and he has done his worst.

As regards myself, I can truly say I have labored with far greater pleasure and satisfaction than I ever anticipated, in the ministry, and am thankful to the Lord for the experience I have gained; and so far, everything that was promised me has been fulfilled.

Praying the Lord to bless and strengthen you for your arduous duties, I remain your brother in the Gospel,

C. B. TAYLOR.

SCANDINAVIAN MISSION.

Christiania, April 7, 1865.

President Wells.

Dear Brother,—With grateful feelings to my Father in heaven, I address you these few lines. My health is very good at present, and I feel to rejoice in my labors, and am glad that I can cheer men up with the light of the Gospel of Christ.

The long and tedious winter is now at an end, or nearly so, and instead thereof we receive the warm and genial rays of the spring sun, which causes things to appear more pleasant than they have done, during the long and dreary winter months.

The Work of God is making rapid progress in this country. A great

many have been baptized during the last month, and great excitement prevails. Priests and ministers of religion are very busy in endeavoring to stop our progress, but the Gospel enlightens and cheers the hearts of the honest, in spite of them. This morning we were visited by a priest, who was desirous of preaching against us in our meeting-room; but we allow no such privileges, unless they will give us the same in their churches, and that they are not often willing to do. A few days since, one of the most distinguished men of the place was baptized, and he has been nearly harrassed to death by the ministers of

religion and his former acquaintances, who are determined to have him back again if possible, but his faith is not to be shaken in such a way; and so it is with all who build upon the rock of revelation, and trust in God. The storms may come, and the winds may blow, but they are steadfast and immovable.

On the 25th and 26th of March, we held a Conference here, and good and cheering reports were given from all parts of the land.

Elder Sprague joins me in love to yourself and all in the office. I remain your brother in the Gospel,

GEORGE M. BROWN.

SUMMARY OF NEWS.

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AMERICA.—The mails bring intelligence of desperate fighting between the Federal and Confederate armies, both in the neighborhood of Richmond and in North Carolina. A desperate sally was made by the Confederate army from the lines of Petersburg on the morning of the 25th of March. In this attack the Confederates carried Fort Steadman and two minor works, and captured the General commanding and many other prisoners; subsequently, however, the Federals were strongly reinforced, and succeeded in driving the Confederates back to their old line with a loss of about 1800 prisoners. Grant estimates that the slaughter of the Confederates was 3000. The Federal loss in killed, wounded and missing was 2000.

RUSSIA.—An alarming epidemic has been raging in St. Petersburg, and which is gradually spreading to Prussia, and several towns in Austria. From the accounts given of it, it appears to be the Oriental Plague, and scientific men congratulate themselves on the improbability of it extending to Western Europe generally, or to this country in particular.

SPAIN.—Disturbances have broken out in Madrid, and several collisions occurred betwixt the citizens and the military. Fears are entertained that a general revolution is impending.

ITALY.—Vesuvius is emitting strong columns of flame with greater fierceness than was observed in the first ebullition. The subterranean rumbling sound is also louder than before, and everything combines to induce the belief that an eruption of more or less violence is imminent.

CANADA.—The St. Alban's raiders have been discharged, their surrender under the extradition treaty having been refused on the ground of belligerent rights. The judge ruled the treaty was no longer binding, General Dix's order to shoot them down recognizing them as belligerents, not robbers. The raiders have since been re-arrested on the charge of violent assault with intent to commit murder.

MEXICO.—Semi-official Mexican advices received in Washington, state that Corena, after causing some loss to the French force which marched from Mazatlan to Darango, entirely defeated a portion of a regiment of the Chasseurs de Vincennes at Veranos, shooting, by way of retaliation, all not killed in battle. The French advanced from Darango towards Chihuahua, returning the next day to Darango, as they had found the Mexicans prepared to receive them. Negrete had left Chihuahua to meet the French.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
AND MISSIONS FOR THE QUARTER ENDING MARCH 31, 1865.

(THIS ACCOUNT IS MADE UP TO NO. 13, VOL. 27.)

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.			£ s. d.
Birmingham ...	J. Nicholson	2 9 7½	Brot. fwd.		276 13 0½
Bristol ...	G. Bishop, Jun.	19 6 7½	London ...	I. Bullock	8 19 3½
Bedfordshire ...	B. J. Stringam	8 2 5	Leicestershire ...	W. Woodruff	0 6 10½
Belfast ...	John Reid	73 4 11½	Land's End ...	J. South	0 6 1
Channel Isles	C. Horman	3 9 1½	Monmouthshire	W. Lewis	3 16 4
Cheltenham	M. P. Romney	5 4 6	Manchester	G. W. Grant	1 14 7½
Carmarthen	J. Evans	2 11 7	Merthyr ...	J. Boden	5 0
Dublin ...	R. Brown	37 1 10½	Norwich ...	H. C. Fowler	2 0
Dundee ...	Jas. Ure	24 2 5½	Newcastle ...	E. T. Williams	0 11 2½
Derbyshire...	J. Flinders	2 14 11½	Pembrokeshire	G. Gibbs	0 6 10½
Durham ...	H. P. Folsom	2 6 4	Reading ...	J. N. Beck	1 10 2½
Dorsetshire	H. Shurtleff	0 5 9½	Southampton	F. Merrill	2 1 2½
Denbighshire	J. P. Green	3 18 0	Swansea ...	E. A. Richards	3 0 2
Essex ...	S. A. Pym	6 15 6½	Staffordshire	C. B. Taylor	5 14 11½
Edinburgh ...	John Smith	11 10 9½	Worcester ...	E. Eldredgejn	4 16 10½
Flintshire ...	E. Price	2 0 2	Warwickshire	R. Fixton	1 14 5
Glasgow ...	J. Rider	48 7 4½	MISSIONS.		
Herefordshire	C. A. Benson	5 9 8	Australian ...		308 0 4½
Hull ...	J. S. Fullmer	1 1 1	East India	J. P. Meik...	7 7 3½
Kent ...	G. Sims	1 11 2½	South African	M. G. Atwood	123 7 0½
Lincolnshire	H. Walters	14 18 11½	San Francisco		70 0 6½
Carried forward ...		£276 13 0½	Total ...		£827 16 5½

We beg to call the attention of our Book Agents &c. to the list of debts published above. This we publish quarterly, partly because our books are balanced at that time, and also to give the Elders and Saints an opportunity of learning how they stand in monetary matters. Agents will observe from the above list, that the amount of Book and Star debt has almost universally increased, since we published the amount of indebtedness at the quarter ending December 31st 1864. In our list, Star number 18 is included, which of course would be delivered to the Saints, after Conference. Presidents received their monies, and forwarded them to Liverpool, so that this will make a slight difference in the total amount, still, independent of this, the various amounts, with one or two exceptions, have been steadily increasing, and as this is contrary to our policy, we would suggest the necessity of energetic measures being adopted to reduce the same.

E. T. Williams, at Edward Fisher's, 2, Vine Lane, Northumberland Street, Newcastle-on-Tyne.

R. N. Russell, 6, Upper Walker Street, Preston.

William Wheeler, at William Ballinger's, Bridge Place, Worcester.

J. H. Felt, at C. Widerborg's, 14, Lorentzen's Gade, 1st Sal. Copenhagen.

James Ure, at W. Sims, 1, Middleton's Entry, Edinburgh.

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY DANIEL H. WELLS, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 17, Vol. XXVII.

Saturday, April 29, 1865.

Price One Penny.

MINUTES OF A DISTRICT CONFERENCE

HELD IN THE MUSIC HALL, STORE STREET, TOTTENHAM COURT ROAD, LONDON,
ON SUNDAY, MARCH 5, 1865.

(Reported by Elders J. L. Barfoot and G. C. Ferguson.)

Present on the Stand—Of the First Presidency, Daniel H. Wells; of the Presidency of the European Mission, Brigham Young, jun.; Elders Isaac Bullock, President of the London District, E. F. Bird, President of the Southampton District, W. S. S. Willes, President of the Norwich District, W. Willes, President of the Bristol District; Presidents of Conferences, R. Pixton, George Sims, C. W. Stayner, J. N. Beck; Travelling Elders, C. S. Kimball, F. C. Free, H. J. Richards, B. W. Kimball, S. A. Pymm, E. I. Stocking, R. H. L. Parker, W. W. Raymond, M. Lyon, E. H. Tuffa, T. S. Friday, J. L. Barfoot, and George Reynolds, of the MILLENNIAL STAR Office.

10.30 a.m.

After singing and prayer, Elder Bullock briefly reported the condition of the London, Kent and Essex Conferences, as being satisfactory. The faith of the Saints was increasing, and the Priesthood were faithful and diligent. His visits to the different

Branches had given him great pleasure, as the Work of the Lord was progressing.

Elder George Sims then read the Financial and Statistical Reports of the Kent Conference, and reported it as being in a favorable condition. He showed that the zeal manifested by the Travelling Elders was being rewarded by an increase of numbers, and improved good feeling amongst the Saints.

The Travelling Elders then expressed themselves as rejoicing in their labors and associations with the brethren, and bore a faithful testimony to the truth of the Work they were engaged in.

Elder S. A. Pymm then reported the condition of the Essex Conference; after which the Travelling Elders in the London Conference reported the condition of their respective fields of labor.

President Wells then rose, and expressed himself as being pleased with the reports given by the brethren.

They had been addressed by young men who were Prophets, and the sons of Prophets. True, they have come forth in weakness, but men would do well to give heed to their words, for they were the words of eternal life. He rejoiced in the prospects of things in this city, which was a world in itself. We are fishers of men, and are hunting after the Israel of God, to aid in bringing forth and establishing the Work of the Lord, that the honest-in-heart may be blessed, and that we may prepare the way for the coming of the Son of God. The Gospel appeals to the intelligence of man, and he has to receive the truth through his understanding. Truth is mighty and will prevail, but it will be by improving the mind. The Gospel takes truth, and presents it in such a way that it may bless mankind. He could never understand the learned disquisitions and abstractions of theology, but he could understand the truth when freed from pious perversions; for, truly they have perverted the word of God, and engrafted upon it the notions of men. He then showed that the authority of that Priesthood which is without beginning of days, or end of years, is restored, and that the operations of this Gospel extend behind the veil; that those who have gone before us, are co-operating with us in bringing to pass the restoration of all things, and that "they without us cannot be made perfect." The Gospel of Jesus Christ, which is now upon the earth, is not like the narrow schemes of men, but broad and comprehensive, full of charity, and extending salvation to all men. He showed that in one sense men have to exalt themselves, that there is a spark of Deity in them which belongs to them, and which will, if rightly used, enable them to increase in intelligence. Men must use this intelligence, or they can never attain to the knowledge which Jesus possessed, who, it is said, descended below all things—the knowledge which is necessary to redeem a world. He then exhorted all to be faithful to the truth, to seek for true intelligence, and to be humble if they receive it; not to be as some are, who, when they have received a little light, think they have [received all.

It is a mistake to suppose this; the mind is very capacious, but receives slowly. Eternity is full of intelligence, and we do not receive all here. Many people have received such great intelligence, that they are blinded by it; and because they have received a little light, they feel as some do who have gazed upon the noon-day sun.

Conference was then adjourned to 2.30 p.m.

2.30 p.m.

After singing and prayer, the Authorities were presented by President Wells, and unanimously sustained in the usual manner.

Elder George Reynolds said he felt happy in being thus privileged to meet with the Saints in London, as it was in their midst he first heard the truth and had obeyed its teachings, and in looking back, his mind was crowded with pleasing recollections of his labors amongst them to spread the Gospel. The more he became acquainted with the plan of salvation, the more he found in it to love; the more of its principles he understood, the more Godlike did it appear in his eyes, and his experience had ever been, that God had done better for him than he could have done for himself, had he had his own way about things, and realized an over-ruling Providence had ever guided his footsteps while he did right. He thanked God for his Holy Priesthood, which he valued more than the powers and dominions of this world; for he who wielded the sceptre of many nations, whose riches, power and authority were almost illimitable, could take none of these things with him beyond the grave, when he laid his body down, he laid down all his pomp and splendor; but, with the Priesthood it was not so, if faithful, we should take it with us to the spirit world, it would be with us in the resurrection, and would be recognized in the eternal worlds by all holy beings, as the power of God to him who possessed it.

Elder William Willes then bore testimony to the truth of the Gospel, and the power of God that attended the administrations of the Priesthood. Showed that although the Work had progressed and advanced, it was not

dependent upon any man, and that we all have the privilege of being fellow workers with Jesus, if we will humbly and patiently submit to the process by which we will reach to perfection.

President Brigham Young, jun., then said, I stand before you this afternoon, not knowing whether I may speak much or little, neither do I know what my subject may be, only that I shall speak as I am dictated by the Spirit of the Lord. Our Father, speaking through his Prophets in these days, has said that this is not a time for long sermons, but a day of warning; therefore, if I bear a faithful testimony, I shall feel satisfied. My testimony is, that God has set up his kingdom, and I know it, and I can assure you that I feel it to be my duty to declare it whenever I have the opportunity. I also desire to strengthen those who have taken upon them the name of Christ, for my experience shows me we have need of comfort and encouragement from each other, on account of the hatred of the world, and the trials and difficulties we have to encounter. Satan does not love the Saints, because they refuse to be led by him. But he leads the people of the world, and they do not know it. For eighteen hundred years they have been led by an invisible power, to oppose all that Jesus sought to establish when he was on the earth. Men, perhaps, would ask me for a proof of this. I answer, look around you, and see the awful state the world is in, and ask, what or who has brought it into this condition? Men have themselves to blame. Our Father wishes us to be equal with him, and placed us here on earth, to the end that we might become "heirs of God, and joint-heirs with Christ;" but the sins and passions of men have made them descend to the condition they are in at the present time, a condition so vile, that it seems impossible to bring them back to purity. Yet it is not impossible. You who have believed and obeyed this Gospel, have been gathered out from the world, and thousands upon thousands will yet be gathered. There are around us many of the upright of the earth, if they but knew the Gospel, therefore

let us call on them to turn to God, as nothing else can save. It is difficult to get men to look at the Gospel in the light we do. The Scriptures say, that God's wisdom is as far above man's, as the heavens are above the earth. Then why do men deny the revelations of God? Simply because they have submitted to the Adversary so long, that they cannot bear anything opposed to evil. If testimony would be accepted by them, we have both testimony and revelations, that will be looked upon by future generations, as of equal authority with the revelations of those who lived in former dispensations; and every Latter-day Saint has an important mission, because if we live up to what we testify, our testimonies will have a mighty influence for good, but if we are living contrary to the mind and will of God, our words will have but little effect. This is a work of trial. If we do all that is required at our hands, we shall find it will exhaust all our time. We are far above the world, because we know the truth; but we must present it to them, for we are not favored above others without a reason. We have the pattern of obedience set by Jesus. Baptism was his first public act, and no man can receive a celestial glory but by this means. Many thousands will yet embrace this Gospel, and if we are God's responsible servants, we shall be held accountable for losing opportunities of testifying and doing good. If we are living as we should do, we have the privilege of being assisted by the Spirit of God; but if not, we are left to ourselves, and when the Adversary comes along, we cannot stand against him. When we do right, we would not part with the truth for worlds, but next day some little thing comes along, and those who yesterday seemed so strong, waver and deny the truth. If a time should come when the people of God were, to all appearance, ruined, and the whole Church, so far as could be seen by human eye, was on the point of being destroyed, we would feel very like apostatizing, unless led by the spirit of revelation. We will see the time when we shall, so to speak, be brought right up to a wall, with no outlet or escape. The

world will rejoice as they have done before, but in a short time the truth will take another mighty stride and prevail. The kingdom of God will never be overcome, nor the seeds Jesus planted ever be rooted up. The Latter-day Saints will shortly take the lead both in religion and politics, then let us be diligent in bearing testimony of the truth to all around us in Babylon, remembering that we ourselves should still have been ignorant if others had not declared it to us, and pointed out the way by which we could receive salvation and exaltation.

Elder Robert Pixton then bore testimony that God had restored the Gospel for the last time, and communicated his mind and will unto man, whereby all who were faithful might be exalted in his kingdom. He rejoiced in the wide and comprehensive plan of salvation, and in the knowledge that all the faithful Saints, and the illustrious company of Prophets, Patriarchs and Apostles of former dispensations, would stand together upon Mount Zion, when the earth was redeemed, and that they would enjoy the favor of God through all eternity. Conference adjourned till 6.30 p.m.

(To be continued.)

WISDOM AND KNOWLEDGE.

BY ELDER GEORGE REYNOLDS.

From the way in which many people use the above words, a person only partially acquainted with the English language, might suppose they were synonyms, in other words, that they both expressed the same idea; but a very little reflection will convince us that they are not of necessity inseparable companions, always found dwelling together, while our experience in this world plainly manifests to us, that when personified in the actions of men, they are often widely separate, and that a learned man is not *per force* a wise man, or a wise man learned, any more than an honest man is always generous, or a brave man polished.

The poor, untutored fishermen of Galilee, little as they were acquainted with the teachings of their mere learned brethren, were the wisest in their generation, and were considered by our Redeemer to be the most worthy of all men to be called to be the ministers of salvation to the human family, while the Scribes and Pharisees, though so learned in the knowledge of their schools of theology—of the law and of the Prophets—were not wise enough to recognize the signs of the times, and actually fought against the very things that would

be their greatest good, and rejected that Being upon whom all their teachings were supposed to centre, and who was the fulfilment of all their typical rites and ceremonies. Wisdom has been defined as the using the best possible means to obtain the best possible end. Now, if we can discover what is the best possible end to be obtained, and what are the best possible means to obtain it, then shall we be able to decide with ease, who is the wisest man—his learning not affecting the conclusion in any way.

With all who believe in a hereafter, it is not very difficult to decide what is the best possible end. They will universally assent to the proposition that it is happiness here, and eternal salvation in the world to come. But when we descend to the discussion of the means to be used to bring about this much desired consummation, it is then that difficulties arise on every hand, and we find men entirely at variance, and opposed to each other in their ideas and opinions, as to what is best to secure this much-wished-for object. True, the majority will allow that obedience to the laws of their Creator, is the first grand essential to procure eternal life; but what are the laws of God that men are called upon

to obey, is the question that immediately afterwards presents itself, and which the world have never yet been able to determine, so as to produce unity of faith and action, and consistency of conduct.

With the Latter-day Saints the case is different—they have no doubts as to what are the requirements of Heaven's will. With them the revelations of our heavenly Father are all-sufficient for them, and their answer to the question of who is the wisest man, would be—whatever his circumstances, whether panoplied with the power of many nations, or found a Lazarus amongst his fellows; whether exalted as a teacher in the favored schools of science or of art, learned in more than Egyptian learning, or discovered spending an unnoticed, lowly life, far away from the seats of human, earthly wisdom, ignorant of its conflicting dogmas or its specious theories—it is he who gauges the measure of his conduct by the will of his God, who accepts obedience to His revelations as the surest, straightest pathway to the celestial gate—it is he whose philosophy teaches him to do good to all men, to live for eternity and by eternal laws, to receive the dispensations of Providence as the kindnesses of a loving, all-wise parent, and who makes the end of his existence here, unison of action with the heavenly hosts, that the will of God may “be done on earth as it is in heaven.” In such an one has wisdom its embodiment. If proof be wanted, let the results

—speak—the happiness that is enjoyed, the confidence that is reposed in God and his revelations, the peace that glows within, the bright hopes that lighten, the rich faith that strengthens—all bear testimony to their happy possessor, that he is most truly wise who loves God with all his heart, and his neighbor as himself.

The learned men of the world have, unfortunately for themselves, too often taught the contrary lesson by the course of their lives, that mere knowledge is not wisdom. Many of the most astute philosophers, the most learned lawgivers, the sweetest poets, the most soul-stirring orators, have had so little true wisdom, that they could not govern their own passions, and have died the death of the debauchee or the drunkard, or have dragged out the balance of a miserable existence in penury and wretchedness, when the means of satiating their unhallowed desires had fled beyond their reach. The experience of every man will cite examples of this fact, as such men are living in our midst, confronting us in every direction all the time; so also are examples of the unlettered poor, whose lives are typical of the purest, most exalted wisdom, who prove “her ways are ways of pleasantness, and all her paths are peace,” and who aim to unite heaven and earth in one, and bring about the time when no man shall say to his neighbor, Know ye the Lord, for all shall know him, from the least to the greatest.

THE CAUSES OF APOSTACY.

BY ELDER GEORGE SIMS.



The causes which lead to apostacy would necessarily be of a character directly opposite in their nature, to those which led us to believe in the revelations given in modern times. The love of the principles that were advanced, and the love of their promulgators, were our first inducements to become members of the Church. The truths taught were contemplated with zeal, and they charmed us; they

burst upon the mind, and their transcendent beauties were loved and embraced with joy, the principles were drank in with pleasure, and the mind was filled with pleasing anticipations of the enjoyment to be derived from hearing other principles which would yet be laid before us. The truth was loved for the truth's sake. But in the history of the backslider, a time comes when it is less loved, and after-

wards forsaken. There are many things in life which illustrate the fickleness and vacillation of the affections; the toy that pleases for to-day, has no charms for tomorrow; the investigation of science, which now absorbs every energy and affection, after a while becomes no longer an object of interest. The affections, like our appetites, become depraved, and the choicest viands are regarded with contempt, not that the food has changed, but that the stomach has lost its virtues. When we contemplate the character of a great man, watch his virtues and nobility, we admire and revere him; but when we, through other circumstances, cease to investigate his character, or to read the history of his noble exploits and generous deeds, our affections for him narrow up. The exercise of looking at the beautiful increases admiration, but if other objects catch our eye, the first are forgotten, and the admiration declines. To become proficient in any art or science, requires the bending of our energies in that direction, and necessarily the neglecting of other arts or studies. At this particular period of man's existence, his mind is too feeble to grasp and firmly hold too many things at one time. The theologian, unless a very powerful one, must needs give his paramount attention to the laws of salvation, to be successful. A tree grows by the diligence of its roots to extract nourishment from the soil, and the man grows in grace by his untiring efforts to draw the spiritual food that nourishes him, from the resources of heaven; the elements are to the tree, what the writings of holy men are to the mind. From the Holy Spirit, books and teachings, the mind extracts that nourishment which sustains the spiritual life. Our Savior was angry with the barren fig tree, because it had not done its duty; in like manner is the Lord angry with those who do not use the tendrils of the mind, in extracting virtues from the numerous sources he has provided for it. Why do men apostatize? Because they are like men who refuse to eat the nourishment, that a beneficent Creator has provided for them. Whether he is wilfully wicked, or profoundly igno-

rant, the results of his course are the same—like the tree he dries up, because he will not drink. We may say the backslider has lost the Spirit of the Lord, but that was his own fault; the Spirit left him because he did not want its teachings, or his course was so obnoxious that, being outraged, it departed from him. We get that which we struggle or plead for. The Savior says, "What does a gift profit a man, if he valueth it not?" The Lord says, he "will give the holy Spirit to them that ask him," but the backslider neither asks nor desires to have it, and were the gift forced upon him, he would spurn it. How many are there who through pride, refuse to accept presents from their best friends? Why does the backslider receive such cursings? He is poor and dried up, because he would not receive truth, light nor wisdom; he lays those curses on his own shoulders, he suffuses his cheeks with the blushes of his own shame, his soul is barren, because he slighted the fountains of living waters. Thousands pray for him, and thousands wish him well—the angels weep over him, and the universal Father still holds out the lamp of truth to him. His friends gather round him to save him, to offer him the bread of life, to warn him of his danger, and let us hope that some day he may heed their warnings.

Love is said to be blind, because it does not look after faults, and consequently does not see them, and only looks at perfections through a magnifying glass. Hatred is just the reverse of love, looking out after imperfections; and so it is with many who have joined the Church, having only a small share of affection for the truth and its expounders. Such persons watch out for errors, and find them in the characters of those who are not perfect, but are beginning to learn to be better. As they exercise the mind in discovering weaknesses, it becomes strengthened in that unworthy direction, until they have accumulated before their eyes a pile composed of human weaknesses, and truths unskilfully expounded, until they shrink from the creations of their own minds, and justify themselves for withdrawing. Apostates are to be

met with, who can only talk of the errors of those whom they once owned as their brethren; these they examine and gloat over like vultures, preferring corruption to purity. The moral diseases of this class are peculiar. Corruptions may be in governments, but they do not attract their attention. The calendar of crime may swell to a size that alarms others, but they heed it not. False doctrines, which are taught all over the world, pass on without their corrective teachings, they see no evil but amongst Latter-day Saints. The rich may oppress the poor, and the poor may rebel against the rich, but those things do not attract their indignation. Adulterated food may be sold, hurtful nostrums vended, but they are silent upon these questions. The blood of the Prophets has been shed, and

sacrilegious atrocities in their varieties committed, but they evince no sympathy for the sufferers, neither do they feel that their wrongs should have been redressed. What are the causes of these feelings? Simply that such men love darkness rather than light, error rather than truth, oppression rather than liberty. The lofty truths of the Gospel cannot be comprehended by ignorant minds, nor their worth and value estimated. The backslider, too, becomes ignorant in theology, the beauties that are outside the compass of his narrow mind cannot be spiritually discerned by him, and so his mental vision becoming distorted, he cannot properly discriminate betwixt the true and the false, but, like a child, places as much value upon some worthless, glittering toy, as upon the bright diamond of truth.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 248.)

HISTORY OF WILFORD WOODRUFF. [FROM HIS OWN PEN.]

Oct. 20.—In company with A. O. Smoot and Jesse Turpin, I started for Kirtland; this was the first time I had ever travelled on a steamboat. We left the steamer at Louisville, on the 28th, and spent nineteen days visiting Elder Smoot's relations, and preaching among the people; we visited the Big Bone Lick. We arrived in Cincinnati, Nov. 17th, where we saw thirteen persons dead and wounded, taken from the steamer *Flora*, which had burst her pipes while running a race; arrived in Kirtland on the 25th, and had the happy privilege of meeting the Prophet Joseph, and many Elders with whom I was acquainted in the Camp of Zion.

—29.—I heard Joseph preach in the Temple. In the afternoon I was called to speak, and read the 56th chap. of Isaiah, and made some remarks, and gave an account of my

mission in the south; Elder Smoot also addressed the Saints.

I was counselled by the Presidency to attend the school in the Temple, taught by Professor Haws. I studied the Latin language and English grammar, and boarded with brother Ira Bond.

I attended meetings with the Seventies and other Quorums, during the winter of 1836-7, and received much valuable instruction.

Dec. 20, 1836.—I was present at the organization of the Third Quorum of the Seventies; there were twenty-seven ordained.

Jan. 3, 1837.—I was set apart to be a member of the First Quorum of Seventies.

—25.—At early candle light, a cloud began to arise in the north-east, and reached to the north-west, having the appearance of fire, and it soon spread over the whole horizon. The reflection of the clouds upon the earth, which was covered with snow, had a blood-red appearance. It commenced at about 6 o'clock, and lasted till past 10 p.m.

—29.—Presidents Joseph Smith and O. Cowdery addressed the Saints in the Temple. Joseph blessed the people in the name of the Lord, and said, if we would be faithful, we should arise above our embarrassments, and be delivered from the hands of our enemies.

—30.—I wrote an article on faith, which was published in the *Messenger and Advocate*.

Feb. 19.—I attended meeting at the Temple. President Joseph Smith had been absent on business for the Church, but not half as long as Moses was in the mount away from Israel; yet many of the people in Kirtland, if they did not make a calf to worship, as did the Israelites, turned their hearts away from the Lord, and from his servant Joseph, and had engaged in speculation, and given way to false spirits, until they were darkened in their minds; and many were opposed to Joseph Smith, and some wished to appoint David Whitmer to lead the Church in his stead. In the midst of this cloud of dark spirits, Joseph returned to Kirtland, and this morning arose in the stand. He appeared much depressed; but soon the Spirit of God rested upon him, and he addressed the assembly in great plainness for about three hours, and put his enemies to silence. When he arose he said, "I am still the President, Prophet, Seer, Revelator and Leader of the Church of Jesus Christ. God, and not man, has appointed and placed me in this position, and no man or set of men have power to remove me, or appoint another in my stead; and those who undertake this, if they do not speedily repent, will burn their fingers and go to hell." He reproved the people sharply for their sins, darkness and unbelief. The power of God rested upon him, and bore testimony that his sayings were true.

March 23rd was spent in the Temple by the Saints in Kirtland, in fasting and prayer. Patriarch Joseph Smith, sen., presided. The Spirit of the Lord was poured out upon the people. A contribution was taken up for the poor.

April 4.—I received my washings and anointings in the house of the Lord. I spent the whole night in the

Temple, with others of the Seventies, in prayer and fasting; the Spirit of the Lord rested upon us. After twenty-four hours I partook of food.

—6.—The Presidency of the Church, the Twelve Apostles, and other Quorums, met in solemn assembly, and sealed upon our heads our washings, anointings and blessings, with a loud shout of hosannah to God and the Lamb; the Spirit of the Lord rested upon us. After spending three hours in the upper room, the Quorums repaired to the lower court; the vails were lowered, and the ordinance of washing of feet was administered. Elder H. C. Kimball washed my feet, and pronounced blessings upon me. After this ordinance, the vails of the Temple were rolled up, and President Joseph Smith addressed the Elders for three hours, clothed with the Spirit and power of God. He unbosomed his feelings in the house of his friends, and gave much instruction. He urged upon us the absolute necessity of giving strict heed to his teachings and counsel, and the revelations of the Lord to the Church, and be wise in all things, that Zion and her stakes may be redeemed and established, no more to be thrown down. He said, that the kings of the earth would yet come to behold the glory of Zion, and that great and glorious blessings would be bestowed upon the Saints in the last days. Hyrum Smith bore testimony, and was followed by Oliver Cowdery, who exhorted the Elders to keep within the bounds of their knowledge, and let the mysteries of the kingdom alone, for the Gentiles had not a knowledge even of the first principles of the Gospel. He said, it is far better to preach what the people would call the small things of the kingdom, than to enter into the visions of Isaiah, Ezekiel and John. The Twelve broke bread, which was distributed to the multitude, who eat and were filled; thanks were returned, and the meeting closed at the setting of the sun.

The house was again filled at candle light. President Smith requested the Elders to speak their feelings freely, and sing, exhort and pray, as the Spirit should give utterance. The meeting continued during the whole night;

many of the gifts were poured out upon the people ; at break of day we were dismissed.

I also spent the night of the 7th in the Temple, with several of the Elders, in prayer and praise before the Lord ; the Holy Ghost rested upon us, and the spirit of prophecy was given, and many things were shown by the holy Spirit.

April 9.—President Smith spoke in the afternoon, and said in the name of the Lord, that the judgments of God would rest upon those men who had professed to be his friends, and friends of humanity, and in building up Kirtland, a stake of Zion, but had turned traitors to him, and the interests of the kingdom of God, and had given power into the hands of our

enemies against us ; they had oppressed the poor Saints, and had brought distress upon them, and had become covenant-breakers, for which they will feel the wrath of God.

April 13, 1837.—I married Phebe W. Carter, daughter of Ezra and Sarah Carter, of Scarborough, Maine. The ceremony was performed at the house of President Joseph Smith, by Fred. G. Williams, Esq. The Prophet Joseph appointed to marry us, but his life was sought by a mob, and he had to flee.

—15.—I received my patriarchal blessing under the hands of the Patriarch, Joseph Smith, sen. ; my wife having received her patriarchal blessing previously.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

SATURDAY, APRIL 29, 1865.

PROGRESSIVE NATURE OF GOSPEL TRUTH—PRESENT DUTIES OF THE SAINTS.

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THE human mind is ever grasping and yearning after knowledge, and its capabilities of receiving it appear to be unbounded, as it is never satisfied with what has already been imparted to it, but still seems anxious to gain fresh acquisitions from all the natural and artificial sources which are open to mankind. When any new principle is presented to man, he longs for power to comprehend it fully and instantaneously, and envies those in whom the faculties of reflection and concentration seem so strongly and fully developed, as to enable them to take in at a glance what others might require days and even years to fully and properly understand. Knowing this weakness of human nature, spiritual teachers and pastors have professed that the creeds they teach are invested with the property of simplicity, and that there is embodied within them an accompanying power, enabling their devotees to learn all that is requisite for them to know, whenever they come under the shadow of those forms and ceremonies ; the performance of which, according to their statements, constitutes the right and title to eternal life. Hence, when the Gospel of

Christ Jesus is presented to them, although devoid of all abstruse and metaphysical qualities, the principle upon which a perfect knowledge of it is to be gained, and the process by which its precepts operate upon the understanding, and produce in man a reflex image of Deity, appear so entirely antagonistic to the commonly received notions of religion and piety, that they are apt to conclude that too much mental labor is requisite, and that they will embrace the creed which relieves them from the task of thought, of reflection and supplication, which would be entailed upon them were they to become adherents unto this progressive system. It was promised by Jesus and his Apostles, and the promise is repeated by those following in his steps and holding his authority to-day, that, through obedience to his Gospel, mankind would receive the Divine Spirit, the Comforter, which would lead them into all truth, and enable them to comprehend things past, present and to come. Looking at this cursorily, many have fancied that were the simple means by which this Spirit was to be conferred—namely, the imposition of hands, applied unto them, the floodgates of intelligence would be opened to them, the waters of life rush in, and the light of truth shine upon their dark and barren minds. Yet, if we begin to analyze the foundation upon which the Divine economy, either of nature, or providence, or redemption is predicated, we will perceive that this Gospel, with all its beauty and harmony, its admirable adaptation to the constitutional requirements of man, its provision for his spiritual longings and eternal progress, is based upon the principle of gradually increasing development, and that those who strive to gain the heights of truth and wisdom by any other means, will fall far short of the ideal they have marked out for themselves. It does not appear to be so much by a positive as a negative process, that the moral nature of man is restored, and he becomes assimilated to the Divine image and character. It is not so much from his cultivation of pure and noble principles, as from his constant endeavors to crush and subdue the evil passions reigning within him, that the process of development takes place. Whenever he has been enabled to accomplish a victory over some cherished desire, a living verdant plant of truth and beauty springs in its stead. Its root is imbedded in the earth, so to speak; he does not require to plant it there, it is indigenous to the soil, and when relieved from the weight or incubus that presses upon it, and seeks to destroy its vitality, it springs upwards, seeking to the source from whence it derived its life and being. The “inherent depravity of human nature,” so much mourned over, and yet so much dandled and caressed by theologians and philosophers, vanishes when we understand, by the light of revelation, the plan of creation, the redemption of man, and all those sublime truths incorporated within the Gospel. We understand that “the heart is not deceitful above all things, and desperately wicked,” at least, that it was not so organized, but that through neglect, indifference and disobedience, the fountains of light and truth have become frozen and still, and that when the “Sun of righteousness rises with healing in his wings,” this spell-bound chrysalis, the mind of man, will wake gradually to life, unfold its hidden beauties, and try its new born strength, until under the revivifying influence of the Spirit of God, it once more rejoices in the possession of its original powers and attributes. Yet this process, as we have said, like every other change in the universe, is accomplished slowly and gradually. Whether we look to animal or vegetable life, or to the changes that the material world has been subjected to, we find this truth exemplified.

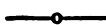
In the tiny, fragile child, first opening its eyes to the light of day, are the embryotic faculties of Deity, yet how slow and imperceptible their growth and advancement ! The seed is sown in the earth, and we have first the blade, then the ear, then the full corn in the ear. The sun rises in the morning dimly, and obscured by vapors, but gradually the mists of night are dispelled, until at last it shines forth in all its magnificence and splendor. The sea now ebbs and flows, where once were fertile plains, and the grey mountains keep watch and ward where formerly the valleys smiled in beauty ; and yet these changes were not accomplished in a single day ; if they had, death and ruin would have been the result ; but moving on gradually through the lapse of ages, they did not entail the death of a single insect. And so with the development of the principles of the Gospel in the heart of man. Were their Divine nature and dazzling splendor to be presented to him at once, feeling himself so insignificant in comparison, he would be tempted to turn away, afraid that an exaltation was to him impossible ; or, should he continue to gaze, the light would appear as darkness, as when the natural eye gazes long upon the sun, he seems shorn of his brightness, and looks only a dark, uninteresting surface. When the Gospel comes unto man, it produces no fervid excitement, no overstraining of the passions or emotions, followed by a natural re-action, terminating in lethargy or enmity. It is a deep and abiding principle, and becomes the guage by which all is tested, the touch-stone by which all is tried. It does not waken a false and transient emotion within the breast, produced simply by the atmosphere in which the man is placed, his emotional temperature sinking as he goes into a colder atmosphere. There are certain minds which, like mirrors, reflect objects, but only when the object is passing before them. Images of clouds, and trees and hills, are beautiful when reflected on the placid bosom of a sunny lake, but their beauty is destroyed by the ruffling of the first passing breeze. And so with the religion which comes to man, appealing to his passions and emotions. He weeps and bemoans his sins to-day, he rejoices in iniquity tomorrow ; this hour he is in raptures of bliss, the next in the depths of despair ; and so, vacillating, unstable as water, he cannot excel, but sinks at last into grovelling sanctimony, or Pharisaical pride and hypocrisy !

As events develop around us, and circumstances require it, will our comprehension of certain principles increase. We cannot understand many parts of the Gospel now, nor is it necessary that we should, because we have not been placed in circumstances that would favor their development. The great beauty of the plan of salvation consists in this, that it opens up to the intelligence of man, truths that are necessary to fit him for the performance of his duties to-day, and that by his obedience to these, he prepares his mind for the more extended operations of the Spirit of God, until at last he becomes a living embodiment and incarnation of good, "a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." It is wrong for men to suppose that by searching into the mysteries of godliness, they will get nearer to their God. It is a principle in astronomy, that the nearer we go to the sun, the atmosphere becomes colder, the light less brilliant. We might deem, that standing upon some lofty mountain, life and beauty and vegetation would be around us, whereas there is nothing but eternal snow and barren wastes ; but descend to the valley, and there we find the flowers springing, the streamlet flowing, life and gladness everywhere. So is it in our search

after truth. We do not mean by this to discountenance the progress of legitimate inquiry into those principles, the full possession of which are able to make us wise unto salvation, but what we would wish to enter our protest against, is the undue searching after principles that pertain not unto our present state, nor are applicable to our circumstances to-day, and the self-appointed censorship that sits in judgment upon the principles propounded by the Priesthood of God, and deems that in its own immaculate wisdom, it can find flaws and imperfections in the truths proclaimed by a Prophet and a Seer!

The "righteousness of God is revealed from faith to faith," and it is only upon this principle that God ever reveals himself unto man, "line upon line, precept upon precept, here a little, and there a little." The diligent discharge of present duty, is the best means of cultivating that Spirit which will lead into all truth. There is no necessity for the Saints to puzzle themselves over the events that will occur far in the future, when they will become a nation of kings and priests. Each Saint can be a king to-day, and prove himself worthy of a crown of life, a priest to-day, and wear a robe richer than that of Pope or pontiff, even "the righteousness of the Saints;" and if so, the Gospel will take an abiding hold upon his life and actions. It will nerve him to the performance of great and noble deeds, and though its principles should dawn but slowly upon his mental view, he will be able, at some future time, to say with the Apostle, "We all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

ABSTRACT OF CORRESPONDENCE.



NOTTINGHAM CONFERENCE.—Elder Jesse Y. Cherry, writing on the 11th inst., says:—"I can truly say that I have been blessed since I left my home, and that my mission, so far, has done me good. I find many good Saints in my travels, who are willing to do all that lies in their power to assist in building up the kingdom of God, although poor as regards the riches of the world. We find it is generally the poor who receive the Gospel now, and this has been so in every age of the world. It was so in the days of Jesus. 'It is easier,' said he, 'for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God;' and it is so at the present time. We find there are but few of the rich who care about us, or the doctrines we teach; but on the other hand, they try to turn the minds of the people against us; yet the time will come when they will wish they had listened to the teachings of the servants of God. I still feel like going on in the good work, putting my trust in God, and relying upon him for my support, that I may have his Spirit to be with me, be able to teach the principles of the Gospel, and warn men of the judgments that await them, if they do not repent of their sins, turn to God, and worship him aright in spirit and in truth."

WARWICKSHIRE CONFERENCE.—Elder Francis Platt, writing on the 19th inst., expresses the gratification he feels at being privileged to labor amongst the Saints in this country, and feels desirous so to act, as to merit the favor and approbation of God and his servants.

NEWS FROM CONFERENCES.

GLAMORGAN CONFERENCE.—From a letter received from Elder George Stokes, dated 14th inst., we learn that a Conference was held at Merthyr Tydfil on the 9th inst., at which were present, Elders W. D. Williams, President of the Welsh District, W. S. Phillips, E. A. Richards, John Evans, W. S. Jones, D. M. Davies, John E. Hughes, David Rees, William Williams and George Stokes. The reports from the various Branches were very encouraging, there being in many places good prospects of an increase in numbers. The meetings held throughout the day were excellent, the Spirit of God being richly bestowed upon the brethren present, who gave many valuable instructions in Welsh and English, and all felt to rejoice in the principles advanced.

KENT CONFERENCE.—Elder George Sims sends minutes of a Conference held in Faversham on the 16th inst. There were present, Elders Isaac Bullock, President of the London District, George Sims, President of the Kent Conference, Ensign I. Stocking and R. H. L. Parker, Travelling Elders in the Conference. The Presidents of the various Branches reported the Saints under their watch-care as improving in good works, and striving to have the Spirit of the Lord to direct them continually. Elder Bullock spoke on the privileges enjoyed by the Saints in having, through their faithfulness, the revelations of heaven open to them. God was now separating the righteous from the wicked, and the time was fast approaching when the earth should burn as an oven, and the proud, and all who do wickedly, should be burned up. He also spoke on the prophecies, both of ancient and modern times, that were now being fulfilled, and exhorted the Saints to be faithful and obedient, that they might receive the inheritance prepared for the righteous. Elders Stocking and Parker reported the condition of their fields of labor, and expressed their wish to act, so as to be enabled to teach the people the way of life and salvation. During the day the Saints manifested every token of interest in the remarks made by the speakers, and their countenances plainly expressed the joy they felt in the principles of the Gospel.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City, }
 Feb. 28, 1865. }
 Presidents Daniel H. Wells and Brigham Young, jun.

Dear Brethren,—Your welcome favors (brother Daniel's of Dec. 22nd, 1864, and Brigham's of Jan. 5th) came to hand last evening, and were perused with pleasurable interest. So long a time has elapsed since we received any news from you, that the arrival of your letters have been looked for with

considerable desire. I regret to hear of the sickness of some of the Elders, but am gratified to know that they are recovering, and are likely to be able soon to fully resume their labors.

The reports which you furnish me of the condition and prospects of the Work in your field, are very satisfactory. The Lord is granting unto the Saints and the honest-in-heart in Europe, a favorable time to hear and obey the Gospel, and to gather out from the midst of Babylon before the

judgments and calamities overtake them, which will undoubtedly be poured out upon the ungodly. The Lord's word will be fulfilled respecting the wicked nations; his purposes are hastening towards their accomplishment, and it behoves every one who bears the Priesthood, to exert himself to make the message of salvation known, while there is an opportunity, that all may be left without excuse. The Saints who are scattered abroad, should be warned by the signs of the times, and be on the alert, that they be not overtaken by the evils which are coming upon Babylon. For great Babylon is ripening in iniquity; the wickedness of the inhabitants of the earth causeth the earth to groan, and the sound thereof ascendeth unto heaven. The Lord's indignation will not be stayed; he will vex the people in his wrath, and smite them in his sore displeasure, and he will cleanse the heritage which he has promised unto his obedient and faithful children, and truth and righteousness shall sweep the earth as with a flood, and prevail upon its face. Jesus will reign and sway an undisputed sceptre over the earth; but if the Saints would participate in all the blessings of this glorious and happy future, they must be humble and faithful, and diligently seek to obey every commandment which the Lord has given.

Since I last wrote you, we have had very cold weather, and considerable snow has fallen. There is pretty good sleighing now, and there is but little prospect of milder weather for some time ahead. We are having the heaviest part of the winter now, and there has never been so much snow in the mountains, since we first settled here, as there is now. We shall be very fortunate if we escape a flood this season.

The necessary steps to organize the Deseret Irrigation and Navigation Canal Company, were taken under the general Incorporation Bill, and an election was held, at which the people in the different precincts, voted for the tax deemed necessary to levy upon the land on the east side of Jordan, to build the canal, and also for the Board of Trustees chosen at the Mass Meeting of the citizens.

Meetings were held on Sunday, the 19th inst., at Centreville, Bountiful and Farmington, at which myself, President Kimball, my brother Joseph, my sons Joseph A. and John W., Elders John Taylor, Wilford Woodruff, George Q. Cannon, and several other Elders attended, and gave instructions to the people. The weather was very stormy, nevertheless the Saints turned out well. The previous day (Saturday) we attended a party at Centreville. Brothers Geo. A. Smith, F. D. Richards, H. S. Eldredge, John Van Cott, Joseph W. Young and M. B. Shipp, and some other Elders, have recently made a preaching tour south, as far as Sanpete valley, and have had crowded meetings wherever they have preached.

The mails do not run regularly to and from the east yet. The telegraph wire has been destroyed for a number of miles, and we have been for some time without any telegrams until quite lately, when they have come in more regularly.

Brother George Nebeker arrived here from the Sandwich Islands last week. He left there for the purpose of arranging his and brother Hammond's business, and to take the families back. When he left, they had not completed a purchase for a place; but the prospects were so favorable, that they thought it safe for one to return and report, and take on the families. Before brother Nebeker reached here, I received a telegram from brother Hammond, at San Francisco, informing me that he had closed a bargain for a plantation containing 6,500 acres of land on the island of Oahu—the island on which the capital is situated—for which he would have to pay \$14,000, the entire cost; \$5000 to be paid ten weeks from the time of purchase, \$3000 by the 1st of July, and the remaining \$6000 in two years. There were 600 head of cattle, 500 head of sheep, 250 goats, 20 horses, one large farm house furnished, five native houses furnished, five acres of cotton, which was doing well, and some other improvements, which were on the land, and all of which were included in the sale. The brethren who are acquainted with the place, say it is the best place on that island, and

brother Hammond thinks it a good bargain. Brother Nebeker and he take the place on their own responsibility—such being my wish, if it were taken at all—and agree to refund the money, which I advance them to help them to make the first payment. Brother Hammond telegraphs that he expected to have 100 acres of cotton planted by the 1st of March, and brother Alma L. Smith and Benjamin Cluff were left in charge, until he and brother Nebeker returned. There were seventy of the native Saints already living on the land; they will form a nucleus for the gathering. How long the brethren will be suffered to remain there, to pursue their operations in peace, is a question; but they may be undisturbed sufficiently long, to give them an opportunity to save a small remnant of those who belong to the Church, or of their children, from that extinction which seems to be impending over the nation, and from which the Saints cannot escape by gathering to this continent—the laws of that kingdom prohibiting emigration in effect.

To celebrate the important victories achieved by the armies of the Union, in the capture of Charleston and other prominent places in the South, and also the inauguration of Mr. Lincoln as President for the second time, a

committee was appointed yesterday, from among the folks on the Bench, to erect a stand for an orator, &c., &c., and to take the necessary steps to make a grand demonstration in the city. The chairman of the committee, a captain who has been editor of the *Vedette*, applied to the City Marshal for the use of the Council House ground for the purpose. He was informed that they could have the City Hall lot or the Tabernacle, *and that the citizens here generally would then be able to participate in the rejoicing on the occasion, which it was their intention to do.* The City Council met, and arranged proceedings for the celebration. An orator will be appointed by the City Council.

My health has not been very good for a fortnight past; I have suffered from cold, but am now improving. Brother Heber's health is now about as it was when I last wrote. Accept my love, in which President Kimball and the brethren of the Twelve join. Praying that the Lord may bless, preserve and uphold you in all your labors, and enable you to accomplish the duties devolving upon you, in such a manner as to advance the interests of the work of our God, I remain your brother, as ever,

BRIGHAM YOUNG.

SUMMARY OF NEWS.

AMERICA.—Great and decisive battles have taken place in America, ending in the fall and evacuation of Petersburg and Richmond, and the breaking up of the Confederate forces under General Lee. The operations before Petersburg resulted in the seizure by the Federals of a point on the rail, which was held notwithstanding a desperate effort on the part of Lee to regain possession. Still there remained in perfect communication a short line, connecting Lynchburg with Petersburg, and consequently with Richmond. The possession of this was regarded by both armies as the key to Richmond. On Wednesday the 29th March, Sheridan advanced on the Federal left. Skirmishing followed, but on the Saturday following the real struggle began, and when the battle was renewed on Sunday, the Confederates were forced to give way. Petersburg was abandoned by Lee, who escaped westward with the remnant of his army by the only road still open to retreat; and Richmond, deserted and half dismantled, was entered on the Monday by a negro division under General Weitzel. The losses were heavy on both sides. Grant's victorious army pursued Lee's, and severe battles have since been fought, again ending in the defeat of Lee. Peace negotiations are said to be pending.—A Federal transport, from Wilmington, was destroyed by fire off Cape Hatteras, and 500 lives lost.

V A R I E T I E S .

A private in the army recently sent a letter to his sweetheart, closing with, "May Heaven cherish and keep you from yours truly John Smith."

A spirited lady caught her husband the other day in the act of breaking up her crinoline hoops. The exertion or something else had a singular effect upon him. His hair came out at an astonishing rate.

A D D R E S S E S :

T. S. Friday, 75, Ludlow Street, Hulme, Manchester.
 C. S. Kimball, 5, Francis Street, Bath Road, Cheltenham.
 F. Platt.
 S. M. Blair, Jun., } 47, Albion Street, Coventry.

D I E D :

At Thornly Colliery, Durham Co., on the 19th ult., of croup, Margaret, daughter of William and Ellen Nichols, aged 5 years and 5 months.—*DESERET NEWS* please copy.

At Stockton-on-Tees, Durham county, on the 24th ult., of inflammation on the chest, Isabella, daughter of Thomas and Elizabeth Watson, aged 1 year and 7 months.—*DESERET NEWS* please copy.

At Halliwell, near Bolton, on the 28th ult., of bronchitis, Margaret Howarth, aged 74 years and 7 months.

At Woodhall, near Glasgow, on the 5th inst., of bronchitis, Catherine, daughter of James and Margaret Willison, aged 6 years and 8 months.—*DESERET NEWS* please copy.

P O E T R Y .

T R U T H .

(Selected.)

'Tis heavenly light, and to the sight
 Revealeth good divinely given ;
 Of joy the source, of peace the course :
 The joy, the peace, the hope of heaven.
 It comes, and lo ! the mournful gloom,—
 The terror-clouds around the tomb,
 Thence vanish—far for ever driven.
 'Tis heavenly might attending right,
 Hostile to nought below but wrong ;
 The poor and weak its aid who seek
 Become the wealthy, wise and strong ;
 And like the eagle boldly soar,
 To rest from evil evermore,
 Angels and sons of God among.

It makes men free, as from the tree
 Warm spring unbinds the bonds of snow ;
 And bids in May the bright array
 Of well-loved, living beauty glow ;
 So truth, the soul from prison gloom
 Brings forth, and robes in better bloom
 Than ever vernal season saw.
 O blessed light, thou to the sight
 Revealest excellence divine !
 Of joy the source, of peace the course,
 Doth thou to show serenely shine.
 O heavenly might ! O freedom fair !
 Blessings for earth ye freely bear,—
 May all they bring, O earth, be thine.

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L I V E R P O O L :

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L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
 AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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Saturday, May 6, 1865.

Price One Penny.

MINUTES OF A DISTRICT CONFERENCE

HELD IN THE MUSIC HALL, STORE STREET, TOTTENHAM COURT ROAD, LONDON,
ON SUNDAY, MARCH 5, 1865.

(Continued from page 260.)

6.30 p.m.

After singing and prayer, Elder E. F. Bird said he had desired an opportunity of bearing his testimony to the people. He testified that God had spoken from the heavens in these last days. This Work was of God, and would save and exalt all who obeyed it, and lived up to its requirements. We have the testimony of God's own Son, that they who do the will of the Father, shall know of the doctrine whether it be of God or of men. The Gospel was instituted to bring men back to the presence of God, and it was therefore only by yielding obedience unto it, that men could receive eternal lives.

President Wells then rose and said, I bear my testimony to you that what has been said is true, and I know of nothing more important than the Gospel that has been spoken of. To be in the same situation as the sects and parties of modern Christendom now are, is vanity of the worst kind; for, although Catholics and Protest-

ants profess to take the Bible as their guide, they are satisfied to read of blessings enjoyed by others, without aspiring to the privilege of enjoying them themselves. We read in the 4th and 5th verses of the 4th chapter of Ephesians, that "There is one body and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism." How can this "one body" be reconciled with the multiplicity of bodies now existing? How can that "one spirit" animate those different contending sects, that "one baptism" be made to agree with the many forms of baptism now practised? I have lately read an interesting account of the confirmation of eighty cadets by the Bishop of London. The Bishop first asked them, to renew the promise made at their baptism when they were infants, and after this had been done, confirmed them by the laying on of hands. This then is the order of confirmation according to the Church of England, and if it is correct, it is most import-

ant for Latter-day Saints, nay, for all men to know it. But if we examine it, what do we find? Why, that the office of a Bishop pertains unto the lesser or Aaronic Priesthood. It is his right to administer in temporal matters, but he has no authority to confirm by the laying on of hands, that prerogative pertaining only to the higher or Melchisedec Priesthood. Yet, although the Church of England has neither the "one baptism," nor the "one spirit," she has the written word, and this, it is asserted, is able to make men wise unto salvation. But does not this attempt to satisfy the people, for the absence of the gifts and blessings of the Gospel, prove that the world is in the very position foretold by Isaiah? "It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against Mount Zion." This is a true picture of the religious world. They hope that they have hope, they dream they have something tangible to bestow, when in reality they have not authority to administer one Gospel ordinance. I do not say that the Church of England is worse than others, perhaps it is nearer the truth than many other Gentile churches, but the Adversary heeds not how near men come to the truth, so long as they are not in possession of it. The Jews have become a hissing and a bye-word to all the nations of the earth, because they stumbled at the rock of offence that was laid in Zion; but, let the Gentiles also beware, for the stone will fall on them, even that seen by Daniel, which smote the image upon the toes, and became a great mountain, and filled the whole earth. The upright will gather out from Babylon, for "the testimony of Jesus is the spirit of prophecy," and the voice of God through his servants is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The set time of the Lord has now arrived. He has restored the Gospel with the

power and authority of the holy Priesthood, with Apostles and Prophets at the head, instead of kings, queens, bishops or presbyters, for nothing short of Apostolical authority can rule and guide the Church of Christ, and in their organization, as well as the ordinances of the Gospel, neither Protestants nor Catholics have adhered to Scripture, but have departed from the faith. What is Priesthood for, if it really has not the sealing power to bind and loose upon earth, and bind and loose in heaven? A man clothed with the authority of the Priesthood, has power to act as a savior to those who cannot act for themselves, and be baptized for those who have not had the privilege of being baptized while living here on the earth, nay, even to pass behind the veil as Jesus did, and preach to the spirits in prison. If we live our religion, we will find when we enter into the celestial kingdom, that the same relationships exist there as here, and that the law of endless increase will be carried out there. The promise given to Abraham was, that his seed should be as the sands of the sea-shore, or the stars of the heaven for multitude, in short, that his increase should be endless. Such an increase could not be realized here, as the whole world would not be commensurate with the scale of increase promised to Abraham alone. The prophecies also in relation to Jesus, both implied endless increase and pre-existence, and the difference between Jesus and us is, that He was begotten in the flesh by the Father, and we were not. To know God is life eternal. He is the Father of the Lord Jesus, and this knowledge will assuredly bring us nearer unto him. If we believe and obey what he reveals, we shall be founded upon the rock of revelation, and although storms come, they will not harm us, we shall stand secure, while Babylon shall fall, and great will be the fall thereof.

The kingdoms of this world, we are told, are to become the kingdoms of our God and of his Christ. Is it not reasonable to suppose that He would send warning before this takes place? Most certainly it is, for justice could not be vindicated if he did not.

Throughout the Scriptures of the Old and New Testaments, we have abundant proof to satisfy us in the position we assume, as to the necessity for the establishment of the kingdom of God, and the preparatory work that would take place before its establishment. The Lord speaking to the Prophet Malachi, says, "Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." The Apostle Paul also says, "The fathers are not perfect without us." By the sealing power, then, will the earth be saved from the curse that would otherwise overtake it, and thousands and myriads in the spirit world, wait the hour when they will be redeemed by the ordinances of the Gospel, and the eternal power of the Priesthood. I thank God that light has dawned in the midst of worse than Egyptian darkness, that we have the same authority to preach the Gospel as the ancient Apostles had, and that the promise given by Jesus can be fulfilled by us, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

The subject of the restoration of the principles of the Everlasting Gospel, also holds a prominent place in Holy Writ. Jesus said, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." John the Revelator saw "An angel fly in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people." But, if the Gospel be already on the earth, as all Christendom asserts it is, where is the need of another angel to restore it? The revelations of God to this generation inform us, that he took the Priesthood back to himself, and hence the necessity of an angel restoring it, that His purposes might be fulfilled, and the world know him, and thus receive eternal life. Although Joseph was not learned according to the wisdom

of man, by the aid of the Urim and Thummin, he was enabled to do what the educated could not accomplish. He had heard of Professor Anthon of New York, one of the greatest linguists of the age, and sent a copy to him of some of the original characters in which the Book of Mormon was written, with a request that he would translate them. I am told, that at that time Joseph was not acquainted with the words of Isaiah, "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned," so that Joseph unwittingly fulfilled this remarkable prediction; for, when the professor was asked to decipher the manuscript, his answer was to the effect that the language in which it was written was unknown to him, and he could not read it, and then the book was translated by the gift and power of God. Time passed on, and this people were driven beyond the bounds of civilization, but still they prospered, and the earth has brought forth abundantly. The very existence of the Latter-day Saints is a miracle in itself, and as the Jews are a standing testimony to the truth of the Scriptures, so the Saints are a testimony to all people of the truth of the Latter-day Work. They have stood forth against the bitter opposition of the whole world, and lived and prospered in circumstances where no other people could possibly have existed. We bear our testimony, then, that this is the dispensation of the fulness of time, that the Everlasting Gospel is restored with the power and authority of the eternal Priesthood, and that it will continue to spread and increase until everything that is evil is rooted from the earth, and from the heart of man, and the Lord God reigns as King of kings, and Lord of lords.

Conference dismissed by singing and prayer.

The following evening a concert was given at the above hall. The singing

of the choir, under the able direction of Mr. Nankaville, was very efficient, and a striking evidence of the value of his instructions upon the Tonic Sol-Fa method. By the kindness of several friends, the interest of the entertainment was greatly enhanced by very able performances on the pianoforte, with flute accompaniments. Recitations of a moral, humorous and instructive character, added greatly to

the enjoyment of the Saints, and both they and the strangers present were agreed that the evening was spent in a pleasing manner. Many thanks are due to the members of the choir, for the steady perseverance displayed by them in their studies, and the Sol-Fa method of instruction may be considered as an accomplished fact, in London as well as in Zion.

RELIGION.

Religion is a subject which has engrossed the attention of mankind, more or less, from the days of Adam down to the present time. In every grade and class of the human family, no matter whether civilized or uncivilized, whether having a white skin or a black one, whether heathen or Christian, man appears to be a worshipping being, and seems as if he must have something to reverence, something on which to set his heart and affections, and show an adoration for more than another. We find the heathen worshipping his gods of wood or stone, the drunkard worshipping intoxicating drinks, the miser worshipping his coins, the Christian worshipping the great, incomprehensible god of his imagination; and so on we might go, to name a vast number of objects which are worshiped in this our day—objects which man has set his heart and soul upon. But our motive is not so much to consider the objects of man's worship, as the motives which actuate him to that worship.

It is a fact not to be disputed, that some worship gold because they love it, and some revel in iniquity and carry it on, because they love it more than anything else. For centuries have systems been taught to the children of men professing to be the Gospel, and many thousands have embraced them, and followed them to the end of their lives; but what has induced them to take such a course—by what feelings were they actuated? It is only reasonable to suppose, that they have followed and been influenced

by the teachings of their leader or preacher. What are the doctrines they preach? We find their sermons long and eloquent, though some of them amount in substance to this—worship a God without body, parts, or passions, and believe that his Son, Jesus Christ, died to save mankind. These principles taken alone are so absurd, that it is necessary to accompany the preaching of them with some terrible threat of fearful consequences, in order to induce men and women to believe and receive them; so they portray, in the most horrid forms, a burning hell, to be endured for all eternity by those who will not believe the monstrosities they preach. Thousands have been converted to these dead faiths, under the excitement of a long, loud, and eloquently delivered sermon, in which was depicted in the most horrid forms, the torments to be endured by those who might have but even one sin unpardoned at the time of death, and an undefined existence in some heaven "beyond the bounds of time and space," for those whom they pleased to designate as the righteous. We are bound to come to this conclusion, that when ministers preach such fear-exciting sermons, they themselves must be worshipping their God from fear, and not from love, and that all their converts and followers are actuated by the same spirit as their leaders.

But this is not the case with a faithful Latter-day Saint. He has learned that "to know God is eternal life," and believes that the only principle

by which any man can know Him, is revelation. He loves his God for his unchanging goodness, mercy, and loving-kindness, and endeavors to let his actions testify of his love, by keeping His commandments, and living every day so that he can go before his Father in confidence, thanking him for His gifts, and asking him for His blessing, believing his prayers will be heard and answered.

This, then, is the difference between the Gospel of Jesus Christ, and the popular systems of religion which men have preached for centuries. The Gospel teaches men to serve God because they love him, having obtained a knowledge of him by revelation; and the other systems teach men that God will punish them for all eternity, if one sin remains unpardoned when they die.

Listen, O ye nations of the earth! Ye men of this, the nineteenth century! God will never accept the services nor acknowledge the worship of any man, who serves him through abject, wretched fear. A man must be actuated by pure love, if he wishes his devotions to be recognized by Deity. And while this generation may console

themselves with the idea, that if what we tell them be true, they will at any rate escape the reward of those who "forget God," seeing that they never knew him, let them know this, that as Jerusalem felt heavily the judgment-dealing hand of Jehovah, for putting Christ and his Apostles to death, so this generation have yet to atone for the innocent blood of the Prophet Joseph and others. It needs not the actual blow to be struck, to bring a nation or a people under condemnation for the death of a person or persons innocently slain, but those who consent are equally guilty; therefore, every nation who receives not the message of heaven through Joseph, but rejects the offer of mercy and salvation, will find the fierce judgments of God overtake it. And let this generation remember, that the day is coming (and sooner, too, than they imagine) when "Jesus will descend, taking vengeance on them that know not God." Accept, then, the only means of obtaining a knowledge of God, which is revelation, and worship and serve him in an acceptable manner, through love and not fear.

J. SUGDEN.

THE BEING OF GOD.

BY PRIEST WILLIAM HENRY SCOTT.

Many and varied are the ideas entertained respecting God amongst the Christians of the day, yet the majority, if not all, have come to the conclusion and belief, that he is "without body, parts and passions," and omnipresent, or, in other words, filling all space at the same time. Such an idea is preposterous, and we might expect to find it cherished by the heathens, but surely, in this the nineteenth century, one could scarcely credit that the great and learned men, who profess to be inspired by the Spirit of the Lord, have arrived at no better conclusion. This belief was not always in existence, and, thanks be to our Father, for sending again the Gospel, is not believed by the Latter-day Saints, who,

having obeyed the Gospel, have had the darkness of error taken from their minds. We believe that God *has* a body, parts and passions, like his children, with this difference, that man is mortal and imperfect, and God is immortal and perfect. We may be counted as fanatics; but, by glancing through the Scriptures, we can take from the many proofs recorded therein, a few quotations to prove to the world that belief which they so strenuously oppose.

We find in Hebrews, that "Jesus was the brightness of God's glory, and the express *image* of his person." We all know from the Scriptures, that Jesus was born of a woman, and had every appearance of any other man,

and here we find Him stated to be in the "express image" of the Father. This, independent of any other proof, is sufficient proof that God has the form of man. We likewise read, that when God had created the heavens and the earth, he said, "Let us make man in our image, after our likeness." We have nothing said to the contrary, but that Adam was made in the image of God. We are Adam's children, and, therefore, may naturally suppose, that we are still in the form of our Father. Another instance we have to prove that our Father has a body, will be found in Genesis, where we read that Jacob wrestled with God until the breaking of the day; He being so much like a man, that Jacob did not know, at first, that it was God, and would not loose his hold until God put his finger upon his (Jacob's) thigh, and dislocated it. In order to demonstrate it more clearly, we would refer to Gen. 18th chap., where we find, as Abraham sat at his door in the heat of the day, three men stood by him, whom he recognized to be heavenly visitors. He bowed himself before them, begging of them to rest themselves, wash their feet, and partake of some food, so that they might go on their way refreshed; and we read that he ordered three measures of fine meal to be kneaded and made into cakes, and a calf to be killed, which was placed before them, and they did eat. Surely no one can contradict these passages, and say that they imply something else, for they are not written figuratively, but simply as historical facts.

Having shown that God has a body, we will now quote one or two passages which speak more clearly as to his parts. Peter says, "The eyes of the Lord are over the righteous, and his ears are open unto their prayers, but the face of the Lord is against them that do evil." We likewise find that when Moses and the Elders went up into Mount Sinai, "They saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hands." Those

passages need no interpretation, but speak for themselves.

Respecting passions, it is just as creditable for us to believe that God has the same passions which his children have, as it is to believe that he has a body. We read that he loves and hates, is jealous, and sometimes angry. Are these not passions? Yes, surely. Then how absurd it is to suppose that he has no passions. How could he love those that serve him faithfully, or feel angry with those who sinned against him?

The last and most unreasonable idea is, that God is omnipresent. The groundwork of this idea is founded on the Psalm, where David says, "Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up to heaven, thou art there; if I make my bed in hell, behold, thou art there," and they will argue that David was speaking of God himself; whereas we understand that he is simply omnipresent by the power or influence of his Spirit. But, in order to show that he does not fill all space at the same time, we will quote one or two more passages from Scripture. God, in speaking of the Tower of Babel, said, "Let us go down, and there confound their language," and of Sodom and Gomorrah, said, "I will go down now, and see whether they have done altogether according to the cry of it, which is come up to me; and if not, I will know." Here is quite enough to convince any one that He does not fill all space, or else he need not have gone to Sodom, and to the Tower of Babel. There is another passage we will call attention to, (1 Kings, 19th chap.) and bring this subject to a close. When Elijah was in a cave at Mount Horeb, he was told to "stand upon the Mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake, fire; but the Lord was not in the fire: and after the fire, a still small voice." Surely, nothing can be more clearly spoken than this, and

nothing sweeter than the knowledge that God is our Father, and like ourselves, "that we have received the Spirit of adoption, whereby we cry, Abba, Father," and that "the Spirit

itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ."

HISTORY OF BRIGHAM YOUNG.

(Continued from page 265.)

HISTORY OF WILFORD WOODRUFF. [FROM HIS OWN PEN.]

May 5.—While laboring for Joseph Young, Kirtland was visited with a sudden storm of wind and rain, a current passed south of the Temple in the form of a whirlwind or tornado, which destroyed and injured several buildings, it crushed one of Joseph Young's buildings, and removed the one we were in some 10 feet, but no person was injured.

I felt impressed to go out upon a mission; the Spirit was upon me, and led me to go to Fox Islands; it was a country I had never visited. I named my feelings upon the subject to Elders Kimball, Rigdon and others; they encouraged me to go. Elder Kimball blessed me, and said in the name of the Lord, I should be blessed and prospered on my mission, and do a good work. I proposed to Jonathan H. Hale to accompany me, which he did.

May 31.—I left my wife and friends in Kirtland, and walked to Fairport with brother Hale; we were joined by Milton Holmes, and took the steamer Sandusky and arrived in Buffalo, June 1st, and Syracuse on the 4th; walked 36 miles to Richmond, Oswego county, New York, and called upon my two brothers, Azmon and Thomson, whom I had not seen for several years. We visited the churches as far as Sackett's Harbor, called upon Archibald Patten, and delivered to him some letters from Warren Parish, in which were enclosed many one hundred dollar bills, which he had taken from the Kirtland Bank.

We crossed Lake Ontario, visited Upper Canada, and attended a conference, May 10th, with Elders John E. Page and James Blakesly, in the township of Bastard, Leeds County. There were eight branches represented, containing 300 members. 13 Elders, 5 Priests, 8 Teachers and 6 Deacons. Elder William Draper and myself ordained 7 Elders, 9 Priests, 11 Teachers, and 5 Deacons: five were baptized by Elder Page at the close of the Conference.

A woman was possessed of the devil and greatly afflicted, much of the time was dumb; four of us laid hands upon her, and cast the devil out in the name of Jesus Christ, and she was made whole, and gave thanks unto God, and went on her way rejoicing.

We visited several other Branches and preached the word of God, and several of the sick were healed.

We returned to Kingston, took steamer for Oswego, and canal for Albany; Brothers John Goodson, Isaac Russel and John Snider accompanied us from Canada, and left us at Schenectady, to join Elders Kimball, Hyde and Richards at New York, to go to England.

We walked from Albany to Farmington, Conn.; attended a conference of the Saints in Canaan; arrived at my father's house July 6th. This was the first time I had seen my father or relatives in Conn., since I joined the Church; they received me kindly. On the 10th, I preached in the City Hall in Collinsville, and a mob gathered and attempted to break up the meeting, with life and drum, hollering and yelling; they were urged on by a Presbyterian priest. At the close of the meeting the priest came to me

with his rabble, and asked many questions; he said I had no right to my opinion, and no man had a right to preach the gospel unless he had a collegiate education. I told him I would admit that point, when he would tell me at what college Jesus Christ and his Apostles obtained their education: the priest and rabble then left.

—12.—I preached in a school house in West Avon to an attentive congregation; after meeting I baptized my uncle, Ozem Woodruff, his wife and son, John, in fulfilment of a dream which I had at ten years of age.

I visited most of my relatives in Conn., and preached the Gospel to them.

—16.—I preached at Adna Hart's in Avon, where I was met by my step-mother and sister, also by my wife, who had travelled alone from Kirtland, and was on her way to visit her father in Maine.

—19.—Elder Hale went to New Rowley, Mass., to visit his friends. I had been solicited to preach to the citizens of Farmington by many prominent men, but every room which was offered me, including the town hall, was closed against me by the Rev. Noah Porter, pastor of the Presbyterian church, until the Methodist church was offered me, which he had not influence to close. Two hours after I gave out the appointment, the house was filled, and I preached to a very attentive congregation, including my father and his household, for an hour and a half, upon the first principles of the Gospel; I gave liberty to the assembly to ask any questions, or find any fault with what I had said, but I met with no opposition.

—20.—I left my father's house, and, with my wife, rode by stage to Hartford.

—21.—Not having money to pay the fare for us both, I paid her fare in the stage to New Rowley, Mass., and I walked through a hot sultry day fifteen hours, averaging three and a half miles per hour, making 52 miles.

—22.—I walked 48 miles.

—23.—I walked 36 miles, and arrived at Elder Nathaniel Holme's, in New Rowley, at two o'clock, p.m.,

making 136 miles in a little over two days and a half. I met with my wife and Elder Milton Holmes, at his father's house: I spent several days in preaching to the Saints in that region.

Aug. 1.—We left New Rowley, and was joined by Elder Hale, who accompanied us to Saco, Maine.

—7.—I accompanied my wife to her father's in Scarborough, Maine. We were kindly received: it was the first time I had seen any of her relations. We found mother Carter very sick. I spent several days visiting the Saints in that region.

—10.—I accompanied Ezra and Fabien Carter, my brothers-in-law, on a fishing excursion; we caught with hooks 250 cod fish, haddock, and hake, and saw four whales; it being the first time I had ever seen that class of fish that swallowed Jonah.

—18.—With Elder Hale, I started to fill my mission on Fox Islands; we walked to Portland, and spent the night at Mr. Samuel Hale's.

—19.—We took the steamer Bangor 85 miles to Owl's Head, where we arrived at sunset, without means to prosecute our journey further. We retired to a high hill, and bowed before the Lord, and prayed that he would open our way; the spirit of the Lord rested upon us, and testified unto us that our prayers would be answered. As we arose from our knees, a sloop came into the harbor; we went to the captain, and enquired where he was going; he replied, through the channel of Vinal Haven; he took us on board and landed us on North Fox Islands, at 2 a.m. on the 20th. We wandered in the dark about an hour, rambling over rocks and bushes, found the house of Mr. Nathaniel Dyer, and were entertained. It being Sunday morning, Mr. Benjamin Kent piloted us to the Baptist meeting-house, occupied by Elder Gideon J. Newton, pastor of the only religious denomination upon the Island. At the door, I sent for the deacon, and told him I wished him to inform the minister that we were servants of God, and wished to deliver a message to that people. The minister sent word for us to come into the pulpit; accordingly, with valise in hand, we walked

up into the pulpit, and took a seat on each side of him. When he closed his discourse, he asked me what hour we would like to speak; I told him at five; he gave out our appointment, and invited us to his house. I asked him how many school houses were on the Island; he said four, and gave me their names. I asked him if they were free for any one to preach in; he answered in the affirmative. I took out my Bible, Book of Mormon, and Doctrine and covenants, and laid them all upon his stand; he promised to read them. The hour of meeting arrived, and I preached to a full house upon the first principles of the Gospel, and bore testimony that the Lord had raised up a prophet, and had commenced to establish his church and Kingdom again upon the earth, in fulfilment of his word, as spoken through the ancient Prophets and Apostles. This was the first discourse ever delivered by any Latter-day Saint upon this chain of islands; Elder Hale bore testimony. I gave

out appointments for preaching in the four school houses. The people came out in masses to investigate the principles which we taught. In fourteen days we preached nineteen discourses. Capt. Justice Ames and wife were baptized by Elder Hale. Elder Newton, the Baptist minister, with his family attended twelve of our meetings, read the books, and was convinced by the spirit of the Lord that our doctrine was true, and he had a hard struggle in his mind to know which to do, receive or reject it; he finally resolved to reject it, and commenced preaching against us. He sent for Mr. Douglass, Methodist minister, on the South Island, to come and help him; he had been long at variance with Mr. Douglass, but they became very friendly and united in a war against us. We continued preaching daily, until we baptized most of the members of Mr. Newton's church, and those who owned the meeting house.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

SATURDAY, MAY 6, 1865.

DIFFERENT MEANS USED BY THE ADVERSARY TO RETARD THE PROGRESS OF THE TRUTH.

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It is now thirty-five years since the Church of Jesus Christ of Latter-day Saints was organized, and, during that time, its history has been more chequered by variety of scene and circumstance, and constant struggling and wrestling against calumny and persecution, ending always in victory and triumph, than any other religious denomination that has ever held sway in the world. In its rise and progress, and the spread of its principles, it has sometimes been compared to Mohammedanism, but the parallel fails completely when we look to the different means adopted by its teachers to advance its doctrines, the nature of the obstacles and difficulties by which they were met

in their career, and the end they proposed to bring about by its establishment amongst mankind. The creed of Mohammed was, we may say, forced upon the acceptance of the world. Its devotees went forth, not with a message of peace, but with a challenge to battle, and ruin and desolation marked their victorious path. There were no arguments brought forward by them as to its truth, no exposition given as to its mysteries, passive obedience to the will of the prophet, and a repetition of the prescribed formula, "There is but one God, and Mohammed is his Prophet," were all the tests necessary to prove who were the faithful. But, with the Latter-day Saints it has been different. From the time that the Prophet Joseph received the revelations of heaven, the powers of evil seemed to be arrayed against him, determined to impede him in his progress. He did not go forth with the sword against barbarian and heathen nations, but, with no other aid than the simple testimony of Jesus, battled against the combined learning and wisdom, prejudice and intolerance of a professedly religious world. Nor, was it something appealing merely to the carnal wants or gratifications of man, that was offered by him, promises that through the physical subjugation of their enemies, his followers would gain admittance to the joys of Paradise, but, a creed which in its nature circumscribed the universe, professed to teach men how to save and exalt themselves, how to nurture the principle of good within them, bring down peace and righteousness upon a troubled world, and fill it with "the knowledge of the Lord, as the waters cover the channels of the mighty deep." And yet, paradoxical as it may appear, from that very moment persecution commenced. Every artifice and subterfuge, that could be coined in the brains of political demagogues or religious charlatans, was brought into play against the daring impostor who boldly declared that God had spoken to him, and acknowledged him as His servant. In his public and private life was he assailed, hunted from place to place, charges of treason preferred against him, his followers attacked by mobs led on by ministers of religion, women and children murdered or driven forth in the depth of winter, to suffer want and penury in the midst of a barren and hostile country, men imprisoned, tortured and slain, villages and towns sacked and destroyed—such were the persecutions entailed upon them. And yet, how vain and futile were the efforts of their enemies to cause their faith and courage to falter, or break them up into scattered, isolated fragments, without the power of re-uniting or re-organizing themselves! From Ohio to Missouri, from Missouri to Illinois, did the adversary follow, and yet every effort and plan for their destruction was frustrated. Witness them fleeing from Missouri, and in a short time planting themselves in Nauvoo, the Beautiful City. There a Temple was built, and thousands gathered together from the nations. A little time of peace, and again the old enmity, ending in the martyrdom of the leaders of the Church. Gloom and darkness gathered around the people then, there seemed no way of escape from utter annihilation, and yet what do we find? Like the ancient pilgrim fathers, hundreds wending their way across the barren wastes, entering a country bleak and desolate, and again the Priesthood of God gathered together, and a song of praise and thanksgiving swelling up from the hearts of a free, a ransomed and a grateful people. Yet, there again the Adversary followed. Not alone in spiritual, but also in physical things, was his design apparent. The Saints knew that the internal prosperity of Zion was dependent upon the cultivation and development of arts, manufactures and agriculture amongst themselves, and

therefore boldly set to work, in order to become independent of any foreign aid, and seek their resources from amongst themselves, but here again they were thwarted. It seemed as if the elements had combined together to frustrate them in every attempt at improvement. Iron and other minerals had almost to be wrenched from the bosom of the reluctant earth, unforeseen difficulties and obstructions continually presented themselves, and yet, in the face of all these, the Church grew and prospered, the wilderness blossomed, the grain waved luxuriantly, fruits and flowers hung in rich profusion, streams bubbled and gushed, and watered the parched and arid soil, and improvement and progression was stamped upon every feature of the Work. Then came the attempted military subjugation of the inhabitants of the Territory, and its subsequent failure, the placing amongst them of civil officers, who pandered only to the machinations of those holding sway under the parent Government, the refusal to recognize Deseret as a State, the inattention to matters affecting the interests of the people, everything to provoke disloyalty amongst them, and lead them into the committal of some act that could be construed as being prejudicial to the peace and welfare of the nation. Yet, in spite of all those difficulties, nothing daunted the indomitable perseverance of the people, the faith and hope, and far-seeing judgment of the leaders whom God had given unto them. They had too sure a hope, anchored behind the veil, to be terrified by any bodily persecution that could be inflicted upon them, and too great a respect for the Constitution and laws of the country in which they dwelt, to forswear allegiance to it, merely because of the chicanery and duplicity of those who professed to be its upholders and administrators.

Foiled and baffled in his attempts to weaken the growing power of the people, or blast the character and reputation of their leaders, the Adversary next changed his tactics, at one time adopting a severe-let-alone policy, at another insidiously attempting to ingratiate himself into the favor and notice of the people, in order to diffuse amongst them the principles of modern civilization, flood their minds with unwholesome principles, and corrupt their homes with the demoralising influences attendant upon so-called Christian society. In this country, as well as in Zion, we find that "Mormonism" is really becoming respectable, that the truth and consistency of its social and religious polity is being seriously canvassed by men in position, and looked upon in a more favorable light than before, and the course formerly taken by its enemies to hurt and destroy, measurably deprecated with seeming earnestness and truth. In Zion especially, do we find this course being pursued. Government officials have issued invitations, calling upon all to gather to the Territory of Utah, to partake of the blessings to be gained there, and specious and plausible reasons have been urged upon the people, in order to make them believe that such measures would be conducive to their prosperity, and that they would benefit materially from intercourse and friendship, with all those whom the love of gain and plunder might bring amongst them. By this means, under cover of pretended friendship and affection, do they expect to overthrow the designs the Almighty has in view in regard to the establishment of his kingdom. We are informed in the Revelations of modern times, that the cause of the rebellion in heaven, was that Satan offered to redeem the world upon a simpler plan than Jesus proposed, and, it being rejected, he rose in opposition against God, and the very same principle is at work now. Satan

wishes to impress upon the minds of men, that they can be saved and exalted by an easier method than the servants of God point out, and that the earth can be freed from the curse, and brought back to its pristine beauty and purity, without the labor and struggles that the Saints deem will be requisite to bring about the restitution of all things. And finding his plans for the *physical* destruction of this people counteracted and checked, he strives by placing amongst them the contaminations and impurities of the world, to weaken their *spiritual* strength, and destroy the identity that they have all along preserved. In fact, we know that this plan was proposed in Congress, and deemed feasible and worthy of trial. Such covert attempts to mar the peace and prosperity of Zion, coming under the cloak and semblance of friendship, require to be met by an increase of power and faith amongst the Saints, more even than was necessary to resist open and undisguised hostility and opposition. The former course would no doubt have weakened the strength of the people, had the Lord not sustained and upheld them, but this would sap the foundations of our holy faith, the possession of the principles of which, rests upon the condition that we keep ourselves undefiled from the world, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a *peculiar people* zealous of good works."

We feel consoled by the knowledge that these attempts have been equally unavailing, that the power and authority of the servants of God is recognized to-day, as much as ever, that the Saints are unharmed by the influences brought to bear against them, and that Zion is progressing in every good and holy principle. We have the promise and assurance of God, that this time his kingdom is established, never more to be thrown down, and that though the Church may pass through fiery ordeals and sore and heavy struggles, she will come forth at last, "fair as the moon, clear as the sun, and terrible as an army with banners." Let the Saints in these lands take courage, and rest hopefully on these promises. Around us, we see the prophecies being fulfilled, the nations gathering themselves to battle, and yet we know, they who are faithful, will escape the judgments that await the ungodly. It is necessary that the people of God should "watch and pray, lest they enter into temptation." The air is filled with the influence of evil, its syren voice is heard everywhere around us, and although we follow not its promptings, we may become sufficiently imbued with the spirit of the world to sink into lethargy and apathy, consoling ourselves with the thought that all is peace in Zion, until our affections freeze into selfishness, our intellect becomes clouded, our faith leaves us, and like the belated traveller in the regions of eternal snow, we sink into slumber, and sleep the sleep that knows no waking. Listen to the promise of Jehovah given through his servants, "And, now, behold, if Zion do these things which I command, she shall prosper, and spread herself, and become very glorious, very great, and very terrible, and the nations of the earth shall honor her, and shall say, Surely Zion is the city of our God, and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might, to be her salvation and her high tower; therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—THE PURE IN HEART."

DEPARTURE OF THE SHIP "BELLE WOOD."—We had the pleasure of clearing this fine ship upon Saturday, the 29th inst. She sailed in the afternoon of the same day, having 636 souls of the Saints on board. We shall publish, in our next impression, a list of the Elders who have returned home this season, and other particulars connected with the Emigration, which might prove interesting to the Saints.

RELEASES, CHANGES AND APPOINTMENTS.

Elder Mathew Lyon is released from laboring in the Bedfordshire Conference, to return home.

Elder George Reynolds is released from laboring in the MILLENNIAL STAR Office, to emigrate.

Elder David M. Davies is released from laboring in the Welsh District, to emigrate.

Elder William Leek is released from laboring in the Monmouthshire Conference, to emigrate.

Elder Hopkin Jones is released from laboring in the Swansea Conference, to emigrate.

Elder Charles A. Benson is released from presiding over the Herefordshire Conference, to preside over the Essex Conference.

Elder Seth A. Pymm is released from presiding over the Essex Conference, to preside over the Herefordshire Conference.

Elder Heber J. Richards is removed from laboring in the London Conference, to labor in the Kent Conference.

Elder R. H. L. Parker is removed from laboring in the Kent Conference, to labor in the London Conference.

Elder Rupert Brown is removed from laboring in the Liverpool Conference, to labor in the Bedfordshire Conference.

Elder Evan A. Richards is appointed to labor in the Welsh District, under the direction of Elder William D. Williams.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.,

{ *Presidents of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

ABSTRACT OF CORRESPONDENCE.

LONDON DISTRICT.—Elder Isaac Bullock writes from London on the 19th April, referring principally to the condition of affairs in the Kent Conference, and to the Conference held there lately, a synopsis of the proceedings of which we published in our last. "It seems," he says, "that the fearful judgments of war, plague and desolation, that are now being poured out upon the nations, especially the fratricidal war in America, in fulfilment of the prophecies and revelations given by Joseph Smith the Prophet, are causing many to seek to know more of the Latter-day Work. In fact, the wide-spread information which has been given by the Elders, both in this and the adjacent Conferences, regarding the different prophecies of Joseph, and the constant presentation of the truths of the Everlasting Gospel, have made the people generally so sensible of the existence of 'Mormonism,' as it is called, that even those who disbelieve our principles, are afraid they are true, and show great cowardice in meeting

the truth, making lies their refuge, and seeking to hide themselves under the cloak of falsehood; yet we know that the judgments of God will come upon them like a flood, and overflow their hiding-place, and that the consumption decreed will make a full end of all nations."

C O R R E S P O N D E N C E .

Great Salt Lake City, }
March 13, 1865. }

President Daniel H. Wells and Brigham Young, jun.

Dear Brethren,—In view of any difficulty which may arise between the United States and Great Britain, I wish to suggest to you the propriety of your keeping in view a native Elder, one who has been here, and who can, if war break out between the two countries, stay, without incurring any difficulty, to take charge of the affairs of the Mission, so that you can return home. It would be well for you, in view of such an event occurring, to always have your business in a condition that you can close it up readily, and take your departure for home. Should such circumstances arise, the business of the Mission will have to be curtailed very much, and it might be wisdom to suspend the publication of the STAR, and to print—if it should be necessary to issue any printed matter—a small sheet occasionally. But you will know about this matter better than I do, and you can do as the Spirit manifests.

If war should break out, it will be advisable for you, before you start for home, to have the funds which have been deposited in your hands as Individual Emigration money, paid back to the depositors. That it may be known throughout all the Conferences, and to all who have made such deposits, it will be necessary for you to advise through the STAR, or by means of circulars, that you desire all who hold certificates of deposit, or Miscellaneous Deposit receipts, &c., to present or forward the same to you for settlement, and close up that account. Of course, your Miscellaneous Deposit book will give you the names of all who have money in your

hands, and by that you can tell when you have settled with all. The Individual Emigration Account in the various Conferences, for which the Saints hold receipts in their Pass Books, should also be settled up strictly, that there may be no ill-feeling and trouble arising out of the non-settlement of such small amounts. While upon this subject, I desire to say that the Saints in the various Conferences, who deposit in the Individual Emigration Account, should not place money, say to exceed ten shillings, in the hands of the officers of their Branches, but they should forward it to the Liverpool Office, and have your receipt for the amount; and the amounts in your hands to the credit of the Conferences, should be kept as low as possible, by having the money which the Saints pay into the Conference Individual Emigration Account, transferred from that account to your books, to their individual credit, as soon as the amount is sufficient to admit of your doing so, and you give them receipts for the same. By taking this course, those who may be inclined to defraud will have less power to do so.

The celebration of the 4th instant passed off very quietly. There was quite a large demonstration on the occasion, the procession reaching about one mile in length. The people from the Bench played a rather insignificant part in the procession, they not exceeding 250 men, probably, all told. After parading the principal streets, they collected on Main Street, opposite the new market house, and between Kimball and Lawrence's and Jennings's stores, where a stand had been erected for the orators. Judge Titus made an oration of an hour and a half's length—a dry, uninteresting, pointless affair, that fell very flatly

upon the ears of his auditors, his friends among the number; in fact, the latter were very much annoyed at listening to his remarks, for, without doubt, they fully expected to astonish the people with his display of legal and historical lore, and to draw a wide distinction in their minds between the men of erudition, such as are now here as officers, and the people's leaders in the Priesthood. But no man ever made a greater mistake. In no other city in the Union could such a crowd of people, variously estimated at from five to ten thousand, have been kept together so patiently, under such circumstances, to listen to such a speech—the speaker would have been cried down. The weather was cold, and the people had to stand in melting snow and water for upwards of two hours, during the proceedings. Capt. Hooper followed in a speech of about fifteen minutes length, which was right to the point, and elicited several cheers. After the proceedings had terminated, the City Council prepared a collation, which they invited several prominent citizens, and Col. George and his staff, to partake of. Col. George is in command of the post here, now that the General has left. They professed to be much pleased with their entertainment, and one of the officers expressed great regret that the commanding General was not present to participate. The same officer and others, afterwards stated to the mayor and some members of the Council, how much pleasure it would give the commanding General and the officers, to have a ball tendered by the City Council to him previous to his leaving for Denver, which he intended to do on the 8th instant. The City Council felt, that if the General and the other officers could accept an invitation to a ball, after saying what they had respecting us, they were quite willing to tender him one, and thus have them give the lie to all the stories which they had published

against us. He and the officers accepted the invitation gladly, and the ball came off on the evening of the 7th. They professed to be delighted, and the General was profuse in his acknowledgements of the honor which had been done him.

What a change do we here behold! You know how loftily they held their heads, and how much they hoped to accomplish when they came here. Gaily and jauntily, with all the pomp and circumstances that would be likely to impress the citizens here with respect and fear, they came into this city—a large command with horses fat and fine, and all the *et ceteras* necessary for the accomplishment of their purposes. They felt to say—Let our eyes look upon Zion, and let her be defiled. But they knew not the thoughts of the Lord, neither did they understand his counsel. Their numbers have dwindled to probably 300, and they have scarcely a horse that can be used; money is so scarce that they cannot even pay for going to the theatre, and the celebration of the anniversary of the Bear River battle, had to be deferred for want of funds to carry it out, and even when the celebration did come off, the money to pay for it had to be borrowed.

The people generally enjoy good health. Peace prevails, and there has been no change of sufficient importance to require note, since I last wrote. The weather has been very stormy and cold; we have had a supplement to the winter, for it was supposed, some weeks since, that the winter was breaking up. We are now having a thaw.

With love to yourselves and families, and the Elders, in which President Kimball and the brethren of the Twelve, who are here, join, and praying the Lord continually to bless and preserve you, and prosper you in all your labors, I remain, as ever, your brother,

BRIGHAM YOUNG.

An Englishman met with a North American Indian, and in the course of conversation was very anxious to impress him with the greatness of the British Empire. "The sun," said he, "never sets on English dominion. Do you understand how that is?"—"Oh! yes," said the Indian, "that is because God is afraid to trust them in the dark."

V A R I E T I E S .

"I'm attached to you, and yet I wish myself away," as the overloaded donkey said to the cart.

An Irish peasant being asked why he permitted his pig to take up its quarters with his family, made answer, "Why not? Doesn't the place afford every convenience that a pig can require?"

M A R R I E D :

At Liverpool, on the 28th ult., by Elder Brigham Young, jun., Francis Simpson to Elizabeth Hutchison.

At Liverpool, on the 23th ult., by Elder Brigham Young, jun., George Alford Wiscombe to Annie Elizabeth Pink.

On board the "Belle Wood," on the 29th ult., by Elder Brigham Young, jun., William Paterson to Margaret Young.

D I E D :

In Great Salt Lake City, U.T., on 5th Dec. last, of mountain fever, Hannah Brown, aged 8 years.
At Wanship, Summit county, U.T., on 4th Dec., of dropsy, Thomas Icks, aged 61 years, late of Birmingham, England.

At Farmington, Davis county, U.T., on 12th Dec., of inflammation of the lungs, Elizabeth Chandler, wife of Henry Hollis, aged 59 years.

At North Ogden, U.T., on 13th Nov., of typhus fever, Virtue, wife of James Dunsdon, aged 54 years and 9 months.

At Blade Butte, on the Plains, on 14th Oct., Mary Ann, wife of George Bernard, aged 83 years, late of Wiltshire, England.

At Big Muddy, U.T., on 23rd Oct., Ann Bernard, aged 62 years, late from Steeple, Ashton, England.

At St. Joseph, Missouri, on 30th July, Agnes Sarah Ann, daughter of George and Mary Ann Bernard, aged 6 months.

At Jericho, Sanpete county, U.T., on 30th June, of erysipelas, Susan Rodwell, wife of George Hill, aged 49 years and 1 month, late from Suffolk, England.

At Glenwood, U.T., on 13th Nov., of dropsy, George Hill, aged 54 years and 1 day, late from Worcester, England.

At Moroni, Sanpete county, U.T., on 23th Nov., with teething, William Henry, infant son of Reuben and Mary Ames, aged 1 year and 8 months.

At Payson, U.T., on 9th Dec., of croup, Thomas Henry, infant son of Charles and Agnes Lapworth, aged 1 month.

At Ogden City, U.T., on 4th Dec., of typhoid fever, William Hill, aged 38 years.

P O E T R Y .

INVOCATION.

Father of love! though I too often stray
From thy blest path, to wander in my own,
If Thou hast ever heard me when I pray,
O hear me now, and leave me not alone!

London.

Spirit of Life! Thy voice was once with me,
Have I, then, silenced quite the heavenly tone?
Oh! hear my prayer,—return again, to be
My guide, my friend, and leave me not alone!

S. A. CARPENTER.

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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THE INFLUENCE OF APPARENT TRIFLES—ATTENTION TO THEM NECESSARY.

BY ELDER WILLIAM H. SHEARMAN.

The universe is composed of atoms, life is made up of moments, and character is formed by apparent trifles that are of momentary occurrence. It is very important that the young should early learn to properly understand and estimate the immense influence of so-called trifles. Every action of our lives, from the cradle to the grave, as well as every word and every thought, goes to form our character—to make us what we are, as well as to decide what we shall be in the future. We are made up of "trifles;" we are, to-day, the embodiment of the trifles of our past lives, and we shall be, to-morrow, what the little events of to-day have made us. The future is ever decided by the present, and no transaction or occurrence can possibly be unimportant, that affects our eternal destiny. It is upon the right improvement of our leisure moments, and a due attention to little matters, that our happiness depends; and we cannot be too careful to cultivate correct habits, both in thought, speech and action. Whatever is worth doing at

all, is worth doing well; and we should perform every action as though it were to remain through eternity, as a lasting monument of our characters. Many allow themselves to contract a loose, careless, disorderly, if not positively slovenly way of doing things, that is really disgraceful to their reputation, and highly injurious to themselves. The formation of a letter, the writing of a friendly epistle, the manner of putting on or taking off a coat, the way in which we sit, stand or walk, rise up or lie down, and the thousand little actions and duties that make up the sum of human life, may be looked upon, when separately considered, as being very unimportant and unworthy of any particular care or attention. But it is not so; we should be very careful to perform every action, however trivial, whether in the privacy of our chamber or in the society of our fellows, in a proper, consistent, orderly, decent manner, for such a mode of doing things begets a sense of self-respect that is essential to usefulness and progress, while the

opposite is the case if a contrary course is pursued. It has been wisely remarked, that

"Trifles, lighter than straws, are levers in the building up of character," which is sensibly forming, not on'y day by day, but moment by moment, weaving a web around the slothful or careless victim, which he may struggle in vain to break through, when he wakes up to the consciousness of the meshes in which he has suffered himself to be involved. If we had no other existence in view than this present life, it would still be necessary to our own comfort, and the happiness of those around us—on which our own to so great an extent depends—that we should cultivate a correct deportment and habits of propriety; but, how much more essential is it that we should do so, when we reflect that we are eternal beings, and that our every thought, word and action, has a bearing and influence upon us during all future ages.

Too much care cannot be exercised by the Elders in all their correspondence. Not only are their own characters affected by the style and composition of their letters, but the appearance of the latter always carries with them an impression more or less favorable, or otherwise, to the writers. A loose, careless style of writing, will beget similar habits of thought; while there is nothing that is more conducive to healthful, mental development, and no better training for the mind, than to practice writing in a clear, careful, succinct manner, taking care not only to have the mechanical appearance—or chirography—creditable, but also to exclude everything that would not tend to do good.

Punctuality is another very important trait of character which should be assiduously cultivated. It may appear a very small matter to some, to be frequently two, five, or ten minutes behind time in attending their appointments; but, setting aside the injury and inconvenience it occasions to others, it has a wofully demoralizing effect upon the minds and characters of those who give way to such a miserable habit. Such persons can never be depended upon, and the

mischief which their reprehensible laziness or neglect causes, is incalculable. Just imagine, for a moment, the fearful consequences that would ensue, should some of the bodies of our planetary system, or some of the complete systems in the universe around us, be occasionally five or ten minutes behind in their appointed revolutions and orbits, what inextricable confusion would soon inevitably ensue. Now the result of negligence and want of punctuality is just the same, on a smaller scale, in the world we inhabit. Society is like a piece of machinery, and no part can go wrong without throwing the whole out of order. If one person fails to punctually fill his appointment, he not only wastes the time of the person or persons with whom he has business, but he probably prevents them from promptly fulfilling their engagements, and the amount of wrong thus done, and the extent to which the evil spreads, are incalculable. The effects upon the moral nature of man are equally, if not more, deplorable. Saints should make it a point of honor to be punctual in all the duties devolving upon them, and in all their engagements with the Lord, his Priesthood, or any person with whom they may have to do. It is quite as easy to do this, if we cultivate the habit, and takes no more time than the opposite course, and begets a feeling of confidence in ourselves, and in those with whom we associate, which will greatly extend and strengthen our influence for good, and which is certainly pleasing in the sight of the Lord.

There are a vast number of these "little matters" that we might particularize and call attention to, but it would occupy too much space, besides being unnecessary, as, after the attention is once called to this subject, many of these apparent "trifles" will occur to the mind of every reader. But we cannot do better than recommend all our readers to remember and constantly endeavor to practice the injunction of the Apostle,—"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

MINUTES OF A PRIESTHOOD MEETING

HELD IN 42, ISLINGTON, LIVERPOOL, ON MONDAY, MAY 1, 1865.

(Reported by Elder John F. Hood.)

A number of the brethren from various parts of the Mission being in Liverpool, assisting in arranging the emigration of the Saints from their different fields of labor, it was determined to call a meeting of them, to talk over matters connected with the business of the Church. The following brethren were present—Of the First Presidency, Daniel H. Wells; of the Presidency of the European Mission, Brigham Young, jun.; Elders William P. Nebeker, President of the Swiss, German and Italian Mission, William D. Williams, President of the Welsh Mission, Isaac Bullock, President of the London District, James Townsend, President of the Nottingham District, Abram Hatch, President of the Manchester District, David P. Kimball, President of the Birmingham District, Colin M. Gillet, President of the Sheffield District, Joseph E. S. Russell, President of the Bristol District, Hyrum P. Folsom, President of the Durham Conference, Franklin Merrill, President of the Southampton Conference, Lorenzo D. Rudd, President of the Derby Conference, Stephen W. Alley, President of the Sheffield Conference, Robert N. Russell, President of the Preston Conference, W. H. Waylett, late President of the Welsh Mission, John Nicholson, President of the Birmingham Conference, John Rider, President of the Glasgow Conference, W. C. Gregg, President of the Staffordshire Conference, Edwin Frost, Travelling Elder in the Birmingham Conference, John Bird, Travelling Elder in the Staffordshire Conference, and John V. Hood, of the MILLENNIAL STAR Office.

The meeting was opened with prayer by President Brigham Young, jun. Elder Isaac Bullock spoke on the responsibilities devolving upon the Elders on missions, and the necessity of increased faith on their part continually, in order that success might

attend their labors. He showed that it was by a gradual process that this principle was developed in the mind, and, that when man had gained the power and mastery over some small obstacles, he received fresh strength, which enabled him to renew the struggle, until at last he could accomplish all things.

Elder James Townsend said, that when considering the position the brethren were placed in, he was forcibly reminded of the saying of the Apostle Peter, after he had gone forth and built up churches; "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." We were in the same situation to-day. We have to teach the principles of eternal life to the world. We have, like good shepherds, to provide food for the sheep, that they may love us, that their spirits may be strengthened, and that they may be stimulated to do right, and to remain in the true fold. If the brethren would seek diligently unto the things of the kingdom, all would be well with them, God would strengthen them, they would overcome all things, and finally return home to Zion rejoicing.

Elder William H. Waylett said, since he had been on this mission he had enjoyed himself in his labors. He had seen many who had left the Church return, repent, and do their first works over again, and many come forth from the world and yield obedience to the principles of the Gospel, and felt that his mission to these lands had given him an experience he could not otherwise have gained.

Elder Abram Hatch said, he felt that he was in the house of his friends. Although it might sometimes be a hard struggle for the Elders, to go forth and preach the Gospel in their weakness, still, the bright future before them urged them on, and they could not shrink from their duties, knowing that something awaited them, worth all the toil and labor they might be called upon to pass through. It was the duty of all to make themselves acquainted with true principle, and give a reason for the hope that was within them. Look to the men who lead and guide affairs in the Church. We look up to them as vessels of honor, pillars in the temple of our God, and to attain to this position, they had to pass through trials and experience like ourselves. We cannot comprehend the magnitude of the work we are engaged in. Our minds cannot grasp it in all its fulness, still, through faithfulness we can progress in wisdom and intelligence, until at last we become perfect, "even as our Father in heaven is perfect."

Elder John V. Hood read letter from President Young, which appeared in our last week's issue of the STAR.

President B. Young, jun., then spoke on the benefits to be derived from meeting together, and cheering one another, and the necessity of the Priesthood being living examples to the people. By this means, the Lord would enlighten our minds, and show us wherein we could improve ourselves. Although we might see some of our brethren, in possession of gifts or blessings which we had not obtained, we ought not to envy them, because, by striving to fill properly the sphere in which God had placed us, and profiting by experience, we would be preparing ourselves for higher positions in the Church. We ought not either, to allow ourselves to be overcome by influences opposed to the truth, to vacillate and waver, because, if we retain the Spirit of God, we can preserve our equipoise, regulate our lives properly, and temper our minds, so that we can lay a foundation upon which will be built a superstructure

on which our names will be engraved, and which will stand forever.

President Wells said. It affords me satisfaction at all times to meet with the brethren. The great responsibility of affairs in the kingdom, as you knew, rests upon the Priesthood in Zion. We go forth, we may say, as gleaners, after the vintage is fully ripe and gathered. Our duty is to teach the first principles of the Gospel, to instruct the Saints in the labors that pertain to them, and warn the nations of the judgments coming upon the ungodly. And yet, this is a great work. We have to take the crude material, so to speak, and mould and organize it, so that it may become united, because without this unity the kingdom of God cannot exist. We are all united in our belief as to the principles of faith, repentance and baptism, but when we come to temporal matters, it is more difficult to get men and women united. If they have been used to business before, it is more difficult to get them to feel united in obeying the instructions of the Priesthood, as to the cultivation of land, the hoarding up of grain, the building of cities and temples, and all other things necessary for the beautifying of Zion; so that, by the brethren here in their various fields of labor, teaching the people the principle and the necessity of obedience, they can be prepared for the process by which they will reach to perfection. The success of our missions does not depend so much upon the conversions we make, as upon the faithful testimonies which we bear. By studying a little, we can also improve in financial matters, and keep matters moving on rightly in our districts. Do not, however, "lay the flattering unction to our souls," that we know all, but, let us remember that we can improve continually, that it is line upon line, and precept upon precept, that we have to walk by. We live in perilous and critical times, even the times spoken of by holy men of old, and we cannot be too particular and careful in our actions. We ought, also, to have respect to the conventionalities of life, and assimilate ourselves to what is really civilization. Be unyielding and firm in all we perform,

and do not make light of the principles of the Gospel. The world will think more of an honest, straightforward man, who speaks forth his belief boldly, than if he pandered to their feelings. God and angels, holy and sacred things, should be treated as such, and, while we are infidel to the traditions of men, let us reverence our holy religion. Let the Elders be cheerful, and direct the minds of the people into the proper channel by cheerful means. We can preserve good feelings towards ourselves, and yet check any wrong advance made by the people. Especially can this be the case, in our intercourse with the sisters in the Church. The Gospel develops the affections in the bosoms of God's children, and they require to be welded and cemented, but, only upon the principles of virtue and holiness. The world scorn these holy feelings, trample under virtue, and then fling it away as a worthless thing, but, in the Gospel, upon this same principle of love, can woman be exalted, and led in the paths of purity and virtue, instead of being degraded and debased. The Elders feel anxious to be useful while on their missions. Do not let them be discouraged, but strive to store up knowledge and understanding. Men and women are controlled by their counsel, and they ought,

therefore, to seek to the Lord for wisdom, so that they can counsel them aright, and that the people may feel the potency of their administrations. In order to understand the principles propounded by the servants of God, we must seek for the whisperings of the Spirit. If a man sits down, undertaking to reason out and demonstrate the principles of the Gospel on mathematical principles, he will miserably fail. Not all the mathematicians in the world can comprehend God and his works, the pre-existence of man, the organization of worlds, the resurrection of the dead. We require the principle of faith to abide within us, in order to understand these things. Perfect knowledge would swallow up this faith. And yet the Elders ought to study these sciences, but use them only as their servants, and not as their masters. The kingdom of God wants everything that any other kingdom wants, except wickedness. It is a temporal kingdom, and will grow and extend until the kingdoms of the world become the kingdoms of our God, and of his Christ. By attending to these things, Zion will become perfected, the Lord's house established, and the nations worship the true and the living God.

Benediction by President Wells.

L I F E .

Life is as a continuous road, having in it lofty eminences and lowly vales. The first are the most delightful, as they are travelled by us in the morning of our days, while we are as yet surrounded with dewy, fragrant hopes, that sparkle in our pathway like bright jewels, inspiring us continually to labor for the blessings held out to our view. How laughing seems the sunshine then, how sweet each bird's soft warbling, how pretty every hedge-row flower and hawthorn blossom; pleasing, too, are the wavy fields of corn, at one time green, at another gleaming like burnished gold; the lowing herds, the emerald plains on which they

graze, or the verdant pastures by the sparkling waters, dancing along over their pebbly bed, or gliding softly to the sea; the shadowy woods, the forest's twilight gloom, the misty hills pale with the silvery light of morn, or gilded by the sun's departing rays; all these are laughing joys to youthful life, these are its morning pleasures, and they last, nor hint of a departure; nor are they dreams or fleeting shadows, that no hand can grasp, but real and tangible, ever fresh and beautiful, not like crushed and faded flowers, hurrying to decay, but bright and green, wafting as rich and balmy odors as ever burdened spring!

Next comes the noon of life, and we fain would be as young, as joyous, as are those around us; but, it is not ours to be so in the same sense as before. It is ours now to love youth, to respect those of our own age, while we yield a kindly sympathy to those in more advanced years; and so on, down the hill of life we go, until the lights grow dim, and we are left alone amid the wreck of youthful hopes. But still the lustrous stars shine on, the moon gleams brightly as of old, the daisies seem as fresh as ever they were in spring, the violet and the blue bell, the cowslip and the primrose, still bear their virgin beauty, and waft around their dewy fragrance. Then, why should sadness reach us now? Are we afraid immortal fruits and flowers are less delightful, than those grown in earthly soil? Is there no second youth, full of immortal

bloom? Are there no fruits, no flowers to bud or blossom in an eternal spring, where no rude autumn's blast shall come to pale their varied hues? And the dear companions of our life, will they be gone, when we shall reach those fair and blissful vales in worlds of radiant light? The blush, the sigh, the tear, the smile, the softened laugh, the gush of joy, will they, too, be gone? or, shall we still retain a part of those sweet endearments of human life? A part—say but a part—in which is found blissful love, those social joys that brighten up the darkest hour, and then I will not fear to die, nor heed the quiverings of this mortal tenement, as it may tremble on the threshold of an ever-youthful eternal morning.

JOHN BATT.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 281.)

HISTORY OF WILFORD WOODRUFF. [FROM HIS OWN PEN.]

I followed Mr. Douglas to his own island, and commenced preaching to his church, and baptized a good share of his members, among whom were several sea captains. Ministers from the main land were sent for, who came over and tried to put a stop to the work, by preaching and lying about us; but the work continued to roll on. They wished me to work a miracle to convince them that my doctrine was true. I told them they had rejected the truth, and they would see signs, but not unto salvation.

Vinal Haven, which includes both north and south Fox Island, is in lat. 44°, long. 69°10'. The inhabitants are generally healthy and industrious, and hospitable to strangers, the people obtain most of their wealth by fishing, and fit out annually over one hundred licensed vessels, beside many smaller

crafts. The north island is nine miles long and two wide; population 800, and contains a post office, a store, a grist mill, four school houses, and a Baptist church. The land is rocky and rough, yet there are farms which produce good wheat, barley, oats, potatoes and grass; the principal timber is fir, spruce, hemlock and birch. The rasp and gooseberry grow in great abundance. Sheep are the principal stock.

South Fox island is about ten miles long and five wide, and is a mass of rocks, principally granite, formed into shelves, hills, hollows, and cut up into nooks, points and ravines by coves and harbors; population 1000. There are some small patches under cultivation, at the expense of great labor and toil. Many resident fishermen fish at Newfoundland, and bring them home, and dry them upon flakes; they annually supply the market with a great amount of codfish, mackerel and boxed herring. The latter island contains two stores, three tide saw mills, six school houses, a small branch

of the Methodist church and a priest. The timber is pine, fir, spruce, hemlock and birch, also gooseberries, raspberries, whortleberries and upland cranberries; bushes and timber grow out of the crevices of the rocks.

There is a great amount and variety of fish in the waters around these Islands, viz.: whale, black fish, shark, ground shark, pilot fish, horse mackerel, sturgeon, salmon, halibut, cod, pollock, tomcod, hake, haddock, mackerel, shad, bass, alewives, herring, pohagen, dolphin, whiting, frost fish, flounders, smelt, skate, shrimp, shad, cusk, blue backs, scollop, dogfish, muttonfish, lumpfish, squid, five fingers, monkfish, nursefish, sunfish, swordfish, thrasher, cat, scuppog, twotog, eyefish, cunner, ling eels, lobsters, clams, mussels, winkels, porpoises, seals, &c.

Sept. 6.—The harbor was filled with a school of mackerel, which were caught in great numbers by the people standing upon the wharf.

While standing upon the farm of Eleazar Carver on the north island I counted fifty five islands, many of which were inhabited.

Oct. 2.—I left the island with Elder Hale; Cap. Ames took us to Thomas-town in a sloop.

—3.—We walked forty six miles to Bath.

—4.—We attended a baptist convention, and preached to a large congregation in the evening in Pierce's hall; the people listened attentively.

—5.—We walked thirty six miles to Portland.

—6.—Walked ten miles to father Carter's in Scarborough, where I found my wife and friends well.

—9.—I parted with Elder Hale, who returned to Kirtland. I continued preaching through various towns on the main land until Nov. 2, when I again returned to Fox Islands, accompanied by my wife.

—15.—I visited the Isle of Holt, twelve miles east, and preached to an attentive congregation, leaving them the Book of Mormon, which they promised to read. I returned on the 16th.

I continued my labors during the winter of 1837-8, and nearly every person had attended my meetings,

and taken sides for or against. Our enemies made attempts to break up our meetings.

Jan. 15, 1838.—A company of sailors belonging to the United States revenue cutter, brought on shore a swivel and joined the mob, parading near the house where I was preaching, and discharged it several times, accompanied with small arms, with the intention of breaking up the meeting. Some of the mob gathered around to see what effect this would have. I warned them in the name of the Lord, and proclaimed the judgements of God that awaited the wicked, and shook my garments in the presence of the people, and told them I was clear of their blood; but they only heard my voice intermingled with the roar of cannon and musketry. Before I closed speaking, the sailors went back on board the revenue cutter. At the close of the meeting I baptized two, also one next day, and while baptizing, the mob again commenced firing guns. The Baptists and Methodists got up the mob. Mr. Douglas, the Methodist Priest, when argument failed him, applied to all the magistrates for warrants against me; they refused to grant them as he had no cause of complaint.

Feb. 13.—I crossed in the mailboat to Hampden, and ordained James Townsend. We walked together through deep snows, and visited and preached in the towns of Searsmont, Belfast, Northport, Frankfort, Hampden, and twice in the city hall in Bangor, to large assemblies, and returned to Fox Islands *via* Casteem and the Isle of Holt. Arrived in Vinal Haven March 8. Elder Townsend returned home.

March 22.—I accompanied brother Stirrat, at low tide, on to a bar some forty rods from shore, to dig some clams. We were soon joined by Mrs. Woodruff and sister Stone, who had a curiosity to see how clams were dug. The ground for about twelve rods nearer shore was several feet lower than the point we were on, but we were so busily engaged we did not observe the flowing tide until we were surrounded by water, and having no boat, our only alternative was to wade ashore and carry the women, which

we safely accomplished amid the reflection that time and tide waited for no man.

April 4.—Mr. Kent, the post master, showed me a letter containing two sheets of foolscap, signed by Warren Parrish and several of the Twelve, who had apostatized and been cut off from the Church. The communication was full of slander and falsehoods against Joseph Smith and all that stood by him. It was sent with the intention of breaking up the work upon these islands.

11.—I was visited by Elders Townsend and Milton Holmes, who attended conferences with me upon both islands, and bore their testimony to the people, but the spirit of opposition increased to a great height. I was warned by the Spirit of the Lord to leave for a season and take a western mission. After visiting the Saints

from house to house, and praying with and encouraging them, I left on the 28th and went to the main land with Elders Townsend and Holmes. Mrs. Woodruff returned to her father's. We walked to Scarborough. I left May 7th, and walked to Bradford, where I left Elder Holmes, and proceeded to Boston.

May 11.—I gave out an appointment to preach at sister Vose's room, and I went to Cambridgeport to visit Elder A. P. Rockwood, who had been imprisoned in jail on pretence of debt, but in reality out of religious persecution. The jailor locked me in until ten p.m.; but while it disappointed a congregation of people, it gave me a happy visit with Elder Rockwood, conversing upon the Work of God. On my return to Boston the people were waiting to hear me; I spoke to them a short time.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

SATURDAY, MAY 13, 1865.

THE BLESSINGS OF FAITHFULNESS AND OBEDIENCE.

—o—

IN the Church or in the world, in spiritual as well as in temporal things, we find that men and women are actuated to the performance of any labors, by the promise or assurance of a time when they will be rewarded for all the toil they may have passed through, either by an increase of wealth or pleasure, or by a freedom from the difficulties and trials that now encompass them, according to the end they are striving to accomplish, and the nature of the future that their present course of action will place them in. There is, at the same time, a certain amount of *present* gratification in the consciousness of duties well and faithfully performed, and a satisfaction in the knowledge that, by his labors, he is being instrumental in benefiting his fellows, still, the great incitement to earnest and continuous action in man, seems to be embodied in the belief that a day will come, when his name and works will be recognized

by the world, and when, amid the calm and serenity attendant upon a life well and faithfully spent in service to God and to man, he can look upon the happiness that surrounds him, the peace that dwells within him, the knowledge and wisdom that he has gained, the faculties he has developed, the affections he has expanded, the passions he has elevated, as superstructures reared by himself, to the worship of the good and the true, temples wherein the Holy Ghost will dwell, and which the great Architect will deign to let his glory rest upon. The world has always been slow and tardy in recognizing true merit, in giving a niche in the temple of fame, to those who have struggled to gain such an enviable position, and, the hope that men would some day acknowledge them as benefactors, being the only prop that sustained such, and gave power and energy to their spirits, whenever this has been withdrawn, their lives have become a blank, and they have pined away in grief and despair. But, to those who have become Saints, and obeyed the requirements of the Gospel, the attainment of the promises held out by "the living oracles of God," is sure and certain. It is not something dependent upon the caprice of men, which may fade away like a flower in autumn, not a *hope* that at some future day happiness will be theirs, but a *knowledge* which circumscribes all the things of time, filling them with great and heroic resolves, and enabling them to move on, unflinchingly and unyieldingly, to the goal and consummation of their hopes. "Ye are sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life." "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Such were the promises given by Jesus and his Apostles, and such the things that enabled holy men of old to fight and overcome. Far back in the dim vista of bye-gone ages, we can hear the triumphant words spoken by Prophets and Patriarchs, and catch glimpses of the bright future that they sung of. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God." "The Lord knoweth the days of the upright, and their inheritance shall be forever. They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied." "The salvation of the righteous is of the Lord: he is their strength in the time of trouble. And the Lord shall keep them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him." If such sublime faith, such unconquerable longing, filled the hearts of those who saw only the day of Christ afar off, and were glad, how much more should it actuate those who live in the dispensation of the fulness of time, and behold the circling years rolling nearer and nearer to that glorious day of promise, the goal of a weary world, when the throne of Jehovah shall be established upon the earth in righteousness, and a universe praise the Lord.

But, although so many cheering promises are held out to the people of God, the realization of them seems so far distant, the circumstances through which they have to pass so unfavorable and unlikely to lead to future happiness, that they are sometimes apt to fail and falter in their career. Those who

only look cursorily at the events progressing around them, understanding not the true economy of the plan of salvation, nor the process by which both spiritual and natural elements are developed, often think that the ways of God are strange, and would rather go back to the moulding of bricks, if they could have again the flesh-pots of Egypt, than remain with the people of God in the wilderness, and walk by faith instead of by sight. Yet, it is by this means that the principle of life will grow in man. The husbandman takes the seed in spring, and plants it in the soil. It is covered up from the light of heaven, surrounded by foul miasmas and fetid corruptions, and we would deem that its vitality would be gone, yet, it has been placed in the very circumstances that cause the dormant principle of being within it to wake into new existence, and so, gradually through days, and weeks, and months, now lightened by the sunshine, now deluged by the storm, it grows and lives, and waves its golden coronals in the autumn breeze, and the glad reapers bear it away to the shouts of, "harvest home!" So with man in the Gospel system of education. He is placed in a position where he is apt to deem that God has forsaken him, and left him to himself. Hard struggling has he to reach to the light and sunshine where he deems his Father dwells, and by that very labor is he enriched and strengthened. A power attends him that he knew not he was in possession of, a new principle of life is born within him, and so, struggling on to victory, his intellect expands, his faith grows brighter, he falters not nor fails, but strong in the knowledge of the truth, labors and toils, and at last receives his part in the inheritance of the Saints. No matter how gloomy and forbidding has been the path that the people of God have had to walk in, yet, we believe it is in the experience of every faithful Saint, that he has been blessed when humble and faithful, and can say with the Psalmist, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." The life of a faithful Saint carries us back to Nazareth, and there we see the peasant-Savior, in all his lonely wanderings, his weary watchings, showing forth to man the sublimest example of moral heroism that ever graced the page of history, pointing, by his life, the bright reward of self-sacrificing virtue and truth. If the Saints will look to the "recompense of the reward," and "count all their light afflictions but for a moment," they will "work out for them, a far more exceeding and eternal weight of glory." From the deepest pits, the stars are seen to shine the brightest, and from the darkest vale of life, the promises of God are seen the clearest, the heaven of the future the fairest. If we were to leave the earth, soar into the regions of space, and gaze back upon this sphere, that now looks dark and opaque, it would appear bright and shining, like those other systems that roll around us, and so, as we rise in the scale of being, nearer to the heights of the knowledge of Christ Jesus, we can look to the scenes and struggles we passed through, and, hallowed by time and distance, see them bright and radiant, stepping stones by which we have overcome, and sat down with Jesus on his throne, as he overcame, and sat down with his Father on his throne. The Saints ought not to be discouraged, although there are obstacles in their way, because these, and the victory to be gained over them, will only make their reward sweeter and more sure. The Lord has promised that through all he will guide and protect them, and withhold no *good* thing from them that ask aright. If poverty has been theirs, if darkness has encircled them, and they have wrestled long and hard, the triumph will come at last,

and, as Jacob wrestled with the angel until the break of day, and prevailed, so they, too, struggling to gain a blessing from the Lord, will prevail, the morning light will dawn in beauty upon them, and though they go halting upon their thigh unto the end of their days, they will know that the "everlasting arms are around them," and that their salvation is built on as sure a foundation as the throne of the Eternal Jehovah ! The inheritance of which they have received the earnest, is this earth purified, celestialized and redeemed, "a city which hath foundations, whose builder and maker is God." The process through which they are now passing, will qualify them for admission into it, for nothing can enter "that is unclean, or loveth a lie," and so, earnest and faithful, subduing everything opposed to the will of God, unheeded by the world, they work out the reward of faithfulness, and having sown to the Spirit, reap life everlasting.

DEPARTURE.—As mentioned in our last, we had the pleasure of clearing the ship *Belle Wood*, (Capt. Freeman) for the port of New York, on Saturday, the 29th ult. On the morning of that day, President Wells, accompanied by a number of Elders, went on board, for the purpose of organizing the ship's company. The weather was very propitious, and about noon, a meeting was held on deck. Instructions suitable to the position of the Saints were given by President Wells, and the ship was dedicated and consecrated to the Lord for the purpose of conveying the Saints, after which Elder William H. Shearman was appointed President of the company, and Elders Charles B. Taylor and William S. S. Willes, his Counsellors. Eleven Elders who had come from Zion on missions, sailed on this vessel—namely, William H. Shearman, Charles B. Taylor, William S. S. Willes, Frederick W. Cox, Wm. Willes, Edmund F. Bird, George Sims, George W. Grant, Miles P. Romney, Rob. Pixton, Alfred Lee and Mathew Lyon. Elder William H. Shearman arrived in England on the 7th of August, 1862, by the steamer *City of New York*. He labored several months in the Liverpool Conference, after which he was appointed to the Presidency of the Conference. This position he occupied till the month of April 1863, when he was removed to the Liverpool Office, to assist in editing the *STAB*. At the General Council of Elders held in Birmingham in January 1864, he was appointed to preside over the Birmingham District, a position which he held until released to return home. Elder C. B. Taylor arrived in England on the 6th day of August 1862. He was appointed to travel in the Staffordshire Conference, in which capacity he labored for eight months. At the end of that time, he was appointed to preside over the Conference, and retained that position until released to return home. Elder W. S. S. Willes landed in Liverpool on the 2nd day of July 1863, and was appointed to labor in the Norwich District. In the month of September following, he was appointed to preside over the District, and continued in that position until his release. Elder Frederick W. Cox arrived here on the 4th day of July 1863, and labored as Travelling Elder in the Preston Conference until the following January, when he was appointed to preside over the Newcastle-on-Tyne District, and remained there until his release. Elder William Willes arrived in England on the 9th day of September 1862, and labored in the Bristol District until the General Council held at Birmingham, in the month of January 1864, when he was appointed to preside over the District. Elder Edmund F. Bird

landed in England on the 26th day of July 1862, and labored first as Travelling Elder in the Southampton District, next as President of the Dorsetshire Conference, and finally as President of the Southampton District. Elder George Sims arrived in Liverpool on the 9th day of September 1862. He labored as Travelling Elder, next as President of the Essex Conference, and since the month of January 1864, as President of the Kent Conference. Elder George W. Grant arrived in Liverpool on the 13th day of July 1861. He first labored as Travelling Elder in the Cheltenham District, next as President of the Herefordshire Conference, and since the month of January 1864, as President of the Manchester Conference. Elder Miles P. Romney arrived in England on the 26th day of July 1862. He first labored as Travelling Elder in the Manchester, then in the London Conference, and finally presided over the Cheltenham Conference. Elder Robert Pixton arrived on the same date, and has labored first as Travelling Elder in the Nottingham Conference, and finally as President of the Warwickshire Conference. Elder Mathew Lyon arrived in Liverpool on the 18th day of June 1863, and has since labored as Travelling Elder in the Glasgow and Bedfordshire Conferences. We have been compelled to release him on account of ill health. Elder Alfred Lee arrived in England on the 8th day of July 1863, and has labored from that date, up to his release, as Travelling Elder in the Sheffield District. The following native Elders, who have been laboring in the ministry, also sailed in the *Belle Wood*:—Henry Walters, President of the Lincolnshire Conference, George Stokes, President of the Cardiff Conference, John South, President of the Land's End Conference, Henry C. Fowler, President of the Norwich Conference, Joseph L. Barfoot, Travelling Elder in the London Conference, David M. Davies, Travelling Elder in the Welsh District, William Leek, Travelling Elder in the Monmouthshire Conference, and Hopkin Jones, Travelling Elder in the Swansea Conference. We believe that these brethren, both those from Zion and the native Elders, have discharged their duties honorably and faithfully, and leave with the blessings of the Saints amongst whom they have been laboring. They have our best wishes for their future prosperity and usefulness in the Church and kingdom of God. There were, as we mentioned in our last, 636 souls of the Saints on board, including the Elders whose names are given above. Owing to no Church teams being sent down to Wyoming this year, for the conveyance of the Saints across the Plains, and the consequent increase in the price of fares, the emigration from the Mission this year has been comparatively small, and, we expect that about half the number who left on this vessel, will remain in New York, and disperse themselves through the States, and the rest will go on to Wyoming and the Valley. Of course, we should have been pleased to have known that all who left would have been enabled to go to Zion, still, we are confident that if they will be humble and faithful, the Lord will bless them wherever they go, and open the way up before them, so that they will be preserved from the evil influences they may have to come into contact with, and soon be enabled to gather to the Valleys of Ephraim. We have never seen any company of emigrants present so cheerful and happy an appearance, as the Saints did at their departure, and, if they preserve the good feelings that reigned within them then, while on the waters, and remember the parting instructions given to them, all will be well with them. Our prayer is that God may waft the good ship safely across the waters, and preserve the lives of his people "as in the hollow of his hand."

CORRESPONDENCE.

ENGLAND.

SHEFFIELD DISTRICT.

Hull, April 22, 1865.

President Wells.

Dear Brother,—I trust you will not accuse me of coldness and indifference in regard to the principles of the Gospel, because I have not written to you oftener; for, it is to-day as it ever has been with me, the kingdom of God or nothing. I have been unable, as yet, to discern anything independent of it, worth the attention of man. If there is any one thing in the world that will make one man happier than another, the only way to obtain that thing is by strict obedience to the Gospel requirements. If, perchance, we should attain to that which we think will make us happy, upon any other principle than that prescribed by the laws of truth, we will miserably fail in the consummation, and instead of enhancing our happiness, will increase our cares, multiply our sorrows, and make more keen our remorse. This will be readily understood by those who are in the least observant, without their being under the necessity of testing it for themselves. It is not always necessary, if we will be wise, to pass through a thing in order to understand it. We can profit by the experience of others, and thereby save ourselves many trials and troubles, which the foolish and less observant expose themselves to. It is true that experience is a hard schoolmaster—it costs us much pain, misery, and discontent, and it will be a long time ere we attain to celestial exaltation, if everything we learn must needs be acquired through that medium; however, experience is not without its benefits, and the impressions thus made are generally more lasting than those of observation.

This is, however, foreign from the object I have in view in writing this letter to you, which is, to represent the condition of the Sheffield District. I would say to the Saints, I hope they will not feel slighted, because they have not been eulogized more fre-

quently through the medium of the STAR, for it is not because I think the less of them, or am not satisfied that the major portion of them are striving to live their religion, but, the result of a natural repugnance that I have to letter writing, as well as thinking that the pages of the STAR can be devoted to matter more interesting to the Saints in general. I am satisfied, from what little I have learned of other Conferences and Districts, that the Saints of this District will compare favorably with the rest of the Mission. I do not wish to flatter, neither do I wish to discourage, for I have found that either course is bad policy. I have sometimes thought that the representations of the people by the Elders, have had a tendency to make them believe they were doing better than they in reality were, contrary to the expectations of those who represent them. The object of the Elders is invariably, I might say, to encourage and stimulate to fresh action; but, when the picture is over drawn, it causes the people to imagine that they have nearly attained to the acme of perfection, and that there is, therefore, no farther need on their part to strive to improve, thus frustrating the design and object of the Elder who represents them. There is no doubt but that there is a portion in each Conference, and that portion the majority, who are all the Elders represent them to be; but, I have learned that those who are intended as exceptions, always class themselves with the majority, and never with the minority, to which they properly belong, and this makes it necessary to disabuse their minds, by telling them privately their true position.

We keep baptizing a few all the time, which encourages us. There will probably be between fifty and sixty emigrating this season from the District, mostly from the Leeds Conference. The brethren presiding over the different Conferences, are laboring to the best of their ability to spread the Gospel, and strengthen and

build up the Saints. The Travelling Elders are also acting well their part. Brother Alfred Lee is going to return home this season, and I can say to his credit, that he has labored faithfully, and done a good work, having gained the confidence of all who know him. The brethren who have recently left the District to labor in other fields, were men in whom I placed implicit confidence, and should they seek as earnestly in the future, as they did in the brief time in the past that I associated with them (which I have no reason to doubt), to enhance Zion's cause, their conduct will ensure them the confidence and esteem of all who love the truth.

Our Conference at Bradford on the 26th ult., was decidedly a good one, although the day was rather unfavorable. The Saints rejoiced much under the instruction of President B. Young, jun., and Elder John V. Hood from Liverpool, and the rest of the brethren; the universal declaration being, they had never attended a better Conference. Our Conference held at Sheffield, on the 9th inst., was similar in its effects on the minds of the people, having the advantage of a very pleasant day. The tea-party, on Monday evening, was enjoyed by all present. Our Conference at Hull, on the 16th inst., was highly prized by the Saints, for the valuable instruction given by you. The time has nearly arrived for our out-door campaign. The brethren are preparing for it with energy.

Praying the Lord to bless you in your arduous labors, with all that you require, I am, as ever, yours in the Gospel,

C. M. GILLET.

WALES.

WELSH DISTRICT.

Merthyr Tydfil, April 14, 1865.

President Wells.

Dear Brother,—As I am about to leave Wales to return to my home in the peaceful vales of Deseret, I deem it my duty to acquaint you with the situation of things in the Principality.

Last July I was appointed to the Presidency of the Welsh Mission, and since that time I have travelled

through every one of the nine Conferences composing said Mission, but have not been able to visit all the Branches, owing chiefly to my having suffered a great deal, the past winter, from sickness; but I have been able to learn the situation of all the Saints from the Presidents of the Conferences, who are good men, just as good as anyone could wish to labor with, seeking with all their hearts and souls, for the welfare of those placed under their charge, and I know their chief aim is to build up the kingdom of our God. Much preaching has been done last season by them and a number of the local Elders—the hills and valleys of old Cambria have resounded with the pure testimony of Jesus, and we are now steadily reaping the results, many being added to the Church by baptism, rejoicing in the gifts and blessings of the Everlasting Gospel, and bearing testimony to the truth of the same. The Saints in Wales number nearly 2,000, and as a general thing they are a good people, a people whom the Lord delights to bless; still, there are a few among them, who are willing that their brethren and sisters should do all the work, and yet they want the blessings; but I am glad to say that there are only a few of those, and they are beginning to wake up to a sense of their duty. A few cannot bear the truth, and they leave us, finding a place in the cesspool that is on hand to take all our refuse.

Our financial matters are pretty good, although some of the Conferences are a little in debt for books; yet they are striving to liquidate it, and I have no doubt that by perseverance, they will soon be able to accomplish the desired result.

I feel to take this opportunity of returning the Saints, throughout Wales, my sincere thanks and heartfelt gratitude, for the kind way in which they have always received me, and administered to my wants and comfort, while absent from my home and family and friends in Utah. May the Lord God of Israel repay them, and bless them according to their several necessities, and may they be greatly blessed under the administration of Elder William D. Williams,

who has succeeded me in the Presidency.

If the Saints will live their religion, seek to act up to their high and holy calling, shun sin as they would a deadly viper, and abide by the counsels and instructions of those placed over them, they will eventually gain a salvation, and come off more than conquerors, through Christ Jesus our Lord.

I have often thought, while on this mission, of the saying of the Apostle George A. Smith, after setting me apart,—“Brother Waylett,” he said, “if you do what is right, and live your religion while upon your mission, you shall never want for friends, and whenever you need anything, it will

be forthcoming.” I have found it invariably so, and his words have thus been literally fulfilled. My desire is to see my brethren and sisters emancipated from old, crumbling, groaning Babylon, whose yoke is getting uneasy, and the best of whose days now are gone.

May the Lord God of Israel bless you, and those associated with you in the European Mission, and give you strength and power to accomplish much good while you remain in these lands, and a safe return to your family and numerous friends in the Valleys of Ephraim. I remain your brother in the Gospel,

WILLIAM HENRY WAYLETT.

SUMMARY OF NEWS.

—o—

RUSSIA.—The Czarewitch, heir to the imperial throne of Russia, is dead.

SPAIN.—A general impression prevails in Madrid, that Spain has reached a crisis in her history, and that events big with importance, and affecting the very existence of the kingdom, will shortly transpire. The people speak freely about abdication and revolution, and things which were held as too profane for public talk, are now the topics of conversation in every corner of the Prado.

AMERICA.—Great excitement and consternation has been caused through the news of the death of President Lincoln, who was assassinated in Ford's Theatre, Washington, on the 14th ult., by John Wilkes Booth, an actor by profession. He gained admission into the President's private box, and being requested to leave, fired his pistol through an aperture previously cut in the panel of the door, the shot entering the President's head. The assassin immediately rushed again into the box, leaped from it to the stage, a distance of nine feet, and before any one could seize him, made his escape by the back door of the theatre, mounted his horse, which was waiting in readiness, rode off, and has not since been heard of. About the same time, a stranger presented himself at the house of Secretary Seward, who was then confined to bed through sickness. Being stopped by Assistant Secretary Seward, he inflicted severe wounds upon him, entered the Secretary's bedroom, stabbed him in several places, and after assaulting Major Seward, and the male nurse, made his escape. Large rewards have been offered for the arrest of Booth, but, up to the latest dates, he was still at large. It appears from documents left by him in possession of a friend in New York, that the assassination was premeditated since January last. Immediately upon the death of President Lincoln, which took place on the 15th ult., the Senators waited upon Vice-President Andrew Johnson, informing him of the event. He immediately took the oath of office as President. The general feeling both in the North and South, and throughout Europe, has been that of indignation at the committal of the crime. The army of Virginia is completely disbanded, and Johnston has surrendered.

VARIETIES.

An innocent young sportsman, in order to shoot a squirrel on the top of a tall tree, climbed another near it; and on being asked his reason for so doing, said that he didn't want to strain his gun by a long shot.

ADDRESSES :

Finley C. Free, 75, Ludlow Street, Hulme, Manchester.
W. C. Gregg, at James Stanfield's, 26, Fence Street, Macclesfield.
Edwin Frost, at O. S. Walsh's, Dudley Road, Wolverhampton.
Philip Dell, at F. L. Gibbon's, Neath Road, Morriston, near Swansea.

P O E T R Y .

MY OWN, MY COUNTRY'S FLAG.

(Lines suggested by the grand display of Flags, in honor of the re-inauguration of President Lincoln.)

(From the Deseret News.)

I love that Flag.—When in my childish glee—
A prattling girl upon my grand-sire's knee ;
I heard him tell strange tales, with valor rife,
How that same Flag was bought with blood and life :

And his tall form, seem'd taller when he said
" Child, for that Flag your grandpa fought and bled ;"

My young heart felt that every scar he wore,
Caused him to prize that banner, more and more.

I caught the fire, and as in years I grew,
I loved the Flag—I loved my country too,
My bosom swell'd with pride, to think my birth
Was on that highly favored spot of Earth.

There came a time, which I remember well,
Beneath the Stars and Stripes, we could not dwell !
We had to flee : but in our hasty flight,
We greased the Flag, with more than mortal might :

And vow'd although our foes should us bereave
Of all things else, *the Flag we would not leave.*
We took the Flag, and journeying to the West,
We wore its motto graven on each breast.

Here we arrived in place, and God be praised,
Anon our Country's glorious standard raised ;
And the dear Flag, in graceful majesty,

G. S. L. City.

Hail'd to the mountains, Union—Liberty,
Fair Freedom spread her garlands round us,
though

This land was held in claim by Mexico.

'Twas not, as now, with cities spreading round—
With nature's products flowing from the ground—
With sheltering roofs, and comforts soothing smile—

With luscious boards, to nerve the arm for toil.

No spade or plow had stirr'd the sleeping sod—

No white man's foot, the turf had ever trod :

'Twas all a waste, lone, desolate and drear—
The savage roam'd—the cricket flourish'd here.

Exiled from home, a long and weary tread,
With meagre outfits, scanty was our bread ;
Grim-faced necessity enforced a strife—
We battled with the elements for life.

But God was with us, and his wisdom saved,
And o'er our heads that sacred Banner waved ;
'Mid shouts of joy, I saw that flag unfurled ;
And wave, on mountain breezes, to the world.

'Tis waving yet,—for ever shall it wave—
Beneath its spire, celestial peace, will lave.
Hail to the Banner of the brave and free—
All hail, to UNION, TRUTH and LIBERTY.

E. R. Snow.

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save : neither his ear heavy, that it cannot hear : But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 20, Vol. XXVII.

Saturday, May 20, 1865.

Price One Penny.

HAS AN ANGEL FROM THE HEAVENS VISITED THE EARTH IN THIS AGE OF THE WORLD?

BY ELDER JOHN NICHOLSON.

The above question may seem strange to the great majority of mankind, yet, strange as it may appear, a people can be found who are ready to answer it in the affirmative, and are prepared to give the strongest and most powerful reasons to prove the assertion. The Latter-day Saints are that people. The question might be asked, what necessity is there for an angel from the realms of bliss coming to the earth at this stage of the world's history? We will not take it entirely upon ourselves to answer this interrogation, but, will allow John the Revelator to do so. We will refer to Rev. i, 1, which reads thus,—“The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.” We here learn, that what was shown unto John, was concerning events that were still in the future. This is evident from the fact, that it states he was shown things that must shortly

come to pass. Among those future events shown unto John, is one to which we desire to direct particular attention. It is recorded in Rev. xiv. 6, 7,—“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.” But, says the objector, there is no necessity for the Gospel of Jesus being restored, neither is there any necessity for our being told to worship the God by whom all things were created, for, we are living in an age of Christianity, in the full blaze of Gospel light, and are worshipping the true and living God. But, let us inquire into the matter, as a little investigation will do no harm, and take the advice of the Apostle Paul, who says, “Prove a^{man}

things, and hold fast to that which is good." In the first place, let us search the Scriptures, and endeavor to learn therefrom, something concerning the principles and doctrines taught and practiced by Jesus and his Apostles, and the nature of the God worshiped by them; and, by comparing the result of our investigations or researches, with the teachings and practices of uninspired ministers of the present age, we will no doubt be able to arrive at some kind of a conclusion.

We will now try to show from the Scriptures, the principles and doctrines advocated by the Savior and his Divinely-commissioned servants. It is usual for people to look back in their minds, to the time when Jesus and his Apostles were on the earth, and when they think on Peter, James, John, Paul and others, they are filled with a feeling of reverence for those mighty men of God. The best way to show true respect or reverence for them, would be to give diligent heed unto, and practice their teachings.

No one who believes in the Divinity of the holy Scriptures, can doubt for one moment, but that Peter was a duly authorized servant of God. In fact, he received great power and authority direct from the Savior himself, as recorded in Matthew xvi, 18, 19, where Jesus says to him, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." What great power and authority to be invested in man on earth. Who would be so unbelieving and hard of heart, as not to hearken to the words of this Apostle, seeing that our Lord and Savior himself bestowed such power upon him? If we reject the words of Peter, we reject the Savior himself, for he has said unto his servants,— "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." We will now follow Peter a little further on in his career as an Apostle of Jesus Christ, and refer to Acts-ii, wherein it is written, that on the day of Pentecost the disciples were all with one accord in one place, and, that whilst assem-

bled, the Holy Ghost fell upon them, and filled the house, causing them to speak other tongues as the Spirit gave them utterance. There were gathered up to Jerusalem at that time, men out of every nation under heaven, and when it was noised abroad concerning these things, a great multitude came together, and the people seeing the power of God thus manifested, marvelled. Some mocked, and said the disciples were drunk, but Peter stood up, and explained the matter to them, and preached unto them Christ and him crucified, saying, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." When the people heard this, they felt pricked in their hearts, or in other words, they believed what Peter said, and they said unto Peter and the rest of the brethren, "What shall we do?" Now, mark the answer of this servant of God, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." These, then, are the initiatory principles of the Gospel of Jesus, first, faith, then repentance, then baptism for the remission of sins, and, finally, the reception of the Holy Ghost. Do these doctrines and principles agree, then, with those taught by mankind in this age? They do not. Many tell us only to believe in Jesus, and we will be saved, which fulfils the words of Paul in 1 Timothy iv, 1, when he says, "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils," and, is it not written, that "the devils believe and tremble?" and that, "as the body without the spirit is dead, so faith without works is dead also." It is very common for men to assert that baptism for the remission of sins, the laying on of hands for the reception of the Holy Ghost, and other ordinances of the Gospel, are unnecessary or non-essential to salvation. Now, to show the absurdity of this assertion, we will endeavor to simplify our explanation, by making a plain comparison. Suppose that two men should be con-

versing on some topic, and that one of those men's views in regard to the subject, should be directly opposite to those entertained by the other, could it be possible for the opinions of both to be correct? Of course, one would say, certainly not, they must either be both wrong, or the one right and the other wrong. They cannot both be right in their views, for, did both understand the truth of the matter, no contradiction would exist between them, as they would both see alike. We will now place the inspired servants of God, and the religious teachers of the present age, in this position. Peter says, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost;" and in Acts xix, 6, it is recorded that Paul, after baptizing them, laid hands on believers, and the Holy Ghost fell upon them. Here we have the plain and pointed declarations and actions of Peter and Paul, to show that these things were necessary. Religionists of the present day, say they are unnecessary; here, then, is a division, a contradiction; which are we to believe, the words of the ancient inspired servants of God, or the opinions and notions of uninspired men? True, sectarian professors of religion believe in sprinkling infants with water, and call that baptism; but we may search the Scriptures from beginning to end, and we are bold enough to declare, that there will not be found one single direct proof of infants having been baptized. Jesus took them in his arms and blessed them; but, according to the principles and ordinances of life and salvation, it would be simply absurd to baptize them, for, it is evident that before persons are in a fit condition to be baptized, they must first believe and repent, and infants are not able to believe or repent, neither have they committed any sin to cause repentance to be necessary. People may talk of children being born in sin, and of innate human depravity, but has not the Savior said, "Of such is the kingdom of heaven;" and, if anyone supposes that an impure, depraved or sinful being will enter that kingdom, we are inclined to think him mis-

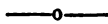
taken. And again, neither can we find a single instance in the Sacred Record, where sprinkling was the mode of baptism, but much evidence to show that immersion was practiced. In Romans vi, 4, Paul states that we are "buried with him (Christ) by baptism into death." There is no similitude betwixt a burial and sprinkling one with a few drops of water, but there is in one's being immersed in, or covered by that element. In John iii, 5, Jesus says, "Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Well, says the inquirer, there are some people who believe in, and practice the baptism of adults, after they have become sufficiently old to know good from evil, and that, too, by immersion. Yes, but obedience to any ordinance of the Gospel will not prove beneficial or saving, unless administered by those who are called, authorized and sent of God. Those who teach and practice this doctrine say, that God does not, and will not reveal his will to his children on the earth; and as God only calls and chooses his servants by revelation, they, of course, cannot claim to have received authority from him. Paul states in Hebrews v, 4, that "No man taketh this honor unto himself, but he that is called of God, as was Aaron," and Aaron was called by direct revelation from heaven, for, did not God tell Moses to take his brother Aaron, and he would be a mouthpiece to him? Is it not plainly to be understood, then, that it ought to be as John foretold, that an holy angel should come to earth, and restore the Everlasting Gospel with all its keys, powers and attendant blessings and promises, some of which are, that the obedient should speak in new tongues, should prophecy, have dreams and visions, lay hands on the sick and they should recover? In Isaiah xxiv 5, we find him evidently foreseeing the necessity of this restoration, when he exclaimed, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." An angel has come, and conferred upon man authority to ad-

minister in the ordinances of God's house, because God always has, and, as he is an unchangeable being, we expect he always will use man as his instrument, when he has a work to perform on the earth.

(To be continued.)

THE FORMALISM OF MODERN CHRISTIANITY.

BY ELDER SEPTIMUS SEARS.



The age in which we live, is one in which so-called Christianity has gained great power and influence among what are termed civilized nations, and it has become quite fashionable among all classes of society, to have some form of religion, and some place to resort to on the Sabbath day to pay their devotions. Not to make any religious profession, would be quite unpopular in the present advanced stage of civilization, and those who make no such pretensions, are looked upon almost as semi-barbarians; consequently, those who love a name in the world, and prefer for the time being to float on the tide of public opinion, must pay for a seat in some respectable church, and have some minister who has taken his degrees in a well known university, preach them a sermon, which must, of course, be in conformity with the generally received opinions of the religious world at large; and, no matter though he may differ a little from others in some trifling matter, so long as he approaches near to what is termed orthodox in the major points, he will not run any particular risk of being censured; but, should he come out with something contrary to what has for centuries been taught, he might not only lose his congregation, but also his living. A minister must, therefore, not study so much to speak the truth in the manner the Holy Ghost would direct, as to please the people who flock Sabbath after Sabbath to listen to him.

We cannot calmly reflect upon the condition of the religious world, without coming to the conclusion that an endless variety of motives prompt the millions of earth's inhabitants to be what they term religious, every one

having some peculiar motive for making the professions he does. When a person wishes to attach him or herself to any church, the question is seldom asked, Is it of God? or, Is it truth? but, Is it acknowledged by the laws of the land? The questions too often proposed in the mind, in regard to any religion, are, we fear, something like the following:—Is the religion popular? Are its adherents respectable? Is the minister a learned man and an eloquent preacher? And, if it is possible that all these questions can be answered in the affirmative, the candidate can safely venture to cast in his lot there, without any fear of incurring the displeasure of the world, or laying himself open to persecution. Should he be a man of business, it cannot injure him in that respect, but rather enhance his worldly interests. Should he possess a good name and an unstained reputation, he can certainly retain such, for his religion is highly popular, having for its disciples the leading men of the land, and this course cannot but increase his influence in society, and gain him friends among those who are travelling the same road as himself. Religion, in this age, has thus become a mere speculation with many, and the most important thing to be considered is, what will gain them the most influence and general good feeling in this world, with but little consideration for what the result may be hereafter.

Then again, religion is made to consist of obedience to certain dead forms, that are entirely devoid of life-giving properties, and never raise the human mind to the contemplation of anything beyond this earth for, everything beyond the span of human life,

is so much involved in mystery, that even learned divines, as a general rule, dare not interfere in such matters, and where they do express their opinions with regard to the final destiny of man, and the globe he inhabits, they are so conflicting, that one who begins to study them has, finally, to give up in despair. Modern religion seems destitute of that power, which alone can place man in a position to worship the living and true God in an acceptable manner, because it does not inspire him with a living faith; and, as to the nature and attributes of the Being he pretends to serve, it leaves him in as great ignorance as before. If we go back to the days of the Apostles, we learn that the promise given to believers, was that the Gospel would enlighten their minds with regard to future things, so that they might not remain in ignorance as to the object of their being here, and the noble destiny they would attain unto through obedience. Unless a man can learn something of the rewards which are to be gained in the future, he cannot work with such great energy; and before he can serve the Lord in a proper manner, he must know something of his nature, and his manner of dealing with his children. The object of the Gospel as we understand it, is to enlighten and elevate men and women, and make them free, instead of calling upon them to yield a blind obedience to what may be set forth as the will of God; and unless this enlightenment can be brought about, mankind never can serve the Lord in such a manner as to secure his choicest blessings to rest upon them. Where the true Gospel is received and understood, we

do not see men worshiping God because they have a fear particularly of his wrath falling upon them, or because they fear that awful hell so much preached upon by enthusiasts, but they do what they are commanded, simply because they have learned that the Lord knows best what would be for their good, and that by submitting to his will, they can secure his love and approbation, also their own present and future happiness. When people become religious for any other cause, they are not accepted of the Almighty. He does not wish people to forsake sin altogether for the sake of escaping his wrath, and that alone, but he wishes them to abandon their evil practices because they hate them, and would rather walk in the ways of truth and virtue. When we turn ourselves from sin, it should be upon the principle exemplified in the life of our Savior, who was anointed with the oil of gladness above his fellows, because he loved righteousness and hated iniquity; and it is upon this very principle that all mankind will rise in the favor of God. Men never will be regenerated by the preaching of those who cannot find anything to talk of but the awful torments of hell. The surest and easiest manner to bring mankind into a proper position to worship the Almighty acceptably, is to show them the advantages of doing so, and the blessings to be gained by such a course; and when men's reasoning faculties are convinced, they will serve the Lord in a manner that will not only be a delight to themselves, but pleasing to Him unto whom they are indebted for all their blessings.

WHAT ARE YOU DOING?

What are you doing? Are you laboring faithfully and earnestly to spread truth and righteousness upon the earth, dissuading your fellow-beings from the commission of sin, and persuading them to observe righteous laws, and practice heaven-

born principles, which will exalt them to their true standard as noble sons and daughters of God? Are you teaching them, by your example, to lead upright, honest and virtuous lives—letting your light shine before men, that they may see your good

works, and glorify your Father who is in heaven; or are you seeking to gratify some carnal desire, some sordid inclination, mingling with the wicked, and being led captive by evil influences; or acting according to the promptings of vain ambition, entertaining hopes of some worthless thing, which will fade away; or are you priding yourself on being in possession of knowledge, without striving to seek to the true source from whence all knowledge flows?

Which of these two courses are you pursuing? If you are pursuing the former, you are in the path of safety and doing your duty, and if you continue therein, you will be amply repaid for all the troubles you endure, and the labors you perform, by a reward that will far surpass your brightest hopes and expectations; but, if you are taking the latter course, you are treading a downward and slippery path, and if you wilfully and carelessly continue to walk therein, you will ere long stumble and fall. It is, then, imperatively necessary that we should all examine ourselves, and see what we are doing. We are placed upon this planet, for the same purpose as the child is sent to school,

to educate and fit ourselves for future usefulness, and, like him, if we are not diligent in learning the task assigned us, we cannot attain to that perfection of knowledge and wisdom which our heavenly Father has designed we should arrive at. Then, if you have knowledge, use it for the salvation of yourself and the benefit of others, strive to reclaim your erring brother from the path that leads to destruction and death, and teach him those principles which, if he will practice them, will lead him to the enjoyment of eternal felicity. Thus you will, by your own industry, bless others as well as yourself; but, if you lack this knowledge and wisdom, and know not what course to pursue to obtain it, ask in humility of Him "who gives to all men liberally, and upbraideth not," and he will bestow upon you a portion of his Holy Spirit, which, if you will be guided by it, will lead you into the path of eternal progress; and, when its still small voice inquires, "What are you doing?" you will be prepared to give the answer, "I am doing right, I am doing my duty."

JOHN BURROWS.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 296.)

HISTORY OF WILFORD WOODRUFF.

[FROM HIS OWN PEN.]

May 14.—I left Boston, and walked some thirty miles to Holliston; staid at Deacon Haven's, and preached. I walked to Providence, R. I., from thence took steamer to New York, and arrived on the 18th. Met and attended meetings with brother O. Pratt until the 27th, when I went up the North river to Newburgh, and preached in several towns in New York and New Jersey, and walked across the country to Farmington, Connecticut,

and arrived at my father's June 11, 1838.

I commenced preaching at my father's house. July 1st, I baptized six persons in Farmington river, including my father, stepmother and my only sister, Eunice; also cousin Seth Woodruff, aunt Anna Cossett and Dwight Webster, a Methodist class leader, who was boarding at my father's.

When the Patriarch Joseph Smith, sen., gave me my blessing, he said I should bring my father's household into the kingdom of God, which words were fulfilled this day.

I confirmed those baptized, and organized this small Branch of the

Church, consisting of nine members, eight of whom were relatives. I ordained Dwight Webster a Priest, and administered the sacrament.

July 3.—I started for the State of Maine, and arrived at father Carter's, in Scarborough, on the 6th.

—14.—My wife was delivered of a daughter at her father's house; we named her Sarah Emma.

22.—I wrote to Thomas B. Marsh, an account of my labors upon Fox Islands and the eastern country.

—30.—I left Scarborough and returned to the islands. I preached several times to large congregations in the Methodist meeting-house, in East Thomastown, and in the town hall in Camden, before crossing to the islands, where I arrived August 7th.

August 9.—I received a letter from Thomas B. Marsh, informing me of my appointment to fill the place, in the Quorum of the Twelve, of one who had fallen, and I was requested to come to Far West as soon as possible, to prepare for a mission to England in the spring. I immediately visited all the Saints upon both islands, and earnestly exhorted them to sell their property and prepare to accompany me to Missouri. Several immediately sold, but many were poor. Brother Nathaniel Thomas said he would furnish means to help off all the poor Saints who desired to go, and for this purpose went with me to the main land on the 13th, and I assisted him in purchasing two thousand dollars worth of horses, harness, wagons and tents for the company. He paid about \$1500 of the expenses himself, \$1000 of which went to furnish conveyance for the poor. After purchasing the outfit for the company, I urged the importance of their starting as soon as possible, not later than the 1st of September.

August 19.—I left the town of Camden, where we had prepared our outfit, and returned to Scarborough to prepare my family for the journey, expecting to see the company in a few days; but here I remained in great suspense until October 1st, when Elder Townsend went to meet the company. They arrived in Scarborough on the 3rd, with their wagon covers flying.

The company stopped at the house of sister Sarah B. Foss. We nailed down the covers and painted them, which made them waterproof.

—4.—We started upon our journey. My child was in the first stages of the whooping-cough. Our company consisted of fifty-three persons; we had ten wagons, with a pair of horses to each. We had before us, at this late period, a gloomy land journey of two thousand miles, from Maine to Missouri. We continued to travel through rain, mud, cold, frost and snow, until we arrived in Rochester, Sangamon county, Illinois, Dec. 19th, where I stopped and settled my family and company for the winter, being unable to proceed further. My wife had passed through a severe course of the brain fever while upon the journey; her sufferings had been very great. Her spirit had left her body twice to all human appearance, and only been called back through the prayer of faith and the power of God. Our child had also been very sick, and I had become so thoroughly chilled through my whole system, in crossing the bleak prairies, that it was two months after I stopped, before I got sufficiently warmed to feel natural.

Brother Thomas buried one child, and nearly all the company had been sick through exposure; some of them had stopped by the way.

I spent the winter laboring with my hands for the support of my family.

March 8, 1839.—I attended a Conference at Springfield, Illinois.

—13.—I took my family and started for Quincy, where I arrived on the 16th. I dined with Emma Smith, at Judge Cleveland's. I then went on to the bank of the river near Quincy, and saw a great many of the Saints, old and young, lying in the mud and water, in a rain storm, without tent or covering, which suffering was caused by the unhalloved persecution of the State of Missouri. The sight filled my eyes with tears, while my heart was made glad at the cheerfulness of the Saints in the midst of their affliction.

—17 (Sunday).—I had an interview with President Brigham Young and John Taylor. We held a meeting with the Saints; \$50 and a number

of teams were raised to bring out the remainder of the poor from Missouri. President Young counselled the Twelve to locate their families for the time being in Quincy. I returned to Rochester for my effects. While at Springfield, I collected \$70 for the relief of the Saints in Quincy, which I sent to them. I returned to Quincy on the 8th of April, where I left my family, and went to Far West with the Twelve, and attended the Conference on the Temple block on the 26th, where I was ordained one of the Twelve Apostles, on the corner stone of the Temple, under the hands of the Twelve, Elder Brigham Young being mouth. Elder Geo. A. Smith was also ordained at the same time. We returned to Quincy on the 2nd day of May.

On the 3rd, in company with five of the Twelve, I went to Judge Cleveland's, and had a happy interview with President Joseph Smith, who had just escaped out of the hands of his persecutors in Missouri; it was the first time I had seen him for more than two years, and it was a happy meeting. I attended the Conference and meetings with the Saints in Quincy, until the 15th, when I moved my family to Montrose, and occupied a room in the barracks with President Young and family. I spent my time in attending the meetings, Councils and Conferences. I wrote in my journal the teachings, sayings and prophecies of Joseph from time to time, as I had opportunity.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

SATURDAY, MAY 20, 1865.

PRACTICAL NATURE OF THE GOSPEL CONTRASTED WITH THAT OF HUMAN SYSTEMS.

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It would be interesting to trace the history of Christianity since it was fully recognized and established as the creed of society, and look to the means used by its devotees to advance its principles, the nature of the promises held out to those who obeyed its precepts, and the practical result of its existence as an acknowledged belief in the world. And, were we to contrast its properties and effects with those of the Gospel taught by the Latter-day Saints, we would find, that essential differences characterize each, and that no affinity subsists betwixt them, either in the theory or practice of their respective principles, the manner in which those principles are promulgated, or the means used by their several promoters to gain adherents to their cause. When the religion taught by Jesus and his Apostles was first preached to the world, it was in the midst of difficulties and dangers that might have appalled the stoutest heart, and caused even the most rabid enthusiast to falter and hesitate, before casting

in his lot with such a despised and persecuted people, who professed to be followers of the Nazarene impostor. They "had trial of cruel mockings and scourings, yea, moreover of bonds and imprisonment : they were stoned, they were sawn asunder, were tempted, were slain with the sword : they wandered about in sheep skins and goat skins, being destitute, afflicted, tormented ; (of whom the world was not worthy) they wandered in deserts, and in mountains, and in dens and caves of the earth." Philosophy and learning were arrayed against the ministers of this faith, every artifice and plan that could be devised was brought to bear upon them, to invalidate their testimony, to discover flaws in their reasoning or stains in their character, and yet, in spite of every force that opposed them, they pressed on to the mark of the high calling, fought the good fight, finished the faith, and received the reward of eternal lives. But, what a change do we find now ! The wildest dreams of philosophers indulged and believed in by those who profess to teach the same creed as Jesus taught. The learned man, reasoning in his own narrow way on the plan of salvation, judging it by the theories of the world, and rejecting all that will not accord with its systems and plans. The man who wishes to use the faculties given him by God in his Master's service, being told that all these things are as filthy rags before Heaven, that he can do nothing to save or exalt himself, and that those labors which the founders of Christianity performed, and which secured to them "life and immortality," can do nothing to free him from the darkness with which his soul is covered, or the chains with which his spirit is bound.

Man, being placed in such a position, having pictured out to him such an erroneous view of the plan of salvation, and instructed that belief in the death of Jesus will cleanse him from sin, and the Scriptures alone, if he takes them as his rule and guide, preserve him in the path of truth, and give him knowledge sufficient to understand the ways of God to man, sinks into listless apathy and indifference, passing his life away in mourning over his own sad and fancied degeneracy, and longing for the time when his spirit can be freed from this weak tabernacle of clay, that opposes him in all his efforts to rise nearer to his God. Yet, if we look to it aright, the Gospel is essentially a system that demands continuous, untiring labor of its followers, that was founded by one who toiled earnestly for the regeneration of humanity, and that points out to man that only through this means can he receive his exaltation. In fact, whether we look to it temporally or spiritually, we can find this principle holding good in the world. In those lands where vegetation is almost spontaneous, where man has but to stretch forth his hand, and pluck the fruits and flowers that hang around him, we find the people devoid of good and noble principles, selfish and indolent, their highest aim the gratification of sense and passion ; whereas, if we go to those lands where the soil is stern and unyielding, where man has to mould the stubborn elements to his will, and in the sweat of his brow eat his bread, we find a higher standard of morality prevail. Men who have been cradled in the midst of barren and sterile mountains, have drunk in the free and joyous spirit that pervades their native hills, and gone forth as patriots, warriors and philanthropists, winning the love and admiration of their fellow-men. It is not because of the broad acres and golden coffers of her aristocracy and nobility, that Britain holds her high position amongst the nations to-day, but, because the clang of the anvil, the ring of the hammer and the whirr of the shuttle, are heard in her work-

shops and her factories, because the hard and horny hands of her peasant sons have built her ships, and reared her marts, and ploughed her fields, and turned her wild and savage grandeur, to bright and beaming beauty.

When we come to look to the principles taught by the Latter-day Saints, and the end they propose to bring about by the establishment of their doctrines, we can then understand the beautiful relationship and harmony betwixt the former and the latter-day Gospel, and see in the spread of such truths, the realization of all that has been prayed and longed for by Apostles and Prophets, and Martyrs and Seers. Were it embodied in a few dead forms and ceremonies, did its standard of laws consist merely of a few moral aphorisms, without either harmony or originality, it never could in the short time it has been in existence, have accomplished so much. Truly has the prophecy of Isaiah been fulfilled, "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men : therefore, behold, I will proceed to do a marvellous work and a wonder : for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." History affords no parallel to the events that have transpired since the organization of this Church. Conflicting elements, and apparently paradoxical principles have been blended together, producing harmonious results ; the civil, the social, the moral and the ecclesiastical, have united themselves under one common banner, and the end has not been despotism, anarchy and oppression, but peace and freedom, and unity and love. The instruments used to spread the principles of this Church differ from all others. They have not been sent from the halls of science and learning, from the cradles of civilization and philosophy, but rough and untutored, come like John, bounding from the wilderness, calling on man to repent. They can say with Amos, "I was no prophet, neither was I a prophet's son ; but I was an herdsman, and a gatherer of sycamore fruit : and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my children Israel." And, under what circumstances have they proclaimed the truths of heaven ? "In journeyings often, in perils of waters, in perils of robbers, in perils by their own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren ; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Their temple and their cities have been reared, as were the walls of Jerusalem by Nehemiah and the few faithful Jews, who longed for the redemption of Israel ; "They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his own hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded." To all countries and climes have they gone. To-day rallying round their nation's flag on the scorching sands of Mexico, tomorrow building up a settlement far away from civilization, the next day across the ocean proclaiming the message of the Gospel in poverty and weariness. They have wandered over the hills of Scotland, and by the peaceful homes of England ; they have told their simple story in the sunny vineyards of France, and sung the songs of Zion on the classic plains of golden Italy ; they have travelled among the snowy steppes of Scandinavia, and raised their voice beneath the burning skies of oriental India. The islands of the sea have heard their message ; the red

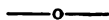
men, fresh from the battle and the chase, have listened to their words ; they have gathered their thousands home from every country and every clime ; and, their mission ended, a mission greater than that performed by king or emperor, their brow decked not with laurels, sat down in quiet and peace, amongst their own people and kindred.

Such is the Gospel, and such are the results that flow from its reception. It teaches man that his body is not to be considered as a mere clog upon his efforts, to be got rid of at the first favorable opportunity, but that it is the medium through which the spirit has to work. It calls upon the merchant to leave his desk, the philosopher his study, the divine his pulpit, and teach men to glorify God in the body, as a fit accompaniment, if not the first requisite for glorifying him in the spirit. It tells man that his ploughing is as holy as his preaching, that his labor is true worship, and that in whatever manner he advances the cause of humanity, whether in arts, or science, or theology, he is advancing the cause of heaven, preparing the way for the millennial reign of peace upon the earth ; and that as the kingdom of heaven grows and advances, these principles will spread, and bring about "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

DEPARTURE.—We are pleased to be enabled to inform our readers of the safe departure of the fine American packet ship *B. S. Kimball*, Captain Henry Dearborn, from Hamburg for New York, on the 8th inst., with a company of 558 Saints on board. As we mentioned, some time ago, in the columns of the *STAR*, the ship *Electric* was chartered to convey the Scandinavian emigrating Saints from Hamburg direct to New York ; but, as in the case of the English vessel, the names of the emigrants increased so rapidly, that it was found necessary to obtain a larger ship, or put them on two separate vessels ; the former course was preferred, and the *B. S. Kimball* secured, whose captain and first officer had already taken out companies of our people, and who were very anxious to make the trip across the Atlantic with as good a body of passengers as they had proven the Saints to be. We were extremely gratified on meeting the Saints on their arrival at Hamburg on the 5th inst., to notice how happy and cheerful they all appeared, and how much patience and good feeling they manifested, in the strange and trying circumstances in which they were placed. Many of them had already made a tedious journey by land and water, from their homes in Northern Europe, having been gathered from Christiania, Stockholm, and other parts of Norway and Sweden still further north, from whence they journeyed to Copenhagen, where they met the Danish Saints, and then continued their journey by steamer to Kiel, and from there to Altona (which lies contiguous to Hamburg) by rail, and then went on board the ship by means of lighters, there being no docks at Hamburg, all vessels being moored in the river (the Elbe). With the Saints, we had the pleasure of greeting Elders Widerborg, Sprague, Brown, Winberg and Swensen, from Zion, and a number of native Elders, who had been presiding and travelling in the various Conferences composing the Scandinavian Mission, and now released to emigrate to Zion. Elders A. W. Winberg and John Swensen, arrived in Liverpool per steamship *Francis A. Palmer*, on the 9th day of Sep-

1862, and were appointed to labor in the Scandinavian Mission, where they have remained until released to return home. The Saints were also organized, and Elder A. W. Winberg appointed President, and Elders John Swensen and H. C. Hagsted his Counsellors. The different ward Presidents, a clerk and captain of the guard, were also nominated and sustained in the usual manner. We had the privilege on Sunday, of holding a meeting on board, and dedicating the ship for a safe habitation and dwelling-place for the Saints during their passage across the sea. Instructions were also given by Elders Widerborg, Sprague and Brown, and the benediction by Elder George Reynolda. We commend them to the protection of Almighty God, who cares for his people's interests, and whose power controls the elements in their behalf, praying that they may have a speedy and safe passage to their destined port.

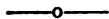
NEWS FROM HOME.



We have received files of the *Deseret News* and *Daily Telegraph* up to the 30th of March inclusive. From them we learn that matters are moving along quietly in Utah, and that while the American nation is convulsed with war, the Saints are enjoying an immunity from all those ills that are afflicting their unhappy country. Rapid improvements are being made in various quarters, in roads, buildings, &c. The Colorado route is progressing. Capt. Thomas E. Trueworthy had brought from the mouth of the Colorado, about one hundred tons of freight, a portion of which he discharged at La Paz. Part of his cargo consisted of 35,000 feet of lumber, which he at first intended for Call's Landing; but learning, when within twenty-eight miles of that point, that brother Call had left for his home in Davis county, he left his boat, and a barge 126 by 26 feet, and made his way to Great Salt Lake City. According to his estimate, it is ninety-eight miles from Hardy's to Call's Landing, and he feels confident freight can be brought from San Francisco for one-third less than it now costs, and further says, he will agree to bring one hundred tons at that rate for an experiment, and for the purpose of demonstrating that it can be done. The rapids, he thinks, will be the greatest obstacle to overcome in the twenty-eight miles which he has not yet navigated.

With the present difficulties of providing wood for boats that may be brought up the river, it will probably take about a month to make the trip from the mouth of the river to Callville; but, with the natural increase of facilities consequent upon the carrying out of such a laudable enterprise, the entire trip from the great western emporium will doubtless, in a short time, be accomplished within thirty days. The Mercantile Association of the City, are resolved to do all in their power to demonstrate the feasibility and profitability of the Colorado Route.

ABSTRACT OF CORRESPONDENCE.



HEREFORDSHIRE CONFERENCE.—Elder Charles A. Benson, who is about leaving this Conference to preside in Essex Conference, writes from Newport under date the 8th inst., as follows:—"I have now been here sixteen months,

and found the people warm hearted, and willing to do all that lies in their power for the advancement of the Work they are engaged in. To the best of my knowledge, they are new in a better condition than they have been at any previous time since I knew them, which shows they are advancing in knowledge, and in the practice of the principles of truth. There are about 194 members in the Conference. We have done considerable out-door preaching. The brethren in the various Branches worked hard last summer, and are beginning again this season, though as yet, all the baptisms have been, I believe, brought about by fireside conversations. I have borne my testimony to the truth of the Book of Mormon, to Joseph Smith and Brigham Young being inspired, and to the establishment of the kingdom of God in the last days. I know that the Latter-day Saints will be blessed by our heavenly Father with wisdom, and that they will yet grow into a mighty nation. The kingdom will be fully established, whether we assist in rolling it on or not, and it therefore behoves us who know this, to be diligent in the work. I have learned more in the past two years, than I could have learned in any other way in a life time. I thank God for it, and hope to live long enough to overcome all evil, and receive a part in the blessings promised to the faithful."

ITALIAN MISSION.—From a letter received from Elder G. Sangiovanni, dated Argentine, Piedmont, 5th ult., we make the following extract:—"I am still in good health, and must acknowledge that I am blessed and protected by the Almighty. I am willing to do all that is in my power towards the rolling on of this Work, but all that I can do is but a mere drop in the bucket. The Gospel does not make any progress here whatever. The people, as a general thing, are unbelieving. Some of them say, Your doctrines are all very well, but we have our ministers here who preach us beautiful sermons, and tell us all about the Bible, and how good the Lord used to be, and we cannot change now. Others will say, after I hear my testimony to them, Why! your doctrine is like that of the ancient Church, you do everything according to the Scriptures; as much as to say, What a doctrine that is, which agrees with Scripture. They have a story here now, that we take the people to Utah, sell them, make them work like mules, *and then eat them*. A woman who visited me this morning on business, said she did not wish to offend me, but she wanted to ask me one question about our people, and that was, if we *ate* the people we took from Europe to America, because, said she, I have been told so by several. I will leave you to judge whether it amused me or not. I really had great difficulty to keep from laughing at the poor ignorant woman."

CORRESPONDENCE.

AMERICA.

Great Salt Lake City, }
March 25, 1865. }

Presidents D. H. Wells and Brigham Young, jun.

Dear Brethren, — Though I have not written very often to you, it has not been because I have become so engrossed in business here, that I

have ceased to think of you and the Elders and Saints in your field. I never bow down before the Lord to pray for myself, without offering up a petition in yours and the Elders and Saints' behalf, for my own absences from home have taught me, to some extent, the value of such prayers, and I have felt strengthened and upheld

by a greater amount of faith and power in the discharge of my duties, than I could possibly have invoked myself, and which I felt convinced were bestowed by the faith and prayers of my brethren at home. The faith of the people here is exercised in behalf of their brethren and sisters who are absent, and the benefits are felt to a greater extent than even the recipients themselves are aware of. There is a great amount of interest felt by all of the Saints here, for the Elders and Saints who are far away from Zion, for, there are a great many who have those who are bound to them by the nearest and dearest of ties, situated far off in Babylon.

Stern winter loosens his icy grasp with extreme reluctance. There is good sleighing yet in many parts of the Territory, and in the most favored spots that have been heard of, they have not yet commenced agricultural operations. Such a winter for snow, and for severe and protracted cold weather so late in the spring, has not been known since our first settlement. Everything is white all around us; the mountains, benches, and the greater portion of the valley, being covered with a snowy mantle. Stock has perished in unusually large quantities this winter, in many parts of the Territory; but, everybody appears cheerful and contented, and, it is to be hoped that stock raisers will learn the needed lesson, that it is cheaper to feed than to trust to the range for the wintering of their stock. Through the admirable arrangements which are made for the supply of the poor—arrangements which are unequalled in any other country or in any other community—none have suffered or gone short of the necessities of life, which is a cause of thankfulness. In these valleys we can enjoy the blessings which God has given us, without that bitter reflection which is so great an alloy to happiness—that, while we are comfortably housed, clad and fed, other poor wretches, brothers and sisters in the flesh, are starving and dying for want. This is one of the blessings which the people of Zion enjoy; but, which many who come here, whose hearts are full of recollections of Babylon and longings for

its corruptions, who have not got cleansed from the leaven of the Gentiles, fail to appreciate at first as they do after a few years residence here, and an experience in the style of living and getting along which that residence brings. When a person looks around the City and other settlements, and recollects that at the beginning of this very severe winter, there were several thousand poor, and in many instances helpless strangers, landed here, all unacquainted with the country and the modes of life common to this country, and reflects that these have all been so wisely and thoroughly cared for, that suffering is almost unknown, and not one of that number need go hungry or destitute, he must be struck with wonder and admiration at the wisdom, union and love that have been bestowed upon the Latter-day Saints, for they work wonders. But, who sees or understands or appreciates these things? They who do not have the spirit of this Work, which spirit is the Spirit of the Lord, do not. They can see nothing in this to admire, but seem to find the highest enjoyment in carping at everything, and using their best exertions to check and overthrow the system which works out those beneficial results which are so visible.

Labor on the canal has been almost entirely at a standstill during the latter part of the winter. This, with the other work which has to be done, and which has been postponed for the same reason that that has been deferred, will make brisk times as soon as the spring fairly opens, and labor will be in great demand.

Brother F. A. Hammond started by stage for the Islands again to-day. He will be followed by his family and brother Nebeker, and some other missionaries and their families, as soon after Conference as they can travel. They have bought a fine plantation on the Islands, and calculate to raise cotton, sugar, rice and other saleable productions, using native Saints' labor as far as practicable, and endeavoring to teach them industrious habits as fast as possible, so that they may be redeemed from the degradation in which they are involved.

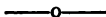
I have heard with pleasure your letters and reports, and have perused the STAR with greedy interest. I am gratified to learn that the Work is prospering under your Presidency, and that the Elders and Saints feel so well. President Young and all the brethren, as far as I know, feel quite at ease respecting affairs in your field. This is pleasant to reflect upon, both for yourselves and your friends. Were there a feeling of distrust, and an anxiety and fear about matters there, the President would be oppressed, and others would feel unpleasant. As it is, he is relieved from what would

otherwise be a great burden. All the Elders recently from the British Mission, have many inquiries to make respecting yourselves, the Elders, and the Work there, whenever I meet them. President Young's health, and that of brother Heber and all the brethren here, is good.

That the Lord may bless and preserve you from every evil, and enable you to return in peace and safety and in purity, to the society of your family and friends in Zion, is the prayer of your brother and friend, as ever,

GEORGE Q. CANNON.

SUMMARY OF NEWS.



IRELAND.—The Dublin International Exhibition was formally opened by the Prince of Wales on the 9th inst. About 15,000 persons were present.

AMERICA.—Intelligence has arrived of the capture and death of Booth, the assassin of President Lincoln. The detectives who were seeking for him, obtained information that he, and Harold his accomplice, were concealed in a swamp in St. Mary's county, Maryland. After tracing them for some time, they, on the 26th ult., discovered them concealed in a barn at Garrett's farm, three miles from Port Royal. The party then surrounded the dwelling and outhouses, and called upon Booth to surrender. Harold surrendered, but Booth refused. The soldiers then set fire to the barn, and one, thinking he might escape, fired through a crevice of the boards, and shot him through the head. He died in about three hours afterwards. His body was then conveyed to Washington, and privately buried by the authorities. Terms as to a temporary cessation of hostilities, were arranged betwixt Generals Sherman and Johnstone, which, however, President Johnson and the cabinet repudiated. Grant since reports, that Johnstone surrendered his army to Sherman on the 26th ult., including all the forces from Raleigh to Chattahoochie. Johnstone obtained similar terms as on the occasion of Lee's surrender. It is announced from St. Louis, that the remnants of Thomason's and Shelby's commands, from 6000 to 12,000 strong, are in Arkansas, preparing to invade Missouri. A plot had been discovered in Charleston, headed by the colored troops. They were to kill their officers, take possession of the city, and then put to death every white male inhabitant. Ten of the leaders are in goal, and four or five others have been shot. The *Richmond Whig* states, that President Davis and the members of his cabinet, with an escort of 2,000 cavalry, left Greenshore, North Carolina, on the 14th ult., for Columbia. They would move westward through Georgia and Alabama, to the Mississippi. Whilst the transport steamer *Sultana*, with over 2000 paroled Federal soldiers on board, was near Memphis at two o'clock on the morning of the 28th ult., her boilers exploded, killing and blowing overboard a great number of her passengers. Only 500 of all who were on board are known to have escaped. On the 25th ult., the steamer *Massachusetts*, with a load of soldiers, the greater part of whom were exchanged and paroled soldiers, came into collision with a small steamer on the Potomac river. Over fifty lives were lost.

MARRIED:

In G. S. L. City, on the 29th Dec., last, by Elder George Q. Cannon, John M. Chamberlain, from Oxfordshire, to Amanda Susanna Watmough, from Lancashire, England.

At North Ogden, Weber County, on 28th Dec., by Elder Henry Holmes, John Cross to Frances Sabina Smith.

At Cedar City, Iron County, by Bishop Henry Lunt, Joseph S. Hunter, to Eliza Catherine Pincock, formerly of London.

In G. S. L. City, on 21st Jany., by Elder Wilford Woodruff, Henry A. Dixon to Sarah De Grey.

DIED:

At Wellsville, Cache County, U. T., on 12th Nov., last, after a long illness, Hannah, widow of William Milton, aged 53 years, 7 months and 12 days.

In G. S. L. City, on 6th of Jany., Sarah Smith, of Rippingale, Lincolnshire, England, aged 85 years and 4 months.

In Provo City, on 8th Feby., last, of measles, David O. son of John and Amanda McEwan, aged 1 year and 6 months.

In Spanish Fork City, on 27th Jany., of inflammation of the lungs, Hyrum William, son of Charles and Mary Ann Jones, aged 7 years and 4 months.

In Kannarah, Iron County, (date not stated) of decline, William R. Davies, aged 60 years. (Brother Davies was the first man who received the Gospel in Wales, being baptized in 1843. He emigrated to America with the first Company of Welsh Saints in 1849. Com.)

At Leicester, England, on 23rd ult., of consumption, Louisa, daughter of John and Maria Parker, aged 16 years.—DESERET NEWS, please copy.

P O E T R Y .

—o—

THE GATHERING.

(Selected.)

They come from the ends of the earth,

White with its aged snows ;

From the bounding breast of the tropic tide,

Where the day-beam ever glows ;

From the east where first they dwelt,

From the north, and the south, and the west,

Where the sun puts on his robe of light,

And lays down his crown to rest.

Out of every land they come ;

Where the palm triumphant grows,

Where the vine overshadows the roofs and the hills,

And the gold-orbed orange glows ;

Where the olive and fig-tree thrive,

And the rich pomegranates red,

Where the citron blooms, and the apple of ill

Bows down its fragrant head.

From the lands where the gems are born ;

Opal and emerald bright ;

From shores where the ruddy corals grow,

And pearls with their mellow light,

Where silver and gold are dug,

And the diamond rivers roll,

And the marble, white as the still moonlight

Is quarried, and jetty coal ;—

They come—with a gladdening shout ;

They come—with a tear of joy ;

Father and daughter, youth and maid,

Mother and blooming boy.

A thousand dwellings they leave,

Dwellings—but not a home ;

To them there is none but the sacred soil,

And the land whereto they come.

And the Temple again shall be built,

And filled as it was of yore ;

And the burden be lift from the heart of the world,

And the nations all adore ;

Prayers to the throne of Heaven

Morning and eve shall rise,

And unto and ope the Lamb

Shall be the sacrifice.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;

AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save : neither his ear heavy, that it cannot hear : But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 21, Vol. XXVII.

Saturday, May 27, 1865.

Price One Penny.

HAS AN ANGEL FROM THE HEAVENS VISITED THE EARTH IN THIS AGE OF THE WORLD?

(Continued from page 308.)

We now come to that part of John's prediction, which relates to the worship of the true and living God. Now, if the people were reverencing the true God, the angel would not have been required to tell them that they must "worship him who made heaven and earth, and the sea and the fountains of waters." Let us proceed still further in our investigations, and endeavor to find out whether the people have been worshipping the true God or not. This problem can best be solved, by drawing a comparison betwixt the God of Israel and the God of modern Christendom. In the Protestant "confession of faith," God is described as a being possessing neither body, parts, nor passions. Modern professors of religion believe also, that he is an immaterial being. How far does this accord with reason and Scripture? Learned men say that we can only reason by analogy. If we look around us, can we see anything analogous or similar to that which is immaterial? Are we not material

beings? Do we not eat, drink and breathe material substances, and dwell on a tangible, material world? Then, is it not plain that such a conception of the Deity is utterly at variance with reason, and not only with reason, but with revelation, as we will now proceed to show. Are not the religious people of the world continually exclaiming, Great is the love of God towards his creatures? Is it not written that He loves righteousness and hates iniquity, and that he is angry with the wicked every day? How can a being who has no passions exercise love, anger or hate, which are passions? It is simply ridiculous to suppose such a thing for one moment. In Genesis xviii, it is recorded that the Lord and two of his angels visited Abraham, as he sat at his tent door on the plains of Mamre. They had their feet washed, and partook of food, and it would be equally as reasonable to suppose that the calf which Abraham gave the young man to dress, was immaterial, that Sarah prepared immaterial cakes,

or that it was immaterial water which Abraham used in washing the Lord's feet, as to imagine, for one moment, that the feet which were washed were immaterial, or that those holy beings had neither body nor parts. In Gen. xxxii, 24 to 30, it is recorded that Jacob wrestled with God, and called the name of the place Peniel, because he had seen God face to face, and his life was preserved. In Hebrews i, 3, we are informed that Jesus is the brightness of his (the Father's) glory, and the express image of his person. Jesus had both body, parts and passions. It is also written that God made man in his own image, and thus we find that the god worshipped by mankind, is not the God of Abraham, Isaac and Jacob, and that therefore they do not reverence the true and living God, whom to know, and Jesus Christ whom he hath sent, is life eternal. Hence the necessity for the fulfilment of that portion of John's prediction, from which we understand that an angel would inform the people that they ought to worship Him who made the heavens, and the earth, the sea and the fountains of waters.

But, says the inquirer, you have told us that an angel has visited the earth, but you have not informed us to whom he has appeared? The Latter-day Saints testify that the Gospel has been restored to them by an angel who appeared to the Prophet Joseph Smith, and revealed unto him the will of God concerning the establishment of his Church and kingdom. His history gives a full and succinct account of the revelations given unto him, and the spread and progress of the principles he taught. Exposed to obloquy and persecution during his life, he sealed his testimony with his blood; but, have all those trials sufficed to stay the progress of this people? No. The Lord found another man to fill his place and lead the people. The Latter-day Saints, after being driven from the midst of civilization, found a home in the valleys of the Rocky Mountains, beside the Great Salt Lake. Hundreds, and we might say thousands, are yearly being added to swell their numbers. People are gathering to that place out of nearly every nation, and the fulfilment of

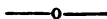
the words of Isaiah has commenced, when he says, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Harken all ye people unto whom these words shall come. The God of Israel is not the being mankind have so long described him to be, for, behold, he has raised up a Prophet in these days, in order to usher in the last dispensation, which is the dispensation of the fullness of time, to prepare for the coming of our Lord and Savior, to reign on the earth a thousand years as King of Saints. The God of Israel is a God of revelation, and will no longer remain silent to those who will listen unto his words. For, behold, he has burst asunder the clouds of gloom and darkness, in which the earth's inhabitants have been enshrouded. A stream of communication has been opened up betwixt the heavens and the earth, which shall never be interrupted, until the predictions of the ancient Prophets are fulfilled, and the knowledge of God cover the earth, as the waters do the channels of the mighty deep. We invite all to come out boldly and investigate, and see for themselves whether our testimony is true or false, "for the promise is unto you and to your children." Let it not deter the honest from investigating the principles and doctrines incorporated in the faith and practice of the Latter-day Saints, because the popular feeling runs against them, for the Saints and servants of God in all ages, have had to buffet the popular stream, and swim against the current. Jesus says, "Blessed are ye when men speak all manner of evil against you for my name's sake," but woe unto you when all men shall speak well of you. We testify unto you, that men speak all manner of evil against us falsely. Abuse is the weapon used by

Satan and his emissaries, to endeavor to stay the onward and majestic march of righteousness and truth. Jesus said, if any man would do the will of his Father who was in heaven, he would know of the doctrine whether it was of God, or whether he spoke of himself. The same promise is held out to men now. If they have faith in God, and in his Son Jesus Christ,

repent of their sins by turning away from them, be baptized by an authorized servant of God, have hands laid on their heads by the same authority, for the reception of the Holy Ghost, walking in uprightness before God and men, they shall know of the doctrine whether we speak of ourselves, or whether those principles have emanated from God.

SELF-CULTURE.—ITS IMPORTANCE TO THE SAINTS.

BY ELDER JOHN V. HOOD.



The cultivation and improvement of the faculties bestowed upon us by God, is a duty incumbent upon all, a duty the importance of which cannot be too highly estimated by every reflective man and woman, and more especially by those who have come under the influence of the Gospel, and had their minds illuminated by the light emanating from its principles. The knowledge that is thus received by them, enables them to comprehend the true end and object of their being, and, pointing out the bright exaltation awaiting them, incites them to the performance of such labors, as will qualify them for taking their proper position amongst the governing classes of mankind. Society, which does not recognize the Divine element in the heart of man, nor aspire to that lofty height marked out by the servants of God, still urges the advisability of the world being so constituted, as to afford to all an opportunity of elevating themselves, of gaining knowledge, and being able to understand the laws and affairs of nations, the political economy of governments, or the nature of the forces that exercise their power in the material universe, directing the motions of planets and systems, and causing the grateful interchange of spring and summer, of autumn and winter. Despots, who live only for the gratification of their own passions, who would wish to crush out the life and liberty that is in man, and use the world as a tool by which they could ascend to power and fame, may

strive to retard the free flow of truth, and the cultivation of mental power, deeming that its salutary effect would weaken the bonds in which they hold the people, but, all enlightened and liberal rulers, actuated by a desire to see their nation flourish and prosper, have adopted means by which the people might be instructed, raised up from mental debasement, and enabled to understand the laws and principles that hold sway in the scientific, the political and the religious world. Independent of the benefit accruing to man from this in a social point of view, the pleasure resulting from a well-balanced mind, from faculties properly regulated and acting in harmony with the law of their existence, should stir him up to exercise those talents given him by God; not prostituting them at unhallowed shrines, nor using them merely for the purpose of gaining an ascendancy over his fellows, but, bringing them all in subjection to the higher law of the Gospel, use them for the advancement of the good and the true; and, as the exile-palm turns ever heavenwards, looking to that source from whence all light and wisdom flows.

The Latter-day Saints, having received such great and cheering promises of future blessings, if faithful and obedient to the laws of God, ought, above all people, to strive to make themselves acquainted with those things having a relationship to their further progress or advancement in the Gospel, so, that they may be able to fill that sphere allotted to them by

Heaven. The Gospel is, by its very nature, a system that will enlighten the mind, and cause the understanding to become fresh and fruitful, and yet, although the promise of the Divine Paraclete, or Comforter, was, that it should lead the minds of those who received it into all truth, still, this does not imply that a perfect knowledge of heavenly things, such as the children of God were promised they would possess, could be gained upon any other principle than that of earnest labor, and undeviating attention to all the duties that would elevate the soul, fan the spark of Deity within the mind to a blaze, and mould it to a perfect form, unto the measure of the stature of the fulness of Christ. Nor will it give merely that head-knowledge, which men receive from the systems of education in the world, but, by its very nature and organization, is designed to purify and refine the elements of man's system, the channels through which his spiritual life has to flow. "Whatever," says a well known writer, "expands the affections, or enlarges the sphere of our sympathies—whatever makes us feel our relation to this universe, and all that it inherits, in time and in eternity, to the great and beneficent Cause of all, must unquestionably refine our nature, and elevate us in the scale of being." It is for this purpose the Gospel has been given unto man, not alone that his intellectual powers might become more vigorous, but, that he might understand the principle upon which to develop those powers, and the relationship he sustains to his God, his brother and himself. And if, as the poet says, he is true unto himself, then it will follow as night follows day, that he can be false to no other man, that he will be imbued with honor, and honesty, with firm will and frankness and truthfulness, contempt of opinion, justice and perseverance, and that then the greatest and most important part of his education is gained, better than if he had spent his time in cultivating talents alone, in imbibing graces, accomplishments, and profound learning, without comprehending the laws that pertain to the kingdom of love and gentleness, the grand maxim

spoken both by heathen philosophers and Christian Apostles, "Do unto all men as ye would that all should do unto you." The Gospel being progressive in its nature, can only be grasped gradually, and according to the perseverance and ardor of the recipient. All the elements of truth are within the mind, they never increase, but our comprehension of the truth increases, until hope blends into full fruition, and faith gives place to perfect knowledge. If we fill up the mind, as a commercial traveller would fill his trunk with shreds, and patches, and patterns of everything, the brain will be transformed into a mere lumber-room, without any order and harmony, whereas, on the other hand, if we learn precept upon precept, line upon line, here a little and there a little, our minds under the directing influence of the Spirit of God, will be lightened up with perfect radiance, and like careful householders, we will bring forth from the treasure-house, things new and old. If the same principle were acted up to in regard to the education and development of youth, better results would be effected. The parent who takes forth his little child, and points out to him the beauty of the flowers, the glory of the regal sun, and the splendor of the summer stars, is implanting ideas worthy of attention in the young mind, which neither the breath of passion, nor the corroding cares of life, can dim nor destroy. The ancient Spartan education, we are told, consisted in riding, shooting with the bow and arrow, and speaking the truth, and although this might be deemed as pertaining simply to a barbaric age, still such muscular Christianity would develop the physical powers, the intellectual faculties, and the slumbering affections of the young; whereas, we find by the popular systems of education, that the freshness and sparkling vivacity of youth is destroyed, that fools of twenty are moulded out of learned prodigies of ten, and instead of life, and mirth, and music filling the young heart, infant Herschels' are poring over mathematics for the million, and miniature Sir Isaac Newtons', in button-ups, conning over the interminable signs of

equation or algebra. The young oak that is nurtured in the greenhouse or the conservatory, will never become the monarch of the woods on the exposed hill-side, nor the child whose young and joyous feelings are "cabin'd, cribb'd, confin'd," by the conventionalities of modern society, or the requirements of popular education, the strong, enduring man who can look the world in the face, grapple with its cares and trials, and come off more than conqueror, through Him that loved him. There are two kinds of education, that which a man receives, and that which he gives to himself. By the latter, we mean to imply that course of mental and moral training passed through by those who act up to the true principle by which the understanding can be developed. God has so constituted the human mind, that it necessarily grows by *its own action*, but, upon no other condition. The mere fact of being *taught* some principle, will not cause man to reflect that principle in his heart; the reading of brave and good and noble deeds, will not make him a hero nor a philanthropist; he must take the plan his exemplars adopted, must sow the seeds of truth within the soul, and though they lie there dormant for a while, they will spring up at some future time, and under the force of circumstances, the man will acquire new-born strength and hope and courage. And yet, there is nothing mysterious in this process, it is simply the eternal law of heaven, "whatsoever a man soweth, that shall he also reap."

There is something still further to be looked to, which is equally as important in the process of educating the mind—namely, a proper understanding of our physical organizations, and of the laws that regulate life and being. Popular theology scouts this idea, and requires man simply to save his soul, and purify his thoughts, forgetting that the source through which they pass, must necessarily be pure. "Know ye not," says the Apostle, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple

ye are." "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action how like an angel! in apprehension, how like a God!" And yet, we are told that no relationship subsists betwixt our bodies and our immortal spirits, further than during this life, and that when we have "shuffled off this mortal coil," and are free from the dross and clog of mortality, we will receive a glory that we could never become partakers of, were body and spirit to remain united. But, understanding the Gospel as a scheme for the regeneration of the body from physical evil, as well as the redemption of the spirit from sin and Satan, and comprehending the relationship existing betwixt the two, the Latter-day Saints wish to develop both their physical and spiritual organs, so that harmony may pervade their systems, and the spirit be enabled to act with perfect freedom, and put in practice, by means of the tabernacle that surrounds it, the truths it has received through obedience to the commands of Heaven. The harmony existing betwixt the constituent parts of the human frame is so admirable, that we cannot act in any certain manner upon one, without the rest participating alike in the benefit or the injury, and without the spirit sharing also in the result. Daniel, Shadrach, Meshach and Abednego; would not eat of the portion of the king's meat, and of the wine which he drank, "and at the end of ten days, their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." Nor did the beneficial results flowing from this course cease there, for, we read, that "God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." "And in all matters of wisdom and understanding, that the king enquired of them, he found

them ten times better than all the magicians and astrologers that were in all his realm." Neither does man, as we understand from revelation, attain unto his fully glorified state, until at the resurrection, when his spirit comes knocking at the door of the sepulchre, making inquisition after bone and sinew, so that the grand and glorious framework of our being may be built up anew, and we can stand forth re-deemed, exalted and glorified.

This, then, is the true and proper system of education to be pursued by the Saints of God. Not alone to train the intellect to habits of thought and reflection, but, to subdue the evil within them, nurture the germs of good, and study their physical organization, so that their minds can be free and untrammelled, their affections fresh and ardent, and every part of their system beating in unison and harmony with the eternal law of love that rules the universe. And, although the promise has been given,

"Take no thought beforehand what ye shall speak, neither do ye premeditate : but whatsoever shall be given you in that hour, that speak ye : for it is not ye that speak, but the Holy Ghost," remember also that the Lord has said through his servants, "Seek diligently and teach one another words of wisdom ; yea, seek ye out of the best books words of wisdom : seek learning even by study and also by faith." And again, "Study and learn, and become acquainted with all good books, and with languages, tongues and people." By so doing, our minds will be enlightened, we will be enabled to take our position in the Church and kingdom of God, and understand, when we see men glorying in knowledge and learning alone, "that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill," but that, "He that endureth to the end shall be saved."

HISTORY OF BRIGHAM YOUNG.

(Continued from page 312.)

HISTORY OF WILFORD WOODRUFF.

[FROM HIS OWN PEN.]

July 22.—I was with President Joseph Smith and his Council and the Twelve ; it was a day of God's power with the Prophet. He healed many who were sick nigh unto death, among whom were Elijah Fordham and Joseph B. Nobles ; even the wicked rabble followed to see the sick healed. As Joseph was about to cross the river, a man came to him and asked him if he would go about three miles and heal two of his small children, who were twins, about three months old, and were sick nigh unto death. He was a man of the world, he had never heard a sermon preached by a Latter-day Saint. Joseph said he could not go, but he would send a

man. After hesitating a moment, he turned to me and said, "You go with this man and heal his children," at the same time giving me a red silk handkerchief, and said, "After you lay hands upon them, wipe their faces with it, and they shall be healed ; and as long as you will keep that handkerchief, it shall ever remain as a league between you and me." I went and did as I was commanded, and the children were healed.

On the 25th, I was attacked with chills and fever. I had a chill every other day, and was very sick.

August 8.—I laid my hands upon my wife and children, blessed them, committed them into the hands of God, and started upon my English mission, leaving my family sick, and with not more than four days' provisions. Brother Brigham Young rowed me across the Mississippi in a boat ; I was sick and feeble. When

I landed, I laid down upon the bank of the river on a side of sole leather. The Prophet Joseph came along and looked at me, and said, "You are starting on your mission." I said yes, but I look like a poor instrument for a missionary; I look more fit for a hospital or dissecting room than a mission. He replied, "What do you say that for? Go ahead in the name of the Lord, and you shall be healed and blessed on your mission." I thanked him. A brother came along with a wagon, and carried me a few miles on my road. I started without purse or scrip, and passed by Parley P. Pratt, who was hewing logs for a house; he was bare-footed, bare-headed, without coat or vest on. He said, "I have no money, but I have an empty purse; I will give you that." I went a few rods, and found Elder H. C. Kimball building a log cabin. He said, "I have one dollar, I will give you that to put in your purse." He blessed me, and I went my way, accompanied by Elder John Taylor. I had a shake of the ague every other day, and lay on the bottom of the wagon while I travelled.

We staid with Samuel H. and Don Carlos Smith at Macomb, and held a meeting with the Saints, who contributed \$9 to our necessities, and George Miller gave us a horse. Father Coltrin was going east; he took us into his wagon to help us along. We spent five days in Springfield, where Elder Taylor printed fifteen hundred copies of a pamphlet upon the Missouri persecution. We sold our horse, and left on the 21st, and continued our journey. We spent the night of the 24th with Dr. Modisett, of Terrehaute.

On the 28th, while travelling, Elder Taylor fell to the ground as though he had been knocked down. We administered to him, and he revived. On the following day he fell again, and fainted several times; it seemed as though the destroyer would take his life. We travelled with him four days after he was taken sick. His sickness proved to be bilious fever. We stopped with him two days at a German tavern, in Germantown, Wayne county, Indiana, with a kind family with whom he was acquainted. Father

Coltrin would stay no longer. I proposed to remain with brother Taylor, but as I was sick with fever and ague, and not able to take care of myself, brother Taylor advised me to continue my journey with Father Coltrin, saying, "It is easier to take care of one sick man than two." I committed him into the hands of God, and the family promised to do all in their power to make him comfortable. I parted from him with a heavy heart.

Sept. 2.—I continued my journey with Father Coltrin to Cleveland, Ohio. I there took steamer on the 10th for Buffalo; had a severe gale, and did not reach Buffalo until the 12th. I travelled to Albany on a canal boat; had the ague daily, was very sick; had no companions except sectarian priests, who were daily lying about the "Mormons." I took stage at Albany for Farmington, Connecticut, on the night of the 19th, and rode all night and the following day; suffered severely with fever and ague. I arrived at my father's house in Farmington on the 21st, quite sick. I found my father and family well.

On the 27th Sept., 1839, my maternal grandmother, Anna Thompson, died, aged 84; I was too sick to attend her funeral. It is a singular incident that my grandfather, Lot Thompson, and Anna Thompson his wife, Samuel Thompson and Mercy Thompson, all of one family, died in their 84th year.

On the 4th October, Adner Hart, brother to my step-mother, died, aged 43. He requested me to preach his funeral sermon. I had been sick at my father's house, with the ague, for fifteen days, attended with a severe cough, and the hour appointed for the funeral was the time for my ague, yet I attended the funeral and preached, and I had no more ague for many days. I left on the 7th, and visited New York, Long Island, and New Jersey, in very poor health.

Nov. 1.—I assisted Elders Clark, Wright and Mulliner, to set sail for England. Elder John Taylor had recovered from his sickness, and arrived in New York on the 13th December.

Dec. 19.—In company with Elders John Taylor and Theodore Turley, I went on board the packet-ship *Oxford*, and sailed for Liverpool, where I

landed January 11, 1840, in good health and spirits. When I left my father, he gave me some money to assist in paying my passage; also gave me five dollars, which he requested me to keep until I arrived in Liverpool, saying, I would there need it. This I found to be true after landing; that money was all we had to pay our expenses to Preston, and we had two-pence left.

We arrived in Preston on the 13th. Had a happy interview with brother Willard Richards; held a Council, and agreed that Elder Taylor go to Liverpool, Turley to Birmingham, and I to Staffordshire Potteries.

Jan. 18.—I arrived in Manchester; met Elder William Clayton, who presided over that Branch, numbering 164 members. I was immediately

called upon to visit a woman possessed with the devil. She was raging and foaming, and had to be held by four men. The more we rebuked the devil, the worse she raged. We continued to pray and administer, until we cast the devil out. She arose and gave thanks to the Lord. The devil then entered into a young child, and we cast him out. I preached several times, and laid hands on twenty-eight persons. I went to Burslem on the 21st, and met with Elder Alfred Cordon, President of the Burslem Branch, which numbered 66. I commenced preaching in the Staffordshire Potteries. Elder Turley left for Birmingham on the 29th. I remained in the Potteries some forty days, preaching, baptizing and confirming, and blessing children.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

SATURDAY, MAY 27, 1865.

THE FAITH OF THE GOSPEL.

IN this cold and sceptical age, when the heart of the world seems to be frozen and encased in pride and selfishness, and man, instead of walking by faith, walks only by sight, it is pleasing to reflect on a time when a fresh and verdant faith bloomed in the souls of those who obeyed the Gospel, when all the difficulties and trials they had to pass through, only increased the love and affection they had for the things of heaven, nerved their arm to new conflicts and new victories, and inspired them to look forward to a time, when all should be made right that puzzled them here, death be swallowed up in life, and earth stand forth in Eden-bloom and beauty, the home of the redeemed and the immortal. The age in which Jesus appeared was, almost, in its nature, a reflex of the present. Wealth and title, the chief places in the synagogues and at the feasts, were coveted and longed for then as now, and their happy possessors envied and revered by the multitude. What shall we eat? what shall we drink? and wherewithal shall we be clothed? was the continual

question of mankind, and it was deemed that by strict observance to the popular requirements of society, success would attend them in their efforts, and that if they failed to pay attention to its rules and demands, they could not expect to gain lasting fame or enduring prosperity. But, the religion proclaimed by Jesus, the principles to which his followers had to render obedience, came in direct antagonism to this theory. He came, teaching his Apostles truths like the following, "Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ?" "Consider the lilies of the field, how they grow ; they toil not, neither do they spin : and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith ?" "Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father. But the very hairs of your head are numbered. Fear ye not therefore, ye are of more value than many sparrows." By such teachings as these, Jesus strove to counteract the philosophy that then pervaded the world, implant within the minds of his followers a belief in the Divine Government, and cause them to recognize and acknowledge God's providential care. And although, at first, this task was difficult, and the old prejudices and traditions imbibed through the force of religious teachings and hereditary influences, clung to them like the limpet to the rock, yet, the seed implanted within them grew and blossomed, this living faith, grounded upon eternal principles, was to them a source of joy and peace, it filled their bosoms and lightened their labors, and, like the moon, although mayhap dim and obscured, was to them the reflection of the light that would rise upon them in the future, and was even then rising, though intercepted by the clouds and mountains that darkened and enclosed their mortal life. Whenever a man has been obedient to the command of God, and has, through that obedience, received a knowledge of the truth, this faith has accompanied him. Nor, has it been alone, when the high hand of Heaven was stretched forth to protect his people, that it has filled their souls. When darkness, and plague, and famine, and death stalked around Israel, and left them unharmed ; when the Red Sea parted before them, and the sun and the moon stood still at the voice of Joshua, and the walls of Jericho tottered and fell at the sound of the trumpet, it was easy for them to believe that the power of the Highest was overshadowing them ; but, even when solitary and alone, in Ur of the Chaldees, in Sodom and Gomorrah, this faith and trust filled the hearts of the chosen. "Though he slay me, yet will I trust in him." "Although the fig tree shall not blossom, neither shall fruit be in the vines ; the labor of the olive shall fail, and the fields shall yield no meat ; the flock shall be cut off from the fold, and there shall be no herd in the stalls ; yet I will rejoice in the Lord, I will joy in the God of my salvation." Such was the faith, the unconquerable longing that enabled them to "subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions, quench the violence of fire, escape the edge of the sword, out of weakness be made strong, wax valiant in fight, turn to flight the armies of the aliens."

In this refined and enlightened age, the necessity for the existence of the

faith that accompanied the Gospel anciently, is completely ignored by man. Denying the truth of the assertion that God has revealed himself again from the heavens, and closing their eyes to the manifestations of his power and goodness, exhibited in this latter dispensation, men do not consider that an over-ruling, ever-watching Providence takes cognizance of their actions, and, glorying in their immaculate wisdom and learning, exclude Him from his own creation, ascribe all that transpires around them to secondary causes, and triumphantly ask, What need for such things? "For, since the fathers fell asleep, all things continue as they were from the beginning of the creation." The teachings of Jesus are practically impossible to be acted up to by those professing to be his followers, without destroying their prestige and influence in the world, and so, they are only used in cases of argument, or, to prove to the unbelieving and incredulous the sublimity, the charity and the beauty of the Christian faith. Men are instructed to *take* thought for the morrow, to lay up goods for many years, and qualify themselves for taking a proper position in the world, and, were they to act upon any other principle, to be honest enough to believe in the truth of what Jesus propounded, and have faith that they would receive a blessing, society would ostracise them, thrust them from her magic pale, and either frown them into acquiescence with her established laws, or brand them as fanatics and enthusiasts. Throughout every grade of rank or intellect has this feeling spread. Whether we look to the pulpit, the press or the platform, we find the same declaration emanating from each; all the phenomena of mind and matter, however rich and magnificent, all the events of history, however influential and unprecedented, all the changes that have taken place in nations and individuals, however thorough and beneficent, have, according to their theory, occurred simply in a natural way, just as the engine speeds along the rails by the force of steam. The Psalmist sang very beautifully, but not truly, being merely laboring under a hallucination of genius, when he said, "Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou crownest the year with thy goodness; and thy paths drop fatness." Man, believing such a theory, cannot see the presence and interposition of God, in the heavens above, the earth beneath, or the heart of man. He may admit that ages ago he left the impress of his finger there, but he sees no such finger now, amid the harmony of the spheres on high, the convulsions and up-heaving of the deep below, or the yearnings and longings of the immortal soul. Nor, can he see God in the history of nations. The marvellous events of history, however wonderful and baffling in their nature to those who lived contemporaneous with them, however great an influence they have had upon succeeding ages, are drawn by him into that iron chain of necessary development in which he binds up all things, and although he looks around him upon vast masses of men sunk in vice and ignorance, notwithstanding the play of many influences which have been brought to bear upon them, he will admit any and every agency into the work of their regeneration, with the exception of that of the Former of their bodies, and the Father of their spirits.

With the Latter-day Saints it is different. The faith that lightened up the hearts of thousands anciently, exists now. The teachings of the servants of God are the teachings of Jesus, and the same results follow obedience unto them as before. And although they may have to battle with prejudice and

tradition, yet a living faith is growing amongst them, that will cause them to overcome, and inherit all things. The word has gone forth, that He whose right it is to reign, has taken the reins of government into his hands, and is about to judge the nations; that he is really and truly the Father of the human family, watching over his children, and protecting them from danger and death; that his authority has to be recognized in the senate and the palace, on the bench and in the pulpit; that "He doeth according to his will in the armies of heaven, and amongst the inhabitants of earth;" that his presence can still be seen in the starry heavens, the verdant earth, and the rolling sea; that the heart of man reflects his image, and should give forth his praise; and, that he is really as near unto his children now, laboring as mightily in their behalf, as when the cloudy pillar loomed before Israel in the sunny eastern sky, and flamed through the starry night in fiery splendor and glory. And what has been the result of this faith? A consecration unto Him of all they possess, not alone of their thoughts and feelings, but their wives and children, their cattle and vineyards, and houses and lands. Is a tabernacle to be reared, in which to worship and pray? It is consecrated unto God. Are the Saints about to cross the ocean, and gather home to the Zion of their hopes? The ship is dedicated to the Lord. If a new settlement is to be built, fresh land cultivated, a journey undertaken, the providence of God is recognized, and his blessing implored upon it. The Elders go to the nations with this faith burning in their bosoms, and difficulties vanish before them. They have faith in their God, and therefore faith in one another, and so, hopeful and united, their hearts beating in harmony with the law of Heaven, they press on to the mark of their high calling in Christ Jesus. A faith like this will bring down the blessing of Heaven upon the world, will cause the wilderness to rejoice and blossom as the rose, the lamb and the lion to lie down together, the knowledge of the Lord to cover the earth as the waters cover the channels of the mighty deep. Far beyond the fleeting mists of time, they can see glimpses of the future glory of humanity, and beyond the trials and troubles of life, behold themselves gathered on "Mount Zion, the city of the living God, the heavenly Jerusalem, with an innumerable company of angels, the general assembly and Church of the first born, which are written in heaven, God the judge of all, and the spirits of just men made perfect."

ARRIVAL.—We had the pleasure, on the 18th inst., of receiving a short visit from Mr. Anthony Godbe, of Great Salt Lake City, who arrived here per *City of Washington*, on the 17th inst. Brother Godbe is at present in this country on business, and reports all well when he left home.

DEPARTURE.—The ship *David Hoadley*, with twenty-four of the Saints on board, under the care and direction of Elder William Underwood, sailed for New York from this port on the 10th inst. We trust that all on board may be prospered on their journey, and landed safely at their destination, to meet with those of their brethren and sisters who have gone before them.

NEWS FROM HOME.

From the *Deseret News and Daily Telegraph*, we have news from the Valley up to the 13th of April. The General Conference was held on the 6th of April, and, although the inclemency of the weather prevented the usual large gathering from distant settlements, still, there were quite as many present as could be accommodated in the Tabernacle, and after the first day of Conference, there were hundreds in town who could not gain admission, except by changing places with the congregation who vacated their seats at the close of each forenoon meeting. The instructions of the First Presidency and Twelve Apostles, were as interesting and instructive as they were varied, and applicable to the present circumstances of the people. Many subjects and principles pertaining to the temporal and spiritual welfare of the people of God, received the attention of the Conference, as will be seen by the minutes which we will publish in the next number of the *STAR*. A number of missionaries were appointed to go to the Sandwich Islands, Great Britain and Scandinavia. At an adjourned meeting of the Convention on Monday the 10th ult., a number of addresses were delivered by the delegates who had been sent to represent the wishes of the people where they reside, and it was finally decided to sustain the prices adopted by the Convention at its last October session. On the adjournment of the Conference, to the day following next October Conference, the meeting was resolved into a special Conference, more missionaries were called, and other business of importance presented, among which was building a line of telegraph from St. George, in Washington county, to St. Charles, in Richland county. Reports were read from a number of the principal settlements, stating what amount of means they would furnish towards the accomplishment of this desirable enterprise. The work is to be pushed forward the present season, and the material to be imported will be purchased and brought into the Territory as soon as practicable.

ABSTRACT OF CORRESPONDENCE.

AMERICA.—From letter from Elder Thomas Taylor, dated New York, the 5th inst., we select the following:—"Everything seems to be moving to a finishing up of this war. Almost the whole South has surrendered, and to look at it naturally, people would think the troubles were about over, and with these views gold still keeps down, with no signs of any immediate rise. Since I last wrote, it has fallen as low as 140, but is now quoted at 142½. I had a letter from brother Holman, from the frontiers, this morning. His health is good, and I presume he feels anxious to become actively engaged in preparing for Emigration. I shall be glad when the emigrants begin to arrive, if it is only to answer the many inquiries that are made of me. Business now begins to be brisk, and prices high. Everything looks favorable to our Emigration passing through the States without difficulty, and I hope it will be the same all through."

BIRMINGHAM DISTRICT.—Elder D. P. Kimball writes letter from Birmingham

on the 18th inst., in which he says :—"I have been with brother Gregg in the Staffordshire Conference since leaving Liverpool after Emigration, and have travelled near three hundred miles, and walked two out of the three. We held eight meetings, four in the open air, and visited a good many of the Saints. I find them, as a general thing, a good, warm-hearted people. There are prospects of a good work being done this summer, by holding out-door meetings in the towns and villages."

BRISTOL DISTRICT.—Elder Joseph E. S. Russell, writing on the 13th inst., says :—"Brother Call and I have been taking a trip through the Bristol Conference, and on our arrival lately at a small village known as Moorland, we halted, and although there were no Saints there, were kindly entertained by some friends who were not unfavorable to our religion, and had some relatives in the Church residing at a short distance from them. We attended chapel, and after the minister had preached, we requested permission to preach in the afternoon. The minister said, if we were preachers of the Gospel, he had no objection to our holding meeting in the evening, as he had another engagement. We assured him we were preachers of the Gospel, and arrangements were made accordingly. The time arrived, and a large congregation had assembled, but the minister was on hand, met us at the door, and said we must be good enough to excuse him, as some of his flock had objected to us preaching, believing we were "Mormons," a fact which we did not deny. We told him we would not press the matter, but would listen to him. After the service was over, I rose and made a few remarks in explanation to those who had come to hear us (as there were many there who did not attend that chapel). I told them that the teaching of the Savior was entirely different to the course they had pursued towards us, as, even if they considered us their enemies, they should rather pray for, and labor with us, in order to show us our error. After meeting was over, the person who owned the chapel, came and told us that we could have it the next evening. We gave notice to this effect, and a large assemblage came forward. After the usual opening services, I commenced to speak. The Spirit of the Lord rested upon me, and I got along very well. As soon, however, as I came to speak on being born of water and of the Spirit, up jumped two of the minister's flock who were drunk, and had evidently come to disturb us, and began to oppose us. We tried every means to prevent it, but they got louder and louder, and I was forced to stop speaking. The mass of the people were very much disappointed, and wished us to try it again; however, we told them that we would call at another time, and left. I think there are some honest persons there, or the Devil would not rage so."

READING CONFERENCE.—Elder Jonas N. Beck writing from Reading on the 14th inst., says :—"I feel well in health and spirits, for which I am very grateful to my heavenly Father. I have shared largely in his goodness, and consider that this mission is benefiting me. The Lord is trying us in order to prove our worth, and I, for one, feel like asking Him to give us strength that we may overcome sin and Satan, and gain a crown of glory in the celestial kingdom of God. The Saints of this Conference are feeling firstrate, and I also feel determined to press forward, and do as I am told, from time to time, by the servants of God placed over me. 'Obedience is better than sacrifice.'"

SOUTH AFRICAN MISSION.—Elder M. G. Atwood, writing from Port Elizabeth on the 8th ult., says :—"I am happy to say there are about forty of the

Saints expecting to leave this colony, per ship *Mexicana*, Captain Sanderson, for New York, on the 10th inst. There is but very little spirit of inquiry among the people, and the few Saints remaining are very much scattered. There is a small Branch of the Church in Cape Town, also another Branch in Winterberg. These two Branches are six hundred miles apart. There is no other Branch in the Mission, but here and there a solitary member."

C O R R E S P O N D E N C E .

ENGLAND.

MANCHESTER DISTRICT.

Liverpool, May 2, 1865.

President Wells.

Dear Brother,—Knowing it to be a portion of my duty to report the condition of the District over which I preside, I take great pleasure in so doing, as all things are moving along in a prosperous manner.

I arrived in this District on the 1st of February last, from Birmingham, which Conference I had been laboring in since my arrival in England; and let me here say to all the Saints there, that I remember their kindness to me with pleasure, and pray my Father in heaven to bless them with every blessing, and may the same spirit of love and confidence increase within them from day to day.

As brother Thomas Taylor, my predecessor, left soon after my arrival in this District, for New York, on emigration business, I commenced active duties at an ear'y day. I found brother G. W. Grant, President of the Manchester Conference, a very energetic young man, and all the Saints in his Conference, with few exceptions, doing first-rate, with good desires increasing within them to press onward in the cause of truth.

At a Conference held in the Odd-Fellows' Hall, Manchester, on the 25th of February, when President B. Young, jun., Elders W. H. Shearman and John V. Hood, from Liverpool, and several others of the Elders were present, nineteen Branches, numbering 815 members, were represented by the different Branch Presidents to be in good condition, with fine prospects for the future. Many good instructions were given by the different

speakers, and all went away feeling comforted and blessed. Since then I have visited nearly all the Branches, in company with brother Grant. At some of our meetings, many strangers are regular attendants, and there seem to be many honest souls seeking after truth. I have visited brother R. N. Russell, President of the Preston Conference, twice, and had the pleasure of speaking to the Saints in that old town, and several listened to me who had been in the Church twenty-seven years. This was the first town in England where the Gospel was preached, and many believing were baptized, and a few still remain faithful to the truth, but ungathered with the Saints to Zion. I also have made a tour around the Liverpool Conference, with brother S. Sears, and find the Saints as in the other two Conferences, striving to live their religion, and as a large majority setting examples worthy of imitation. At Upholland, on the 12th of March, brother S. Sears and myself commenced the out-door preaching for the season. On the 23rd inst., we visited the Hawarden Branch in North Wales, and held three meetings, two of them in the open air. Respectable and listening congregations attended, and all, except one person, behaved respectably. The Presidents of the Conferences and the local Priesthood, are all the right kind of men, and are united with me in the great Work before us.

We have made arrangements to hold out door meetings in all parts of the District, and hope, by the blessing of God, to be able to bear a faithful and humble testimony to the inhabitants round about those regions, that

some may be brought to a knowledge of the truth, and join with us in the reclaiming of the human family from the bonds of error, superstition, sin and degradation, into which the sons and daughters of Adam have degenerated, by transgressing the laws, changing the ordinances, and breaking the Everlasting Covenant, which God has given for governing the human family, and bringing them back into his presence. We feel to raise our warning voices to fallen man, and offer to him the principles of life for his acceptance or rejection.

Praying that the blessing of Heaven may rest upon you and all the Elders of Israel, I remain, as ever, yours very truly,

ABRAM HATCH.

—
WALES.

SWANSEA CONFERENCE.

Swansea, May 12, 1865.

President Wells.

Dear Brother,—Some considerable time has now elapsed since I last wrote to you, to report myself and the condition of my field of labor. Since I was released from the Presidency of this Conference, I have spent most of my time in travelling in it, under the direction of Elder Phillip Dell, who succeeded me in the Presidency. I am glad to say that I feel first-rate in the Work of God, and rejoice to see the kingdom growing and becoming mighty in power and influence among the nations of the earth.

We are getting along slowly and surely in this part of the vineyard. We baptized about fifteen since last Conference, and keep on making friends as much as we can; enemies

we have plenty of already to oppose the truth, but, I suppose it always has been the case in every age and dispensation, when the Gospel has been upon the earth, and will be so continually, until the kingdom and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High.

Elder Dell and myself, together with the local Priesthood, have been preaching and teaching the principles of the Gospel, sometimes to very large and attentive audiences, and in some places there are very good prospects for the future.

I have labored to my satisfaction amongst my brethren and sisters. They are, as a general thing, good, genuine Latter-day Saints, and I love them. I have always been received amongst them with kindness, my wants and comfort they have always felt a pleasure to administer to, and I feel to thank them from my heart, and pray the Lord to let his blessing ever attend them, and may they be gathered home to the bosom of the Church in Zion, and be saved with the sanctified and redeemed in the celestial kingdom of our God.

With the help of my heavenly Father, and the counsels of those placed over me in the Lord, I trust to be able to perform every duty that may devolve upon me while I remain in these lands, and when I return home to Zion, to do so with the approbation of God and his servants.

Praying God to bless you, and those associated with you in the European Mission, I remain, as ever, your brother in the Gospel,

EVAN A. RICHARDS.

AN INDIAN PROVERB.—“My son, if you would be wise, open first your eyes, your ears next, and last of all your mouth, that your words may be words of wisdom, and give no advantage to your adversary.”

The mind of childhood is the tenderest, holiest thing on earth. Let parents stand as watchers at the temple, lest any unclean thing should enter.

To know how bad you are, become poor; to know how bad other people are, become rich. Many a man thinks it is virtue that keeps him from turning rascal, when it is only a full stomach.

Estimate actions not by their overt results merely, but by the real though latent power that is implied in them, and the most brilliant deeds of outward heroism will sometimes fall far short of those quiet victories over self, to which the Omniscient eye alone is witness.

WANTED.—Information as to the whereabouts of Joseph and Margaret Griffiths, who emigrated from England to the United States in the year 1855, and from thence went to Utah Territory in 1858 or 1859. Information will be thankfully received by John Davies, 20, Prince Edwin Street, Liverpool.—*DESERET NEWS* please copy.

ADDRESSES:

C. A. Benson, at John Livermore's, High Street, Maldon, Essex.
Seth A. Pymm, 28, West Street, Bane's Well, Newport, Monmouthshire.

MARRIED:

In Cedar City, March 14th, by Bishop H. Lunt, Robert William Heyborne, to Margaret Bladen.

DIED:

In Spanish Fork, March 5th, of cholera infantum, Joseph A., son of Joseph G. and Jessie Boyack, aged 4 months and 1 week.

In Nephi, Juab county, March 4th, of lung fever, John Sutton, formerly of Parr, Lancashire, England, aged 77 years, 1 month and 15 days.

In Mantle, Sanpete county, March 6th, of inflammation of the bowels, Margaret, daughter of William and Elizabeth Allen, aged 18 years, 7 months and 25 days.

Killed by a snow slide, in Ogden canyon, March 10th, Edward Horrocks, aged 58 years, from Bolton, Lancashire, England.

In American Fork, Feb. 24th, of consumption, John Bourne, aged 44 years, 3 months and 13 days. Brother Bourne was born in Burslem, Staffordshire, England, and joined the Church of Jesus Christ of Latter-day Saints during President Kimball's first mission to England.—*Com.*

In Heber City, March 24th, Thomas O. Lee, aged 41 years, late of Nottingham, England.

POETRY.

—O—

FAITH AND HOPE.

(Selected.)

A Swallow in the spring
Came to our granary, and 'neath the eaves
Essay'd to make her nest, and there did bring
Wet earth, and straw, and leaves.

Day after day she toil'd
With patient art; but, ere her work was crown'd,
Some sad mishap the tiny fabric spoil'd
And dash'd it to the ground.

She found the ruin wrought;
Yet not cast down, forth from her place she flew,
And with her mate fresh earth and grasses
brought,
And built her nest anew.

But, scarcely had she placed
The last soft feather on its ample floor,
When wicked hands, or chance, again laid waste
And wrought the ruin o'er.

But still her heart she kept,
And toil'd again; and last night hearing calls,
I look'd, and lo! three little swallows slept
Within the earth-made walls.

What trust is here, O man!
Hath Hope been smitten in its early dawn?
Have clouds o'ercast thy purpose, trust, or plan?
Have faith and struggle on!

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 22, Vol. XXVII.

Saturday, June 3, 1865.

Price One Penny.

MINUTES OF THE THIRTY-FIFTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

The Thirty-fifth Annual Conference convened in the Tabernacle, Great Salt Lake City, on Thursday, April 6, 1865, at 10 a.m., President Brigham Young presiding.

On the Stand: Of the First Presidency—Presidents Brigham Young and Heber C. Kimball.

Of the Twelve Apostles—Orson Hyde, John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Franklin D. Richards and George Q. Cannon.

Patriarch—John Smith.

Of the First Presidency of the Seventies—Levi W. Hancock, Albert P. Rockwood, Horace S. Eldredge and John Van Cott.

Of the Presidency of the High Priests' Quorum—Edwin D. Woolley and Samuel W. Richards.

Of the Presidency of this Stake of Zion—Daniel Spencer, David Fullmer and George B. Wallace.

Of the Presidency of the Bishopric—Edward Hunter, Leonard W. Hardy and Jesse C. Little.

Reporters—George D. Watt and John V. Long; and also a large number of Bishops and Elders.

The Conference was called to order by President Brigham Young. The choir sang, "All hail the glorious day."

Elder George A. Smith offered the opening prayer.

The choir sang, "Let sinners take their course."

President Heber C. Kimball stated, that he rejoiced to meet with the Saints in Conference; he had not been to the meetings in the Tabernacle during the winter, in consequence of his feeble state of health and liability to take cold. He had been instructed to take care of himself, that he might live to go back to Jackson county, and he intended to do it. He wished the people to understand, that they were not all Saints that were called Saints, and except the Latter-day Saints live the lives of Saints, they cannot enjoy the spirit of the Gospel. The only pride the Saints should have, and delight in, is

that which leads them to be good, and to do the will of God. They should be firm as a rock; and united as a vine with many branches. Referred to the revelation in regard to Church government, showing how the disobedient should be dealt with. Those who obey the Gospel are expected to labor for their own salvation, and not depend upon others to work it out for them, for the Lord holds each one responsible for his own acts, and no man can hinder another from living his religion, any more than the Babylonians could prevent Daniel from worshipping God in his day. Spoke of the weakness and frailty of mortals, how Peter, when he thought he was strong, and even boasted of his strength, was overcome and denied his Master. Advocated kindness to the brute creation. Made remarks upon the healing power that is in this Church, and how signally it was made manifest through the faith and prayers of the servants of God.

Elder George A. Smith followed with some excellent remarks, on the lack of foresight and wisdom in men who have flocks and herds, and do not provide for a severe and trying winter. This was partially attributable to the fact that we had been blessed with a number of mild winters, but, in our settlements we must provide forage for wintering our animals, if we intended to save them. Reasoned upon mercantile affairs—the danger of riches to the Saints, until they have learned how to use them for building up the kingdom of God; it is the design of the Almighty to make all the faithful Saints rich in the things of earth, as well as in the things of eternity, as soon as they are properly schooled.

The choir sang the hymn on the 103rd page, and Elder John Taylor dismissed the meeting.

Afternoon.

The choir sang "The glorious plan which God has given."

Prayer by Elder Orson Hyde. The choir sang, "See the mighty angel flying."

Elder Ezra T. Benson felt it a privilege to meet with the brethren and sisters in General Conference, and proceeded to reason upon the blessings

extended to the Latter-day Saints; stated that he wanted to see every man at his post, and ready to do as he was told by the servants of God. Every member of this Church has the privilege of enjoying that Spirit which will guide them in the way of truth. It is our duty to so live that we will become like unto Christ, by walking in his footsteps, by resisting temptation, and striving to do right continually. The true Saints evince in their countenances, that joy and peace which can alone be imparted by the Holy Ghost. Admonished to prayer, humility and faithfulness.

President Orson Hyde addressed the Conference upon the subject of continual elevation. When Joseph was called, it was a day of spiritual and moral darkness, and the light which God manifested through him, had to be gradually developed, because the people could not at once bear that flood of light necessary to establish the kingdom of God permanently upon the earth. Alluded to the continuous revelation constantly flowing from the living Priesthood, pointing out the great advantage to the Saints of having the living oracles always with them. Made observations on the order of the Priesthood in its various ramifications.

Elder Charles C. Rich gave a brief and interesting account of the condition of affairs in Bear Lake Valley. The winter had been severe, but the brethren had been fortunate in taking care of their stock. Snow had been three feet deep in the valley, and could be found from that to any depth desired in the adjacent mountains. The people enjoyed good health, only three deaths had occurred during the winter in the county.

Choir sang, "We thank thee, O God, for a Prophet."

Benediction by Elder Wilford Woodruff.

Evening.

A Priesthood meeting was held in the evening, at which addresses were delivered by Bishop Hunter, and Elders Levi W. Hancock, John Taylor and Geo. A. Smith, dwelling upon the duties and responsibilities of those holding the Priesthood.

Elder Geo. A. Smith announced the adjourned meeting of the Convention to meet on Monday next, at 10 a.m., and invited the delegates from the country to be present.

Friday, 10 a.m.

The meeting was opened by singing.

Elder Ezra T. Benson offered prayer.

The choir sang, "All you that love Immanuel's name."

Elder William W. Phelps made a few remarks touching his experience and early association with the Prophet Joseph, and bore testimony to the truth.

Elder Lorenzo Snow made some encouraging remarks upon the greatest gift of God—eternal life. In speaking of the temporal blessings bestowed upon the Latter-day Saints, he observed that the plan of salvation revealed to us, was calculated to bring the thousands of poor Saints that are now scattered among the nations, to places where they can make themselves comfortable and happy in the things of this life, and increase in the knowledge and blessings of eternal life. Reasoned upon the opposition and temptations the Saints have to encounter, all which he showed was for a wise purpose, to prepare the chosen of the Lord for the positions of honor, influence and power which they are destined to occupy, when the kingdom of God shall extend from the rivers to the ends of the earth.

President Brigham Young delivered a short and instructive address on speculators and merchants, and pointed out the gross impositions that are being constantly practiced upon this community, especially by those who profess to be the friends of the people. The capitalists will not bring into the Territory any of the machinery that is wanted for the benefit of the people; they want to make a fortune in a year, and care nothing for anybody but themselves. He had brought nearly all the machinery into the Territory that had been brought in, and he could not persuade the speculators to take any part in bringing what the people really need.

Choir sang, "O Lord, responsive to thy call."

Benediction by Elder Franklin D. Richards.

Afternoon.

Choir sang, "Hark! the song of Jubilee."

Prayer by Elder Edward L. Sloan.

Choir sang, "Happy the man that finds the grace."

Elder George A. Smith gave an historical review of the introduction of the Gospel by Joseph Smith, describing, in a vivid manner, the opposition of wicked men and devils that was brought to bear upon the Prophet and his followers. He also spoke of the present warlike condition of, and the extensive preparations for war in the civilized nations, alluding to their striving to excel each other in bringing to light new engines of destruction; and while all nations are thus preparing for war, the Saints, under the instructions of the Almighty, are preparing for peace, and a happy reign of righteousness. Reasoned upon the advantages to be derived from the introduction of machinery into this Territory. Argued the necessity of our making iron, all kinds of woollen and cotton fabrics, etc., that Zion may be independent, and prepared to go back to Jackson county, to lay the foundation of the most magnificent city the world ever saw.

Elder John Taylor spoke of the goodly land that we inherit in these peaceful valleys, and of the advantages we possess in having as good mechanics as there are in the world, which give us facilities that new countries seldom enjoy, for the manufacture of almost everything we need within ourselves. This self-sustaining policy and extensive manufacturing, were the great secret of the wealth of England and France. Traced the history of the development of the mechanical arts in the United States, and pointed out the great difficulties the people labored under in the introduction of mechanics from England to the States, it being the policy of British capitalists to prevent the emigration of skillful workmen, desiring to keep the business in their own hands as much as possible.

Choir sang, "Arise, O glorious Zion."

Elder George Q. Cannon dismissed the Conference till Saturday morning, at 10 o'clock.

— Saturday, 10 a.m.

The choir sung a hymn.

Prayer was offered by Elder Orson Hyde.

Choir sang, "Come all ye Saints who dwell on earth."

President Brigham Young told the brethren not to be alarmed on account of the lateness of the spring, for the present year would be as fruitful as any that we had been blessed with in these Valleys. Advised the families who live on the low lands, to prepare to move to the mountains, or to some secure place, as he was apprehensive of a flood the coming summer. Spoke of the necessity of teaching the people how to produce the necessities of life, to plant orchards and vineyards, in order that they may become self-sustaining. He had a revelation to give concerning the lawyers that counsel for lucre and for gain, and that lead men into litigation for the purpose of aggrandizing themselves, which was, that they would lose the spirit of the Gospel, and go to hell for their conduct in the midst of Latter-day Saints, in stirring up trouble, and striving to clear the guilty for the sake of reward.

President Heber C. Kimball said, that all the Saints would be brought to give an account of their treatment to the Prophets and Apostles. In speaking of the merchants who profess to be members of the Church, he stated that they had become hardened and careless in their feelings towards the interests of this community, looking after their own gain instead of the general welfare of Israel. Every man will have to pay the penalty consequent upon their crimes committed in the flesh. Counseled the Saints to be humble and obedient in every position they may be called to occupy.

President Kimball also gave some excellent instruction on the principle of individual sanctification, and the promised inheritances of the Saints.

The choir sang, "Sons of Michael, He approaches."

Elder W. W. Phelps dismissed the meeting.

Afternoon.

Singing.

Prayer by Elder George Q. Cannon.

Choir sang, "O my Father, thou that dwellest."

Elder George Q. Cannon presented the Authorities of the Church, each Quorum of whom was unanimously sustained by the vote of the Conference in the following order:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, Heber C. Kimball his First, and Daniel H. Wells his Second Counsellor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards and George Q. Cannon, members of said Quorum.

John Smith, Patriarch of the Church.

Daniel Spencer, President of this Stake of Zion, and David Fullmer and George B. Wallace, his Counsellors.

William Eddington, John V. Long, John L. Blythe, John T. Caine, Joseph W. Young, Howard O. Spencer, Claudius V. Spencer, John Squires, William H. Folsom, Emanuel M. Murphy, Thomas E. Jeremy, George W. Thatcher, members of the High Council.

John Young, President of the High Priests' Quorum, Edwin D. Woolley and Samuel W. Richards, his Counsellors.

Joseph Young, President of the First Seven Presidents of the Seventies, and Levi W. Hancock, Henry Harriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott, members of the First Seven Presidents of the Seventies.

William Squire, President of the Elders' Quorum, James Smith and Peter Latter, his Counsellors.

Edward Hunter, Presiding Bishop, Leonard W. Hardy and Jesse C. Little, his Counsellors.

Adam Spiers, President of the Teachers' Quorum, Henry I. Doremus and Martin Lenzi, his Counsellors.

John S. Carpenter, President of

the Deacon's Quorum, Samuel G. Ladd and Warren Hardie, his Counsellors.

Brigham Young, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works, John Sharp, his assistant.

William H. Folsom, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor, Heber C. Kimball, Daniel H. Wells and Edward Hunter, his assistants and agents for said Fund.

George A. Smith, Historian and General Church Recorder, and Wilford Woodruff, his assistant.

Elder Charles C. Rich spoke upon the benefits to be derived from being obedient to the counsel of the living Priesthood. Dwelt chiefly upon the practical duties of the Saints, and the way to prepare for the triumph of the kingdom of God over all its earthly enemies. It is the duty of every Saint to think of and act upon the requirements made by the holy Priesthood. If the Saints would remove evil out of their way, and adopt good principles, there would be no danger of a falling away from grace.

President Brigham Young said, he would give the mind and will of the Lord concerning the Latter-day Saints in their temporal life, which was, that they should manufacture their own clothing just as fast as they possibly can. If the Saints must trade and speculate, why not those who do it gather enough together to keep the trade under our own control. Referred to the history and practices of the Jews as traders in jewellery and clothing. In reference to their conversion, he said they never will believe until Jesus comes again, and preaching will have no more effect upon them, than it will upon the color of the descendants of Cain. When all the rest of Adam's posterity shall be redeemed, then, and not till then, will the children of Cain receive the promised blessing of restoration. In speaking of the degeneracy of mankind, and their departure from the truth in various ages of the world, he said the world had never been without

the Spirit of the Lord, but the human family had many times been left without the legal means of learning the fulness of the Gospel and the ordinances thereof. Stated that some time ago he wanted our merchants to bring goods into this market, and sell them at such prices as to keep out wicked enemies; but the reply was, if he would give them his means and influence, they would do as he wanted them. Notwithstanding all the temptations and trials that lie in the way of the Saints, he was pleased to know that they were advancing and increasing in their obedience and in the knowledge of God. The time is not far distant, when the Lord will make this people the richest and most independent of all people upon the face of the earth.

The choir sang a hymn.

Elder F. D. Richards pronounced the benediction.

— Sunday, 10 a.m.

Singing by the choir.

Prayer by Elder George A. Smith.

Singing.

Elder Amasa M. Lyman addressed the Conference. His experience had taught him that the Saints learn very slowly, yet he was pleased to see them improving and progressing in the knowledge of the truth. He reasoned upon the impossibility of our realizing our wishes and desires, unless the labors and duties that devolve upon us are first understood by ourselves. The development of knowledge in the people, must follow that which is manifested in their teachers. If we comprehend and entertain a correct appreciation of the value of the 'counsel that has been given in relation to our temporal salvation, our actions will doubtless be different to what they have been in the past. That which will constitute a Saint, is a knowledge of what we should do, and then an undivided and unreserved attention to the purpose of those duties. There was no person in the Church of Christ so low and meek, but the fountains of knowledge were open to him or her; and in the development of light, there will be an increase of that perfection of action, which is necessary for

the perfect development of the creature.

President Brigham Young made a few remarks upon sending missionaries to preach the Gospel; the object and design of sending the men they had now selected.

Elder George Q. Cannon then read a list of the names of those called to go on missions to Great Britain, Scandinavia and the Sandwich Islands.

He also read a report from the Trustee-in-Trust, of the expenses incurred in gathering the poor since the spring of 1861, amounting in the aggregate to nearly \$1,000,000.

Elder Cannon delivered a highly instructive discourse on the justice, mercy and manifest impartiality of the Almighty.

The choir sang a hymn.

President Heber C. Kimball closed the meeting with benediction.

Afternoon.

Singing by the choir.

Prayer by Elder Wilford Woodruff.

The choir sang, "Arise, my soul, arise."

Bishops Hunter, Hardy, Little, David Evans, Raleigh, Kesler and assistants, administered the sacrament.

President Heber C. Kimball preached on reproof, correction, and the duties of Saints generally; spoke of the authority of the Priesthood to seal on earth, and such sealing being sanctioned in heaven. Advocated building the new Tabernacle the present season. Made remarks upon the poverty of the people in the cotton country, and stated that the President, himself and others, had sent down both men and means, but did not suppose they had received any credit for it, but believed that somebody had the benefit of it. He hoped the brethren would take hold, and do something to help the poor in the south.

Elder John Taylor preached upon the duty of the Saints to root out from their midst all manner of iniquity; to exert ourselves to establish purity, and banish everything from our neighborhoods that is wicked or unholy.

President Brigham Young bore testimony to the good instructions that had been given during the Con-

ference. In speaking of the outsiders that were here, he said there were honorable exceptions; and in relation to grog shops and gambling shops, he was of opinion that if we said we did not want them, the City Council would, as soon as convenient, cease giving licenses. He wanted the brethren to assist those in the southern part of the Territory, not by donation, but as a loan, and wanted all to pay in labor or otherwise. Made remarks upon the present lamentable and mournful condition of our country.

Speaking of the new Tabernacle, he observed that there would be no difficulty about putting up the building, if the lumber can be obtained. Blessed the people in the name of the Lord.

On motion of Elder George A. Smith, the Conference adjourned till the 6th day of October next, at 10 a.m.

The choir sang, "Arise, O glorious Zion."

Patriarch John Smith blessed the people, and dismissed the Conference as follows:—

Brethren and sisters,—I can truly say that I have been highly edified and instructed by what has been said here during this Conference, and I feel to bless you all by virtue of my office and calling, and I ask God to bestow his blessing upon you, that we may live long upon the earth to do good, and strive diligently to keep his commandments, that we may be worthy of all the blessings which our Father in heaven has in store for us.

Arise and be dismissed.

We thank thee, our Father, for that portion of thy Holy Spirit which has been manifested in our midst during the sitting of this Conference. We pray thee, Heavenly Father, to cause the good instructions imparted to be treasured up in good and honest hearts. Wilt Thou let thy choicest blessings rest upon brother Brigham and his Council, also upon the Twelve Apostles, and every authority in thy kingdom, and grant, O Lord, to bless all thy Saints and servants as thou seest they need; give them thy Holy Spirit, that they may proclaim the words of life and salvation unto thy people, and may the words of thy

servants sink deep into the hearts of the honest, and may the time soon come when the wicked shall fear and tremble. Bless thy people all over the earth, and hasten the day when the sinner in Zion shall be afraid, fear, tremble and flee away, that we as a people may be blessed, and live upon the earth to accomplish the work assigned us.

We pray thee, Heavenly Father, to go with us to our several places of abode, and eventually save us in thy kingdom.

These blessings and favors we ask in the name of Jesus, thy Son. Amen.

JOHN V. LONG,
Clerk of the Conference.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 328.)

HISTORY OF WILFORD WOODRUFF. [FROM HIS OWN PEN.]

March 1.—As I met in the evening with a large assembly in Hanley, the Lord revealed unto me that it would be the last meeting that I would hold with the Saints in the Potteries for many days. I told the people it was the last meeting I should hold with them for a season; it created much excitement. I had appointments out for a week, which I got brother Cordon to fill. I went before the Lord in prayer, and asked him where I should go; the Spirit said, "Go to the south." According to the directions of the Spirit, on the 3rd I went to Herefordshire, and called upon John Benbow, at Castlefroom. I found a people prepared for the Gospel. I preached twice at his house. On the 6th, I baptized six persons, including John Benbow and wife. I here found a society called "United Brethren," numbering about six hundred members, and about fifty preachers; Thomas Kington was the presiding elder. They came from all quarters to hear me preach, and believed my testimony, and I preached and baptized daily. The ministers of the Church of England sent three church clerks to see what I was doing, and I baptized them. One constable came to arrest me for preaching, and I baptized him. In about thirty days I baptized 160, forty-eight of whom were preachers of the

"United Brethren," including their presiding elder, Thomas Kington.

I established forty-two preaching places, licensed according to law.

On the 9th April, I had an appointment at Haw Cross. As I was going into the meeting, letters were put into my hands from Elder Brigham Young and others, informing me of his arrival with five of the Twelve, and requesting me to come to Preston, and attend a General Conference. A vast assembly had gathered to attend my meeting; the house, yard and street were crowded; a mob had also gathered. I preached to the people; five came forward to be baptized. The mob surrounded the pool, armed with stones. I dismissed the meeting and went away, but the congregation and mob remained on the ground till midnight; and as there was no prospect of their dispersing, and the candidates were anxious to be baptized, I went down into the water and baptized five, in the midst of a shower of stones. The water was all in a foam for a rod around me. None that I baptized were hit, and I was only hit twice, once on my hip and once on my head; the blow on my head raised a large bump, which went away while I was confirming. Subsequently I baptized many of the mob.

I left next morning for Preston, and attended the Conference with the Twelve, and returned to Herefordshire, accompanied by Elder Brigham Young, on the 22nd April, and was soon joined by Elder Willard Richards. Elder Young remained twenty-

seven days, preaching, baptizing, confirming and counselling. Numbers were added daily to the Church. He then returned to Manchester.

I spent about seven months in Herefordshire, Gloucestershire and Worcestershire. We baptized over eighteen hundred, including all of the "United Brethren" save one. We baptized over two hundred preachers of various denominations in that part of the vineyard. A synod of church ministers became so alarmed for their flocks in that part of the vineyard, they petitioned Parliament to adopt measures to stop our preaching. They received for an answer, that if they were as well acquainted with the

Bible as their hunting grounds, and were as much interested in the welfare of the souls of men, as the chasing of the stags and foxes, they would not lose so many of their congregations.

Aug. 18.—I visited London in company with Elders H. C. Kimball and G. A. Smith. I labored with them in establishing a church, spending over five months in that populous city.

We visited nearly every part of the city, and all the notable places that we could have access to.

I attended all the General Conferences in England, and set sail with my brethren of the Twelve on the ship *Rochester*, April 20, 1841. Arrived in New York May 20th.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 3, 1865.

PROOFS OF DIVINITY IN THE GOSPEL NOT RECOGNIZED BY THE WORLD.



THE greatest and most important processes of nature are conducted in quietness and silence, and often allowed to pass by unnoticed and unheeded by men, no visible agency being apparently at work in producing such changes; while, those occurrences which, although not so important in their results, nor potent in their effects, can be more readily perceived by them, are generally looked upon in the light of things great and important, when in reality they are only subsidiary to those others, the existence of which may be doubted or completely ignored. The causes that have brought about the downfall of nations, or helped to restore some ancient dynasty; the fires that have smouldered in the hearts of some down-trodden people for centuries, and at last burst forth in the lurid glare of revolution and war, overturning the social, political and religious institutions of the time; the forces which have been at work mayhap for ages, changing the boundaries of the restless ocean, upheaving mountains from their base, and moving valleys from their ancient level, have passed on uncared-for, while some little change in the political affairs of a kingdom, a phenomenon in the starry heavens, a thunderstorm or a

tempest, receive an attention and scrutiny denied to the cause from whence they spring. Both in natural and spiritual laws, this principle holds good. When Jesus was upon the earth proclaiming the Gospel, calling upon man to repent, and heralding the advent of a day of peace and righteousness that would dawn upon the world, his words were unheeded. Prophet after Prophet, Seer after Seer, had come forth striving to prepare men's hearts for the advent of their Messiah, and their reception of the truths he would teach; the Lord himself had been paving the way by the destruction of nations, and the dissolution of the old elements that bound and cemented society, yet, blind and incredulous to the under current gliding swiftly along, they watched only the bubbles upon the surface; deaf alike to the rewards or punishments held out by the servants of God, and closing their eyes to the silent fruits of the Gospel, to the peace that glowed in the breasts of its recipients, the knowledge that filled their minds, the perseverance and faith, and undying hope and exultation it implanted in their souls, they would rather have gazed on the ticks and delusions of some juggling impostor, than on the grand and manifold results accomplished gradually and imperceptibly in the moral and spiritual universe, the heart of man. We read that the oft-repeated cry of the Jews to Jesus was, "Shew us a sign from heaven," "If thou be the Son of God, come down from the cross," and that the claims he advanced, independent of the works he performed, were entirely scouted and ridiculed by them. In this dispensation, the Elders of this Church have been met by the same arguments and opposition. There has scarcely ever been a faithful testimony borne to the truth of the Latter-day Work, that has not been followed by this outcry. If, as the religious world assert, the miracles performed by Jesus and his apostles, the signs and blessings that followed the believers, and confirmed the word preached unto them, were only necessary to establish the truth of Christianity, then the position they take up in regard to the Latter-day Saints, is not only untenable, but also unjustifiable, because, in the rise and progress of our religion, the development of its principles, and the organization of its members as a powerful and numerous society, might have been easily traced to the finger of Providence, the stamp of Divinity, and since it is now established upon a sure and firm basis, then, meeting them upon their ground, we hold that instead of asking for some miraculous proof to substantiate what they say, they ought to listen in silence, and either accept or reject the message offered to them. And were they possessed of half the penetration and acuteness of which they boast, we cannot see, unless they have wilfully closed their eyes to it, why they could not long ago have perceived the wonderful increase of those principles, and the marvellous results attendant upon their proclamation, as wondrous and significant as ever marked the course of chosen Israel from Egypt to the promised land. Here is a system which, from its very outset, has had to battle and contend not only with open and undisguised opposition and persecution, but also with the hypocritical professions of false friends, the hidden designs of smooth-faced priests and crafty rulers, the combated arguments of theology and philosophy against the weak instruments chosen for its promulgation, in fact, every element or force, whether material or spiritual, seemingly banded and arrayed together, and rearing their hydra-hes to bar its progress, and crush out its life and vitality; and yet, it has grown and prospered and flourished, not by the miraculous works performed by the Elders, but by the still small voice of the Spirit, carrying conviction to

the hearts of the honest. The promise held out has been, "Do the will of the Father, and you shall *know* the doctrine we teach." Those who embrace it, have not stood by the shores of the ocean, and seen a Moses wave his wand and part the stormy waters, or smite the rock and cause the cooling stream to bubble forth, nor walked through the streets of Jerusalem, or across the hills of Judea, and gazed on the world's Redeemer cleansing the leper, opening the eyes of the blind, causing the lame to walk, the dead to rise, nor beheld the tongues of fire descend on the Apostles, causing them to speak forth in new tongues the praises of their God; they did not listen to a John in camel's hair and leathern girdle, awing the listening crowd, nor hear an Isaiah, "rap: in prophetic fire," sound forth his warning prophecies, and utter his terrible woes. Men of like passions with themselves came to them, men who perhaps had been born and lived for years beside them, men with hard and horny hands, and foreheads furrowed with the cares and trials of life, who proclaimed a simple message, told them the Gospel and its power and authority were restored, warned them of the wars and judgments coming upon the earth, and pointed them to Zion as their stronghold and their safety, and forth they teemed from city and from hamlet, from workshop and from mine, from island and from continent, and obeyed what to them was the voice of the God of Israel. "The kingdom of God cometh not with observation," and we can find the realization of this to-day. While the nations have been heaping their abuse upon the Saints, while political and social combinations have been organized to stay their progress and confound their reasoning, the spectacle has been beheld of thousands, when they hear the testimony of the Elders, seized by the same spirit, actuated by the one common motive, leaving home and kindred, and comforts and luxuries, and going to a land thousands of miles distant, the existence of which was, formerly, to many of them entirely unknown. National manners and customs are forgotten, social peculiarities laid aside, one feeling of love and unity pervades the whole; and instead of mourning over the thought of their departure from their hearths, their altars, and the graves of their ones, they gladly hail each hour that brings them nearer the land of their adoption, the Eden of their hopes. The influence of early traditions, of different creeds and educations, affects them not, the favors and frowns of the world are unheeded by them, and so they gather together, and assist in furnishing materials for the building up of a community that has already, and will yet play an important part in the history of the world. And look to the union subsisting amongst them, the strength and coherency of the elements that compose their organization, "one Lord, one faith, one baptism," their common creed, one universal reign of love and peace, the realization of all their hopes and longings. Still, all this has been unheeded by the world, while the empty pomp and parade of kings, the mystic air-drawn theories of philosophers, the boasting asseverations of so-called Christian teachers, have been lauded to the heavens. What an inconsistent age! Tell them that the Lord has spoken from the heavens to his children, point them to the proofs around them, to the king testimonies that have been borne, to the results of obedience to the principles taught, and they will cry, Give us a sign, Show us a miracle, and we will believe; but, let some juggling knave, or unprincipled impostor come forth, professing to hold communication with the spirit world, let tables be lifted, drums beat, or trumpets blown, whether by human or spiritual agency, and the savans of the age, and the literati of the day will meet together, and reason

on these stupendous effects, and exhaust their lore and knowledge, in striving to explain to the gaping and credulous crowd, the deep and mysterious causes from which such results spring, while the devotees of this new faith will tell us, that such things herald the dawn of a new and important era of peace and liberty, as if the cause for which Apostles suffered and Prophets bled, the reign of virtue and righteousness, would be brought about by dark *seances*, by the tipping of furniture, and the flying of horns and trumpets ! Let one come forth and preach the pure principles of the Gospel, and he is hooted and sneered at ; but, let a man or woman speak under some influence which neither he nor she understands, and the ravings of this lying, degraded spirit, will be looked upon as oracular and heaven-born truths !

The design for which the Gospel was given to man, was in order to make him happy. The blessings it promises to him are not etherial and intangible, myths or fables, but something that he can possess to-day, freeing him from pain and disease, purifying his body and spirit, and making them one. It is for this men have been searching long and earnestly. As it was in the days of David, so is it now, "There be many that say, who will show us any good, Lord, lift thou up the light of thy countenance upon us." Epochs have passed on, year after year, century after century has glided away, and still the heart of humanity has yearned for peace and freedom, and as often as the cry has gone forth, "Watchman, what of the night? Watchman, what of the night?" the answer has simply been, "The morning cometh, and also the night, if ye would enquire, enquire ye, return, come." Heathen and Christian poets have sung of a time long past and gone, when immortal beings walked this earth, when sin and pain and death were unknown, when everything animate and inanimate was in harmony with the law of its being, and earth and man reflected from their bosoms the image of Deity. And man sometime, amidst all the cares and turmoils of life, the constant hurley-burley of millions struggling and wrestling for bread, has, like the wanderer over the sands of Araby, caught faint glimpses of a bright oasis in the distance sparkling with life and verdure, and found that it eluded his grasp, and looked with a longing eye into the Eden of creation, and yet could not enter, "for at the east were placed cherubims, and a flaming sword which turned every way to keep the way of the tree of life."

To ring back this golden age, this jubilee of the world, has been the professed object of all who have come forth and set themselves up as teachers of the people. The Pagan philosopher has looked forward hopefully to a time when his mythology would once more take the ascendancy, and regenerate the world; the expositor of Christianity has discoursed of a day in the future, when society would be evangelized, and the nations purified from moral degradation, and each has deemed that his own particular system would be the one chosen to effect such regeneration. The prophecies of Holy Writ teem with indications of this time dawning on the world, of the means by which it is to be accomplished, and the results that will follow its establishment. "Unto us," we read, "a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace, of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever." Thus we see that it was the

design of God to establish a just and righteous government upon the earth, presided over by one whose laws and statutes would be those of heaven. When Jesus came upon this earth, he made the express declaration that he had come not to do his own will, but the will of him that sent him, thus showing that his works were but the reflection of the purposes of his Father, and that through their execution would be brought about the great and manifold designs he had in contemplation, in regard to the redemption and exaltation of humanity. We read that "After John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel." From this we discover, that the Gospel taught by Jesus and his Apostles comprehended the laws of the kingdom of heaven, and that by the reception of its principles, and their spread and progress in the world, would be brought about the establishment of that government, of whose increase there should be no end. When the shepherds watched their flocks on the plains of Bethlehem, they heard a heavenly host rejoicing over the advent of the Savior, and singing, "Glory to God in the highest, and on earth peace, goodwill toward men." The parting promise of Jesus to his disciples was, "Peace I leave with you, my peace I give unto you: not as the world giveth, giveth I unto you," and all the sayings of the Prophets point to a time when mercy and truth should meet together, righteousness and peace kiss each other, the curse be taken from the world, the lion and the lamb lie down together, and earth be filled with the knowledge of the Lord, as the waters cover the channels of the mighty deep. We look around us in vain, amongst Christian nations, for these effects flowing from the spread of the Gospel preached by them, and, when they ask for a sign, we can point them to the Latter-day Work, and show them there the faint dawn of that glorious light that shall yet beam from shore to shore, the germs of that holy peace and love that will yet brood, dove-like, over a ransomed world. Built as it is upon the foundation of Apostles and Prophets, and the power and authority of the living oracles of God, this Gospel of the kingdom will grow and expand, and the sign soon be given of Jesus coming in the clouds of heaven, with power and great glory. Then the whole creation, which now groaneth and travaileth in pain to be delivered from the bondage of corruption, shall share in the glorious liberty and regeneration of the sons of God, while they, having gained the victory over the beast, and over his image, shall stand on it, having the harps of God, and singing the songs of Moses and the Lamb. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

DEPARTURES.—Elder George Reynolds left Liverpool for New York on Saturday the 20th ult., per steamship *Persia*. Brother Reynolds has labored faithfully in this country for the last four years, as Travelling Elder in the London Conference, and latterly having assisted in the business department of the Liverpool Office. Although we should have been glad to have retained his services longer in these lands, we deemed it wisdom to grant him the privilege of emigrating, and trust that he will be spared to a life of usefulness, and

enabled to prove faithful to those principles of integrity which have all along characterized his intercourse with us. Elder William H. Waylett, accompanied by five of the Saints, whom circumstances had prevented leaving by any of our former vessels, sailed from this port for New York, on the 23rd ult., per steamship *Pennsylvania*. Brother Waylett arrived in Liverpool from Zion, on the 20th day of July, 1863, per steamship *Hecla*, and was appointed to travel in the North Wales District, where he remained until the month of August, 1864, when he was appointed to the Presidency of the Welsh Mission, a position which he filled satisfactorily, until the Conference held at Swansea in January last, when he was released to return home. Although brother Waylett's health has been very poor during his sojourn in this country, he has labored faithfully amongst the Saints in Wales, and leaves with our best wishes for his future welfare and prosperity.

OBITUARY.—We regret to announce the death of Elder Jesse Yelton Cherry, which took place at Nottingham, on Saturday the 20th ult. He was seized by small-pox on the 7th ult., but no immediate danger was apprehended until the 15th, when an unlooked-for change took place in the nature of the disease. Every effort was made to retard its progress, but without avail. He was buried in Nottingham, on Sunday the 21st ult., Elders Harry Luff and Wilford Woodruff, jun., both Elders from the Valley, being present, and a large number of the Saints belonging to the Nottingham Conference. As yet we have been unable to obtain many particulars as to the antecedents of brother Cherry. He was called to go on a mission to Europe, at the General Conference held in Great Salt Lake City, on the 6th of April 1864, and arrived in Liverpool per steamship *Virginia*, from New York, on the 1st of July of the same year, and was then appointed to travel in the Norwich Conference. At the General Council held at Birmingham in January last, he was appointed to labor in the Nottingham Conference, entering upon his duties on the 21st of February last. He has labored faithfully in these lands since his arrival, gaining the confidence of the Saints; and although we cannot but regret that he has been called away from a life of usefulness, when in the full prime and vigor of manhood, still we know that the ways of Providence will yet be justified unto man, and that having fought the good fight, and finished the faith, he will come forth in the resurrection of the just.

CORRESPONDENCE.

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AMERICA.

Great Salt Lake City, }
April 10, 1865. }

Presidents D. H. Wells and Brigham Young, jun.

Dear Brethren,—Our Annual Conference convened on Thursday, the 6th inst., and adjourned yesterday

(Sunday) afternoon. To-day we have held a Convention for the regulation of the prices of produce, the last Fall's Convention having adjourned until the day after this spring Conference. The prices which were adopted last Fall, were sustained and adopted by motion, by to-day's Convention. After

this business was finished, the Convention was adjourned, and was resolved into a Special Conference, for the appointment of a number of Elders on missions, and the transaction of some business connected with the erection of a line of telegraph from St. Charles in the north (Bear Lake Valley), to St. George in the south. A motion was made to sustain this measure, and, judging by the reports which have already reached here from some of the wards, there will be but little difficulty in carrying it out.

Our Conference has been a splendid one, and has been highly enjoyed by all the Elders and Saints. Excellent instructions have been given, which cannot fail to be of benefit to the people. Reproofs and warnings have been dealt out under the influence of the Spirit, with a power that will be, we trust, irresistibly convincing to all the honest. Merchants, lawyers, and speculators of every kind, have been reproofed and warned with more than ordinary energy and plainness. The condition of many of these classes required something more than kind entreaties and soft speeches, to properly awaken them to a sense of the imminency of their danger. These have been tried in vain, and the time had come for something stronger to be used. A motion was made and carried, that the City Council of this city, and other cities throughout the Territory, abolish all liquor saloons, or places where liquor is sold, as fast as circumstances will permit, by ceasing to grant licenses for such purposes.

A motion was also made, and carried with the usual unanimity, that we would do all in our power to push forward and complete the new Tabernacle. The importance of home manufactures was dwelt upon at some length, and urged upon the people. An organization of the sisters against purchasing goods at the stores was suggested, and advocated as a measure that would be fraught with great results. The preservation of our grain, also, received attention. Altogether, the time spent in Conference was well spent, and we had a joyful time.

In the teachings of this Conference, there have been evidences afforded to the world of the Divinity of this

Work, which must be irresistible to the honest mind. Had such reproofs been given in the midst of any other people, as they have been given in the midst of the Saints, the community would have been split in pieces. No Gentile community in the world would bear them. But here all is calm and peaceful, and all, so far as we know, feel to appreciate the reproofs, and are thankful to the Lord that he has bestowed his holy Priesthood upon man, by which he is enabled to warn and teach his fellow-man. Yet, men say this people is a deluded people, and their religion an imposture! What folly! We are now beholding a spectacle of moral power exercised by the Priesthood of the living God, such as the world has not witnessed since the days of the Apostles. Here are men, called suddenly, at a moment's warning, to take missions to the nations of the earth to preach the Gospel, cheerfully accepting that call, and stepping forward, not only without murmuring, but joyfully, to respond to it, and closing up their business, and preparing to take leave of their families for years, to preach in strange lands the message of salvation, which is despised by so many! Men may sneer, and they affect to despise the Saints, but there is a power and other qualities manifested by us, which fill them with wonder when they behold them exhibited, and they feel a fear which makes them hate us. Glory be to God for the restoration of his Spirit and power again to the earth, through which all these mighty works are wrought!

I expect you will be very joyful to read the accompanying names of missionaries, who have been selected to go to labor under your direction. In selecting them, we have had in view the strengthening of your hands. You have a goodly number of young men in your field, we now send you principally men of experience. Besides these brethren selected for Europe, we are sending twelve Elders to the Sandwich Islands. The names of the missionaries appointed to Europe I send herewith.

Our spring is very backward, and there has been but little ploughing

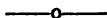
done yet. We will, nevertheless, have good fruit and grain crops this season. I have been enabled to encourage the Saints by giving them a promise, in the name of the Lord, that this will be the case.

With love to yourselves and the Elders with you, in which President Kimball and the Twelve who are here

join, and praying God, our eternal Father, to bless and preserve you, to give you every qualification that you may need for the magnifying of your high callings, and bring you in safety home again, I remain, as ever, your brother,

BRIGHAM YOUNG.

SUMMARY OF NEWS.



ENGLAND.—Severe thunderstorms, accompanied in many instances by fatal accidents, have taken place in different parts of the country. On Monday, the 22nd ult., a tremendous storm of thunder, lightning, rain and hail, took place at Preston. The water at one time was up to the fire boxes of the engines, and ran through the railway station in a torrent. On the same day, as an express train from Edinburgh to Glasgow was nearing Croy station, a fearful noise was heard; flashes of lightning gleamed through the hazy air, followed by quick crashes of thunder; the carriages of the train were at the same time assailed by what seemed to be a terrific shower of hail, and in an instant a perfect deluge of water came sweeping down from the shelving rocks on either side of the cutting. A water spout had evidently burst in the vicinity of the line, and before the speed of the train could be diminished to any considerable extent, it shot right into the centre of the suddenly released waters, which, foaming and seething, rushed into the cutting in solid sheets. The train was, however, by-and-by backed out of the water, and all positive danger was at an end. Bridges over railways were swept away, houses set fire to by the electric fluid, and considerable damage done to the young cereals. On Tuesday afternoon, the 23rd ult., a severe storm broke over Sheffield, two people being severely injured by the lightning, and another killed. In several other parts of the country, serious accidents occurred, and the loss caused to public works &c., by the overflowing of rivers has been immense. On the Wednesday following, another thunderstorm broke over Glasgow, killing one woman, and destroying property.

AMERICA.—Considerable excitement was caused by the announcement that large numbers of soldiers were leaving the United States for Mexico, under the cognizance and sanction of the Federal Government, and supposed to be moving to the assistance of Juarez, and serious complications with the French Government were expected to be the result. This, however, is contradicted, and it is asserted that few people are leaving the States. The trial of the Booth conspirators is progressing. Reporters are now admitted, and the proceedings allowed to be published. Mails from New York up to the 17th ult., bring news of the capture of Jefferson Davis, his wife, family and staff, at Macon. They were conveyed under a strong guard to Washington. Kirby Smith is still in the field, and has declared his determination of continuing the contest. The question of paying an indemnity for the losses the Americans sustained by the depredations of the *Alabama* has reached an unpleasant point. In reply to the Government at Washington, the English Cabinet has intimated that it is not intended to pay these damages, and that international law is on its side. The rejoinder from Washington alludes to compensation.

A COTTON PLANTATION AND FACTORY IN PROSPECT, IN THE SANDWICH ISLANDS.—We learn that Mr. F. A. Hammond, for many years a resident of Lahaina, has recently purchased of T. T. Dougherty, Esq, the Laie estate on this island. Laie is located between Kahuku and Hauula, on the windward side of Oahu, and comprises six or seven thousand acres of land, of which two thousand acres are said to be fine tillable soil, well adapted to cane, cotton or tobacco, and it is one of the very best grazing and agricultural tracts on Oahu. This enterprise is started by Mr. Hammond to supply the Mormon settlement of Utah with cotton and tobacco, and it is thought these articles can be obtained here at less expense than from any other quarter, under the present state of affairs in the South and the consequent high prices. At all events, he has been authorized by Brigham Young, to undertake the work at the expense of the latter, who will spare no means in giving the experiment a fair trial. To this end a small colony of Mormons will soon locate on the Laie plantation, including farmers, artisans, machinists and an engineer. About one hundred acres of cotton will be planted and under cultivation within eight weeks or by April first, and as soon as the laborers can be obtained and arrangements perfected, probably 500 to 1,000 acres will be planted with cotton and tobacco. At present, it is the plan to export the raw cotton, which will be ginned and baled on the plantation, to supply the Utah mills, but as soon as machinery can be obtained, we learn from Mr. H., that he will erect a cotton factory with from 1500 to 2000 spindles, so as to manufacture the raw staple before shipping it. This is decidedly the heaviest agricultural enterprise (outside of sugar manufacture) that has been started here, and as it is backed up with the Utah treasury, will probably not lack for funds to carry it on. A thousand acres of land will produce here annually not less than 500,000 lbs. of clean cotton, worth at present \$200,000, which will justify a liberal outlay to start with. A fair trial will thus be given to two new and important staple products, which heretofore have been only experimented in by amateurs. We see no reason why it may not succeed, and the enterprise prove very profitable, as a speculation, to those engaged in it. The Mormons have the reputation of being a hard-working, industrious and quiet class, wherever they locate; and in this new enterprise we wish them every success.—*Honolulu Advertiser.*

POETRY.

'GOOD TEMPER.

(Selected.)

There's not a cheaper thing on earth,
Nor yet one half as dear:
'Tis worth more than distinguished birth,
Or thousands gain'd a year.
It lends the boy a new delight,
'Tis virtue's firmest shield,
And adds more beauty to the night
Than all the stars may yield.
A charm to banish grief away,
To snatch the brow from care;
Turn tears to smiles, make dulness gay,
Spread gladness everywhere.

And yet 'tis cheap as summer dew
That gems the lily's breast:
A talisman for love, as true
As ever man possessed.
What may this wondrous spirit be,
With power unheard before—
This charm, this bright Divinity?
Good temper!—nothing more!
Good temper!—'tis the choicest gift
That woman homeward brings,
And can the poorest peasant lift,
To bliss unknown to kings.

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OR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save : neither his ear heavy, that it cannot hear : But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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TEMPTATION.

BY ELDER SEPTIMUS SEARS.

The time allotted to man in this mundane sphere, appears to be but short, and, to view it as some do, rather insignificant, compared with the vast eternity which lies stretched out before him; yet, short and unimportant as it may seem, he is necessarily brought through a great variety of circumstances—to what end many do not appear to understand—and subjected to a series of trials before his career upon this terrestrial globe is brought to a termination. The path along which he is compelled to travel, seems, from the time when he first gains the power of reason and becomes a responsible being, until grim death has made him his victim, beset with many temptations, varying in magnitude, apparently to correspond with the strength of the tempted, each having some evil thing to contend with, either to overcome or to be overcome, which can alone be determined by the trial he is brought into. The child who goes unwillingly to school to perform the task allotted him, often has temptations—which to

others more advanced in years may appear small—to go in a contrary direction, and they may come in such a manner, that he can scarcely resist them, although he knows that should he yield and be detected, punishment will be awarded to him; yet, if he overcomes, it is not without a struggle. Inducements are often held out to lead the unwary astray, by those who themselves have been tried and yielded, for which cause they desire to ensnare others in the same web in which their own feet have been entangled. This principle is often shown in the course of schoolboys towards their fellow-scholars. The man who has arrived at the age of maturity, is not free from the power of temptation either, for, although the things he was inclined to err in when a schoolboy, have no charms for him now, and he looks upon them as the student does on the first rudiments of education, when he has advanced so far as to understand the sciences pretty well, as things easily to be accomplished, and regards the incidents which at

one time appeared very important, as trivial now, yet, there is something else in which he has to be tried ; some one more sinful than himself may try to lead him astray, and, by constant tantalizing, cause him to yield, unless he should stand forth in the dignity of his manhood, rebuke the tempter, and thus cause the temptation to disappear. By this act he will overcome and gain confidence in himself and his God, whose aid he has sought, to go forth with renewed strength, and conquer the next obstacle which raises its head before him, and to ascend the next mountain over which his path lies, borrowing strength from the sense of his last victory. The temptations mankind are subjected to, assume different aspects when viewed from different positions. When anything which might tend to wrong is first presented, it may appear impossible almost to resist it, it having assumed a form dangerously deceptive, and the back may seem to bend beneath the burden which looks as if in the act of being placed upon it ; but, should man then step forth, aided by the Spirit of the Almighty, battle with the enemy and overcome him, when he looks back upon his labors with a consciousness that the victory was his, it will be with very different feelings to those produced when he saw the difficulty facing him. But, although one weakness may be overcome, and that which we feared but a short time since might beguile us, may have lost its charm, and no longer stand in the way as a temptation, the warfare will not cease there, the avowed enemy to all truth and virtue will still continue his work, while erring man is to be found upon the earth, and, if there is any weak point which he can attack with the least probability of success, he will not leave it untried. The inducements which his Satanic majesty holds out to the righteous, with the intention of leading them astray, are often presented in such a manner as to appear almost insignificant, unless they should have the Spirit of truth which can penetrate the veil which is thrown around vice, in order that it may not be seen in its blackest form, the object of which is, that the design of the Evil One may be the more

easily accomplished. Should the tempted give way to sin, it then assumes its most hideous form, the mantle having disappeared which hid from the gaze its real character, the Spirit of God is grieved, and the individual through yielding, has been filled with feelings of remorse, which cause him to look back on his former course with sorrow and regret. On the other hand, had he overcome, he could then have reflected upon the same thing with pleasure, thankful for the conquest he had made over him whose whole object it is to lead astray erring humanity. Man never subdues a passion, however small, or rises above any little sin, without feeling very materially benefited, or without gaining strength from what he has passed through ; but, he often has to learn through bitter experience the folly of being led entirely by the inclinations of his own will, and is made sensible of the weakness of human nature, unless assisted by a superior Power, which he is often led to seek in the hour of trial. Man is the moulder of his own character, and determines his present happiness or misery, as well as his future destiny, by the course he takes upon this earth while passing through his probationary state, and, if he is miserable, it is too often the result of his own folly. When the mind is burdened with grief, and the heart which, when lit up by the Spirit of God, has been light and gay, feels a depressing weight resting upon it, a little reflection would, in many instances, enable such to trace the cause to something they had done to produce such feelings. The enormity of a sin is not always determined by the actual thing which is committed, so much as by the circumstances under which it was done, and the motives which led to it. A man may be living in violation of the will of the Almighty, and be under no condemnation, simply because he is in ignorance of its existence, and where there is no law there is no transgression, the Apostle tells us ; but, it is when a man does wrong with a knowledge of the same, and the inevitable consequences which must follow, that he is under condemnation. He who treats the laws of God with

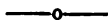
impunity, will need no other accuser than himself. He will see the wickedness into which he has fallen, and there would not exist the slightest necessity for sending him to that hell where we are told there is "actual fire and brimstone," for he will have one sufficiently hot in his own bosom, "where the worm dieth not, and the fire is not quenched," until he feels that by a strict observance of God's laws, he has regained his confidence, and feels the Spirit of truth again within his bosom. This earth can be made a heaven or converted into a hell, according to the way mankind live; the former is simply the result of a clear conscience and the possession of the Spirit of God, the latter produced by an opposite spirit. But, although man may, in an unguarded moment, have given way to the temptations which he was brought into contact with, the Spirit of the Lord will not cease to strive with him, so long as there is the least disposition on his part to reform, and, through its aid will he be able to conquer, and in the end rise above every foe. It would not be right to desire the path to be entirely cleared of these besetments, because without them man cannot rise to occupy a prominent position in the kingdom of God, and without these things he would fail to perform the mission, and do the work assigned unto him upon the earth, and the purposes of the Creator could not be brought about, for, all those

things serve to give an experience, without which man would be rendered comparatively useless. When he properly understands the cause of these things, he will not pray for them to be taken entirely away, but rather that he may gain increased power to cope with every spirit of darkness, and overcome every inducement which would tend to lead astray, and like Him who, while upon the earth, never gave way to sin, go on conquering and to conquer, until all enemies have been subdued, and he stands forth as the real, true embodiment of truth and purity, and in the dignity of manhood, as designed by God, for which purpose these trials have confronted him in his journey towards perfection.

Although, as we have said, these things are necessary to the development of man, he should not heedlessly run into them, and think by exposing himself to temptations, he can the sooner and better perform his mission, for, they will come fast enough of themselves. A writer once observed, and very wisely too, that "He who has no mind to trade with the Devil, should be so wise as to keep from his shop." Should the powers of evil prevail over man at any time, let him not be discouraged, but go forth with renewed determination to battle with Satan, gathering encouragement from the promise, that "Unto him that overcometh shall be given a crown of life."

WHY DO YOU GATHER?

BY ELDER JOSEPH E. S. RUSSELL.



This is a question that is universally asked of the Elders, by those who are honest enough to wish to investigate our doctrines. They are convinced that we preach the true Gospel of Christ, not varying in the least particular from that taught by Jesus and his Apostles, and cannot, with all their learning and acquired abilities, disprove or refute the strong arguments we bring to bear upon the subject, leaving out the powerful living

testimonies that we so solemnly and repeatedly bear unto them; but, there is one thing after all they cannot clearly comprehend, and that is, why we cannot be saved as well in one country as another. If we were inclined to be crusty or short with them, and sum the matter up under one head, we would answer, Why should Noah's ark have been made of gopherwood? or, why would not some other mode save us besides

baptism? We gather, simply because it is the commandment of God, and has been spoken of by all the ancient Prophets and Apostles since the world began, besides the voice from heaven in these days; and again, we are ushering in the last dispensation, when all things (according to the Scriptures), are to be gathered together that are in Christ. We are also fulfilling the prophecy of Isaiah, who declared, while wrapped in prophetic vision, what should happen in the last days. He says, "It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." We believe in the literal gathering of the Jews, after the fulness of the Gentiles has come in, and that the words of Isaiah are now fulfilling, that in the last days the mountain of the Lord's house should be established in the tops of the mountains, and that all nations should flow unto it, and that the law would eventually go forth from Zion, and the word of the Lord from Jerusalem. We also believe that John the Revelator, through inspiration, warned the people correctly concerning Babylon, or the world, when he said, "Come out of her, my people, and that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." But, if there was not a word prophesied within the boards of the Bible, nor any voice from heaven in these days, concerning the gathering of the Saints, the spirit of the Gospel itself would be a sufficient guide to the true believer, for, no

sooner does he yield obedience to its requirements, than he feels a desire to separate himself from the world and his former associations, in fact, the whole of his past life seems a blank in his existence, and he wishes to seek congenial spirits, and dwell where such an influence reigns supreme, and where he could be less tempted to commit sin. The friendship of the world is enmity to God, and the saying of the Savior to his disciples was, "If ye were of the world, the world would love his own: but because ye are not of the world, I have chosen you out of the world, therefore the world hateth you." Oil and water will not mingle, neither will the pure principles of the Gospel amalgamate with unrighteousness, and, consequently, if the will of God is ever done on earth as it is in heaven, the righteous must be separated from the wicked and ungodly; and, finally, those that will not repent after they have been thoroughly and faithfully warned, not only by preaching, but by wars, earthquakes, plagues, &c., must be swept off with the besom of destruction. Again, when people receive the Holy Ghost through the proper channel, they are willing to forsake father, mother, sister and brother, husband or wife, and follow its whisperings. It causes men in these days, as well as anciently, to drop their fishing nets, or relinquish even business of a far more important nature, and go into the midst of foreign nations, and travel without purse or scrip, to bear the glorious message of salvation to their fellows, and it takes one of a city and two of a family. Will any other system produce this effect upon its followers? How far would one of our modern ministers walk without purse or scrip, to save the erring sinner? Not far. What a striking contrast do we here behold! The one ready at the call of God to drop everything, and leave all that is near and dear to him by the ties of nature, depending alone upon God for succor, taking not even two coats, nor making any provision for the future, not even thinking what he shall say, but, dependent entirely upon the promises of the Almighty, not even possessing, in many cases, a

liberal education. The other must be sent to college, must be educated in all the higher branches of education, have a fine salary and fine church or chapel, and a carriage to convey him from place to place. Our message is not particularly to first make men believe that Joseph Smith was a Prophet of the Lord, or that men must gather into Zion, but, we invite them to believe in their Bible, to obey the Gospel of Jesus Christ, to humble

themselves before him, and be cleansed from sin by immersion in water, by one having authority from the Almighty, and then receive the laying on of hands for the reception of the Holy Ghost, and then the promise of Peter on the day of Pentecost will be fulfilled, "for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

CONSISTENCY OF THE GOSPEL.

Notwithstanding all the vigorous efforts and arguments which have been used by the learned and eloquent, in this boasted age of enlightenment and piety, with a view to evince the incongruity of the religion taught and practiced by the Latter-day Saints, the evidenced and irrefutable fact still remains, that it is the only system extant possessing the elements of human happiness. The distinguishing features of this system of religion are, the union that flows in an unbroken stream through all its various ramifications, causing oneness of feeling, sentiment and action; the faith, hope and love it inspires in man, and the knowledge it conveys of man's duties here and rewards hereafter. Nor is this union the result of a human fabrication, but one proceeding from Divine cause. It is not the effect of far-advanced, modern philosophy, but the result of communication with the heavens. The worship taught by it is not that of Sunday's alone, but that of every-day life and action, so as to entitle man to every-day blessings by the observance of every-day good deeds. It holds forth life eternal to all people and nations, rich and poor alike, provided they act alike, and bow in humble submission to its stipulations. All those who calculate becoming rich must speculate in this lucrative cause, giving good works for blessings, humility for exaltation, obedience for reward. It gives felicity even in time, and penetrates the future beyond the narrow limits of mortality, hold-

ing scope for the loftiest aspirations, position for the finest and ripest attainments, and reward well calculated to appease every aspiration the soul is susceptible of knowing, throughout the various and endless gradations of intelligence and progression. It discriminates with the greatest exactness, the capabilities and energies of its individual subjects, and, like the wise and skilful tradesman with his various tools, uses them when and where they are most requisite for general advantage.

Again, this system teaches us that if we wish to raise ourselves, we must do so upon proper principles. It is not by placing our feet on the necks of those whom we may be inclined to suppose are our inferiors, that we can raise ourselves and think to enjoy happiness. If such were the case, we should find the world teeming with this attribute, but the opposite is the result. We find in every circle and grade of society, that the elements of strife are at work by reason of the absence of proper principle, and were we, as Saints, to adopt the same method, baneful effects would accrue to us also, causing us to leave the truth by reason of the Spirit of God leaving us, and thereby entailing upon ourselves the loss of the greatest conceivable boon—namely, our salvation. To reason out this subject a little more fully, we will find the impracticability of thus attaining happiness. Man in his nature being a social being, it would be utterly im-

possible for him to become happy, unless some persons were considered by him his equal, and fit to associate with him in the social circle, there to breathe freely sentiments and joys kindred to his own.

The fact stands thus, that if we wish exaltation, we must labor for it in a reasonable, judicious manner, observing at all times that when we are enabled to take a step further upwards on the ladder of progression, it is our duty, and likewise our interest, to help our brother in doing a similar action. If these be our motives, and "excelsior" our motto, both as regards ourselves and our brethren, we will gradually add weight and completion to our character that will transcend, a thousand times, all the pomp and power that is or ever was wielded by the proud and haughty potentates of the earth.

Know ye not, ye great, proud ones

of the earth, that governments as they now exist, must yield to the fate of annihilation? A theocracy has been decreed, and will surely transpire. The King of kings will descend with healing in his wings, and put all human authority and power under his feet. Earth's down-trodden ones must yet enjoy an immunity from wretchedness and woe, and rejoice under the equity and righteousness of the Priesthood of the eternal Jehovah. Zion must be built up, her sons become a terror to the nations, and a joy to the honest-hearted. Nations must yet know the time when the wisdom and counsel they require, will only be found among the Prophets of God. The present development of events presages the near approach of all these glorious ideas spoken of by holy Apostles and Prophets since the world began.

J. CHEYSTAL.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 344.)

HISTORY OF WILFORD WOODRUFF.

[FROM HIS OWN PEN.]

I went to Scarborough, Maine, after my wife, and also my son, Wilford, who was born March 22, 1840. My daughter, Sarah Emma, had died July 17, 1840.

I returned to New York, and started for Nauvoo, via the Lakes; was wrecked on Lake Michigan in the steamer *Chesapeake*, but arrived in Nauvoo in safety Oct. 6, 1841, when I had the happy privilege of meeting with the Prophets Joseph and Hyrum, and my brethren of the Twelve.

I bought a log house of brother Tracy, on lot No. 1, block 106, on Hotchkiss and Durfee Streets. President Joseph Smith afterwards gave me the lot.

I spent the winter of 1841-2 attending meetings, councils, and laboring with my hands. I attended the Nau-

voo House provision store until the 3rd Feb., 1842, when I took charge of the business department of the printing-office.

On the 5th of March, my daughter, Phebe Amelia, was born.

Sep. 24.—The printing-office took fire in the upper story, in the midst of a large amount of paper, and was with difficulty extinguished.

I remained in Nauvoo, attending council meetings and the business of the printing-office, until the 7th of July 1843, when I started on a mission with Elders Brigham Young and Geo. A. Smith, to the Eastern States, to collect funds for the Temple and Nauvoo House. I gave bonds in the sum of two thousand dollars for the faithful return of all monies received.

On my return home in the fall, I purchased a supply of paper and other materials sufficient for the printing-office for more than a year, and arrived in Nauvoo on the 4th of Nov.

I spent the winter of 1843-4 in Nauvoo, received my endowments

with the Twelve, and remained in the printing-office until the 20th of January 1844, when I closed the business, and left it well supplied with materials in the hands of Elder John Taylor.

I built a two story brick house upon my lot.

In the spring of 1844, I was appointed a mission to go through the Eastern States with the Quorum of the Twelve, and on the 9th of May 1844, I took the last parting hand with President Joseph Smith, in his own house, in company with J. M. Grant. He blessed me, and bid me God speed. I left Nauvoo in company with Elders G. A. Smith, J. M. Grant and Ezra Thayer. We travelled through Illinois, Indiana and Michigan, and preached and held Conferences.

June 17.—I parted with Elder G. A. Smith in Franklin, Michigan, and went to Boston via the Lakes and Albany; met with the Twelve in Boston on the 27th of June. I attended Conferences and meetings with the Twelve, and visited Maine. I was in Portland, ready to step on board of a steamer for Fox Islands, when I saw an account of the martyrdom of Joseph and Hyrum Smith in Carthage jail; the Spirit bore record to me it was true. I immediately returned to Boston, met in Council with the Twelve, returned with them to Nauvoo, where we arrived on the 6th of August. I attended the Special Conference of the Authorities of the Church, when the thousands who assembled on the occasion, voted unanimously to sustain the Quorum of the Twelve Apostles as the Presidency and leaders of the Church of Jesus Christ of Latter-day Saints.

I have ever been impressed, since my first acquaintance with the Church and kingdom of God upon the earth, with the importance of keeping a journal and record of the dealings of God with this people, and our official acts in the ministry, and under this view I have written sketches of most of the sermons and teachings which I have heard from the mouth of Joseph Smith the Prophet, and many of the teachings of the Twelve Apostles and others. Believing this course to be beneficial, I would recommend the

Elders of Israel to do likewise, that what is recorded on earth may be recorded in heaven.

CHAPTER OF ACCIDENTS.

(Written at Great Salt Lake City, Feb. 1858.)

Varied and diverse are the lives and fortunes of men; while the paths of some are strewn with flowers and ease from the cradle to the grave, with naught to disturb their peace, others are marked victims of varied misfortunes, accidents and dangers. The last-named class is the one in whose ranks I have stood through my infancy, childhood, youth and manhood, up to the present time, so much so, that it has seemed as though some invisible power or fate was watching my footsteps, in order to find some opportunity to take my life from the earth. I can only attribute the continuation of my life to the present time to a merciful God, whose hand has been stretched out, and rescued me from death in the midst of the many dangers and hairbreadth escapes I have passed through, some of which I will here mention.

When three years of age, I fell into a caldron of boiling water, was instantly caught out, but was so badly scalded, that it was nine months before I was considered out of danger.

At five years of age, I fell from the great beam of a barn, striking my face upon the floor, which came near breaking my neck.

Three months afterwards, I broke one of my arms, by falling down stairs. I soon after broke my other arm, by falling out of a high stoop upon a pile of timber.

When six years of age, I came near being killed by a surly bull. My father and I were feeding pumpkins to the cattle, a surly bull drove my cow away from the one she was eating. I took the pumpkin he had left, upon which he pitched at me. My father told me to throw down the pumpkin and run. I ran down a steep hill, and took the pumpkin with me, being determined that the cow should have her rights. The bull pursued. As he was about to overtake me, I stepped into a post hole and fell; the bull leaped over me, after the pumpkin, and tore it to pieces with his horns,

and would have served me in the same way, had I not fallen.

During the same year, I went into my father's saw mill, with several others. I got upon the head-block to take a ride, while the carriage was running back, not anticipating any danger; my leg was caught between the head-block and the fender-post, and broke both bones of my leg below the knee. I was taken to the house, and lay nine hours before my bones were set, suffering severe pain; but being young, my bones soon knit together, and I was upon my feet again. During my confinement by this lameness, my brother Thompson was also confined in the same room with the typhus fever.

When seven years of age, I was riding on the top of a load of hay, which my uncle, Ozan Woodruff, was driving to the barn; he turned the load over upon me; I was nearly suffocated for the want of air, before the hay was removed.

At eight years old, I was riding in

a one-horse wagon with several others, the horse took fright, ran down a steep hill, and turned the wagon over upon us; but again, while in the midst of danger, my life was preserved; none of us were seriously injured.

When nine years old, I climbed into an elm tree to obtain bark. I stepped upon a dry limb, which broke, and I fell about fifteen feet upon my back, which beat the breath out of my body. A cousin ran and told my parents I was dead. Before they arrived at the spot, I came to my senses, and met them.

When twelve years of age, I was drowned in Farmington river, and sunk in 30 feet of water, and after carrying one person to the bottom with me, I was miraculously saved by a young man named Bacon diving to the bottom, and carrying with him a large stone, to hold him down until he obtained my body, not expecting to save me alive. I suffered much in being restored to life.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 10, 1865.

THE GOSPEL PLAN OF MENTAL AND SOCIAL IMPROVEMENT.

—O—

THE importance of forming correct habits, and living so that our faculties may become properly developed, and our judgments fully matured on all principles necessary for our improvement and progression, is something which should command the careful attention of all who may be interested either in the advancement and elevation of humanity, or in their own moral or spiritual growth and power. When we consider the economy of the human mind, we perceive that it is capable of a variety of processes, and that we can exercise great power over these processes, in controlling, guiding and regulating their

movements. When we do not use this power, then the mind becomes merely the slave of external impressions and chance associations, which are too often vain, unprofitable and injurious, and, hence the responsibility attached to all to use the talents God has given them, in such a manner as to strengthen the power of resistance against indifference and negligence, and consecrate each faculty to the service of its Creator. It is important, also, to recognize the distinction betwixt those things which will elevate and purify the temple where thought and feeling and affection dwell, and those which being of the earth, earthy, will perish with the using, leaving a vacuum behind which nothing can fill. There are pursuits to which men may devote their whole existence, for the attainment of which they may struggle and wrestle, and yet, instead of such pursuits being treasures laid up for heaven, when they themselves leave this world, such acquirements will die with them. But, on the other hand, if those endowments bestowed by nature have been properly exercised by man, if his affections have been dutifully cherished and properly placed, his friendships well-formed and faithfully maintained, his intellect subservient to the cause of truth and virtue, then such things will never die, but as surely accompany him to another sphere, as when there, he will retain his identity and consciousness through all eternity. It is a noble thing to watch the progress of the mind from its first feeble efforts to grasp at truth, until at last it stands forth in perfect symmetry, a reflex and image of Deity. Insurmountable difficulties and obstacles vanish before it, and a power attends it whose influence penetrates around, and leaves a sweet savor wherever it goes ; some, like the seed falling upon stony ground, or among the thorns and brambles of adversity, wither and die, while others, no matter where they are cast, whether in good ground, or amongst adverse or unfavorable circumstances, preserve within them the elements of life and vigor, sink their roots deep into the soil, and bloom and flourish in immortal and unfading youth and strength and beauty.

And yet, although the human mind is capable of unlimited expansion and growth, the constituent elements of which it is framed being alike in all, and the accessories necessary to its full formation within their reach, we find that but few in the world have ever attained to a great height, whether in the region of morals, of theology, of arts or sciences, the greater number being content to glean after the gifted few, who have gone forth gathering the truth that lay around, and looking upon the appearance of such as mere chance, or dependent upon material causes. But, if we view man's history, not as a mere chaos, but as the scheme of an intelligent superintending Power, this view appears incorrect, and not in accordance with the design of creation. Their presence is the simple result of an eternal, inviolable law ; not so much a special act of Divine will and creative energy, as the *one* act of the same law, suggesting the idea of a grand spiritual choir of the great and good and noble of all ages, extending in harmonious succession through the whole history of human progress. The periodical appearance of such men seems regulated and appointed, so as to secure the progressive intellectual development of the human race, or prepare the nations for the reception of some truth, to them formerly unknown, or by them rejected. If we trace the history of the world, we will find this exemplified, whether in spiritual or temporal affairs. A Moses was raised to be the herald of life and liberty to the Israelites, and a Cyrus to free them from the yoke and bondage of Babylon, a John as the forerunner of the

Christian dispensation, an Atilla as the scourge of God, breaking the power of the proud and haughty Romans ; and so, whether in the political, the social, or the religious world, we find that those changes which have shaken empires to their centre, broken down the barriers of superstition, and caused the tide of human progress to roll its waters over the old, worn-out landmarks of tradition, have been heralded by some one who has burst forth like a star, bearing the germs of those truths that would yet gleam over the world in splendor and glory.

We might be inclined to wonder why only so few have been enabled to attain to this height of intelligence, and various causes might be pointed out, and reasons alleged for it, and we might also ask, if it is in the economy of creation or redemption, that the few alone should always rule and guide, and if there is not some system whereby all who will can expand their faculties, purify the channels through which thought flows, and, although mayhap, never attaining to an exalted height, yet, at least, be able to view the life here in the relationship it sustains to the life hereafter, and cultivate a sense of the deep importance of exercising their mental powers only according to the principles of wisdom and truth, and virtue and holiness. Such a system, we say, is to be found in the Gospel. It is the pivot upon which all hopes of the regeneration of humanity turns. In its very nature it is adapted to the constitutional requirements of man, and recognizing not earthly distinctions, but truth, integrity and obedience as the foundation to be laid by man to enable him to attain to future greatness, it effectually takes from the world those accessories on which it depends so much, that mask so often worn by man to conceal the motives leading him to the performance of any action, and bids him lean for support upon the Spirit of God, and, by his actions, cause it to flow through his whole being, irradiating and illumining the soul, and fitting him to take his proper position amongst the governing classes of mankind. Too often we find in the world that men, after striving and struggling to become known and respected by their fellows, at last, finding all avenues to fame and honor closed against them, or only opened by a golden talisman, lay themselves down in despair, forgetting that it is not he who *struggles*, but who *overcometh*, that shall be saved. To him who will obey its requirements, the Gospel guarantees everything that can satisfy and exalt man. True, it does not offer him mere wealth and baubles, but incites him to the perseverance of good and noble deeds, by the sure and certain hope and promise of a reward in the future, that will far surpass the greatness and glory of king or potentate. It tells him that it is "the mind that makes the body rich," that the world shall yet bow to it as it marches along in triumph, its trophies, the elements of society blended in harmony as of old, nations redeemed, and the olive branch of peace waving over the world. It guides him in the formation of his character, and impresses upon him the vast importance of those little habits which make up the sum of human life. The day of small things is not fully recognized by men, nor its importance rightly understood. Straining after "pomp and circumstance," and glory, the causes that produce the effects on which they gaze in wonder, are by them unheeded and forgotten ; but the Gospel, wide and comprehensive, embraces in its ample folds these apparently insignificant events, and shows that often upon them hangs the destiny of a nation or a world. They are like flakes of snow, no single flake added to the pile producing a sensible change, and yet each added to the other, covering the huge

mountain, or shrouding the frozen earth. And so, no single event causes any marvellous change in the history or the progress of a nation, but, each forms a link in the chain which at some future time binds that nation with the iron bond of despotism, or the golden fetters of love and unity. No single action creates, however much it may exhibit a man's character; but, as the tempest hurls the avalanche down the mountain, overwhelming men and their habitations, so passion, acting upon the elements of mischief which pernicious habits have brought together by imperceptible accumulation, overthrows the edifice of truth and virtue; or, as the coral insect uses its tiny strength through long weary years and centuries, forming at last the firm adamant, the unyielding continent, so man, allowing the seeds of virtue to germinate and grow, will, by habits carefully watched and rightly applied, rear a superstructure that will withstand the blasts of adversity and the attacks of temptation, and remain inviolate, a proud trophy of indomitable energy, perseverance and integrity.

We often find men who do not seem gifted with the power of continuity or concentration, and who, like the butterfly flying from flower to flower, are constantly seeking after some new principle, before making themselves sufficiently conversant or acquainted with the one they might formerly have been studying, thus; unfitting themselves for the mental labor requisite in the development of the faculties. Such men may attract by the brilliancy of their conversation, by the novelty of the subjects introduced by them, or the universal nature of their genius, yet, such are not enduring or substantial. When a tree is covered with blossoms, it appears very beautiful to the eye, but, if all were to be changed into fruit, the tree would not be possessed of sufficient strength to bear the burden, and impart life and nourishment to the branches, and so with the expansion of the intellectual powers. This brilliancy of intellect may be beautiful, but it is necessary that it should undergo a pruning operation, that some of the blossoms should be shaken off, so that the mind may be able to develop properly those principles necessary to fit it for its exaltation, and thus strengthen it for the reception of things greater, and mayhap more difficult to understand.

But, the superiority of the Gospel as a system of education, is to be found in this, that it not only provides for the intellectual, but also the moral and social development of man. Believing that the welfare of society and of nations, springs from the proper training of the individuals composing the state or government, and that when the world is organized upon a proper basis, it will be upon the primitive and patriarchal order, it teaches man the principles upon which such a family organization will become complete and perfect, and shows him that upon the influences brought to bear on the young and rising generation, will depend the future strength and prosperity of the kingdom of God. It invests home and the family circle, with a halo of peace and quiet, and points the weary wanderer to that eternal home, where the ties and relationships that brighten up life's weary path, will exist in perfect security, undimmed by the shadow of a care, free from the dross of mortality. It shows the poor man, that the ties which bind the wealthy and proud are forged in earth, but those which link him to his humble hearth, bear the stamp of heaven. The rich may love their inheritance as a part of themselves, trophies of their birth and power, but the poor man's takes a deeper hold. His household gods are not gold and silver and precious stones, but flesh and blood, his richest property is the affections of his own heart, and so his home becomes a

sacred place. It teaches the rich and the learned man, that in the development of the social ties, lies the bond that will link the human race in love and brotherhood, and cause the blessing of God to rest upon the world, and so to those who come under its benign and cheering influence, the mind expands, the affections bloom, and they are prepared to form part of that great redeemed family that shall yet stand upon the earth, with whom God shall dwell, they being his people, and he their Lord.

TO DISTRICT PRESIDENTS, CONFERENCE PRESIDENTS, &c.—In accordance with instructions received by us some time ago from President Young, and published in the *STAR*, we have to request that in future all sums from ten shillings and upwards, paid in by parties to their Individual Emigration Account, be forwarded to this Office by them, and they will receive a receipt for the same. Smaller sums may be paid in to Conference Presidents, and forwarded by them to Liverpool in the usual manner, and, when they amount to the above sum, receipts will be granted by us. We have therefore to request that the brethren will inform the Saints in their various fields of labor, of this arrangement, and assist in carrying it into effect, so far as may be necessary.

ABSTRACT OF CORRESPONDENCE.

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AMERICA.—From a letter received from brother David O. Calder, dated Great Salt Lake City, on the 27th of March last, we make the following extract:—"I feel truly grateful to God that I am permitted to live in this day of his power, and to have a place in his kingdom, with the knowledge that he lives in the midst of his Saints, that he speaks to his servants, that he dwells with his Prophet Brigham, that He knows the secrets of the heart, and in his justice will judge righteously. The Saints are, as a general thing, throughout the settlements, in good spirits, apt to obey counsel, and have, to a great extent, the spirit of improvement. The disposition of the members of the Twelve among the settlements, has been the means of greatly increasing the faith and good works of the Saints."

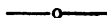
SANDWICH ISLANDS MISSION.—Elder Alma L. Smith, writing from Laie, Island of Oahu, on 21st of February last, speaks favorably of the state of affairs on the Islands. He, in company with brother Cluff, are taking charge during the absence of brothers Hammond and Nebeker, who, after purchasing the settlement for the native Saints to gather to, had gone to Utah, to make arrangements for a permanent stay on the Islands. "This place," he says, "called Laie, is situated on the Island of Oahu, about thirty-five miles from the city of Honolulu, on the north side of the island, where we always have the refreshing, cool sea breeze. It is a beautiful place. Our dwelling-house is situated on a very pleasant elevation, about a quarter of a mile from, and overlooking the deep blue sea. We have now from twenty to thirty native men at work in the place, fencing, ploughing, planting, &c. Some of them

understand different kinds of work, but the most of them, like the cattle on the place, are ignorant and unbroken. A person would require the wisdom of Solomon, and the patience of Job, to accomplish anything; but, as patience and perseverance will sometimes accomplish a great deal, we do not mean to get discouraged, but to persevere in well doing, believing that all will work out right in the end."

SOUTHAMPTON DISTRICT.—Elder Charles W. Stayner, writing from Southampton on the 26th ult., says:—"I have just returned from a visit round the Dorset and Reading Conferences, and find things moving along gradually. We have commenced out-door preaching in many places, and purpose continuing whensoever and wheresoever an opportunity offers itself for the purpose. My health is good, and I rejoice much in the Work of God."

EDINBURGH CONFERENCE.—Elder James Urs, writing from Edinburgh on the 1st inst., speaks cheerfully of the prospects for the future in that part of the vineyard. He had spent a few days in Bathgate, visiting and preaching to the Saints and others, and on Monday the 29th ult., baptized and confirmed three young men in that place.

NEWS FROM HOME.

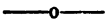


We have received files of the *Deseret News* and *Daily Telegraph*, to the 22nd of April inclusive. News having been received of the assassination of President Lincoln, business for the day was generally suspended throughout the City, flags were draped in mourning at half mast, stores and other public buildings were closed and craped. In accordance with the recommendations of the acting Secretary of State, public service was held in the Tabernacle on the 19th of April, at 12 o'clock noon. Prayer was offered by Elder Franklin D. Richards, an extemporaneous address delivered by Elder Amasa M. Lyman, and an eulogium on the life, character, and illustrious services of the late President, given by the Rev. Norman McLeod. On the Sunday previous, Elders Wilford Woodruff and F. D. Richards preached on the same subject, and Elder George Q. Cannon followed, reviewing the once unhappy sadness that prevailed amongst the Latter-day Saints, consequent upon the perpetration of a like wicked, but more dastardly act of cruel murder done in cold blood.

On the 14th of April, Mr. Samuel Adams, who had recently come up the Colorado river with Captain Trueworthy, delivered a lecture in the City, on the feasibility of bringing merchandize to the Territory by way of the Colorado. The lecturer was fully persuaded, that all doubts in regard to the successful navigation of that river, were now dispelled. He gave his opinion relative to the probable cost of freight by the Colorado route, and felt satisfied that important settlements would before long be made along the banks of that, as yet, only partially explored river. A unanimous resolution was passed, sustaining Captains Trueworthy and Adams in their enterprise of opening the navigation of the river to Callville, and deprecating any attempts to bar the navigation of that river to that company or any other association, designed to prevent the free intercourse of the citizens of Utah with the Pacific coast; and the chairman, Hon. Elias Smith, thought that prophetic powers were not

particularly necessary, to enable business men to see that, should the navigation of the Colorado prove a present failure, the "Iron Horse" would soon be moving across the Plains, and add to the comfort and convenience of all citizens in the Pacific slope.

C O R R E S P O N D E N C E .



ENGLAND.

NEWCASTLE-ON-TYNE CONFERENCE.

Newcastle-on-Tyne, May 26, 1865.
President Wells.

Dear Brother,—I take the present opportunity of writing you a few lines, as to the condition of this Conference and my own welfare, feeling it to be my duty, and believing that they will be acceptable, as I am well aware of the interest you take in the prosperity of the Work in these lands. I have, however, neglected writing before, partly because I felt my inefficiency to write on any subject creditably or satisfactorily, and partly because I had not been able to make myself sufficiently acquainted with the full state of affairs in this Conference. However, I will now endeavor to state its condition to the best of my knowledge. As you are aware, I received an appointment to labor in this Conference, at the District Conference held at Birmingham in January last, and left Coventry for this place on the 3rd of January. Since my arrival here, I have been visiting the Saints, and gaining all the information I could as to their temporal and spiritual condition. I am happy to say that the greater portion of the Saints are feeling well, and attentive to their duties. They are grateful for the restoration of the Gospel, and the many blessings God has bestowed upon them, since they rendered obedience to his commands, and try to conduct themselves so that other people can see that the principles they have embraced are true and productive of good. Through their walk and conversation before the

world, many are led to think there is something in "Mormonism," and to investigate accordingly. Some few show a feeling of indifference to the blessings to be gained through faithfulness and obedience, forgetting the promise of the Savior, that the reward of eternal life is to them that endure faithful to the end. We know when we live so as to have the unction of the Holy Spirit, we can easily keep in view this bright prize, and the future seems stored with plenty of happiness.

I feel thankful to God for his many blessings to me. I feel grateful for the knowledge I have received, and my desire is to devote my life entirely to the cause of truth, and the advancement of the Church and kingdom of God; and I hope, by my actions in the future, to show my gratitude for the privileges I have received.

The majority of the Priesthood are united with me, and we have commenced our out-door preaching as the days are getting fine. I believe our endeavors will result in adding to our number; if not, I will have the pleasure of at least bearing my testimony to the Truth. At present we have but little opposition, but I suppose the Devil is ever ready to oppose the truth. For some months back we have added several to the Church. I hope my next report will be even more favorable, as we are improving at present, and our meetings are more regularly attended.

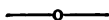
With kind love to yourself, and all associated with you in the Office, I am your brother in the Gospel,

E. T. WILLIAMS.

Ceremony was always the companion of weak minds; it is a plant that will never grow in strong soil.

From this life, as from dungeon-bars, we look at the skies, and are refreshed with sweet visions of the home that shall be ours when we are free.

SUMMARY OF NEWS.



ENGLAND.—The *Daily News* says, that at length the House of Commons has been permitted to hear the truth about the peremptory demand said to have been preferred by President Johnson, for an immediate settlement of the Alabama claims. Nothing has happened to justify the assertion, that the success of the Union armies, or the death of Mr. Lincoln and the succession of Mr. Johnson, has been followed by a change in the policy of the United States. The statement that a formal demand has lately been made, falls to the ground. —The Canadian delegates return to Canada next week, having established with the Government complete unison respecting the fortification of Quebec and Montreal, and for the general defence of Canada, and they feel confident the confederation of all the North American provinces will be arranged to the entire satisfaction both of the Imperial Government, and of the various provinces of British America.

CHINA.—The Taeping rebellion does not yet seem at an end, though the *China Mail* thinks there is no doubt it will be extinguished in the course of a few months. The accounts by the present advices, represent the "rebels" to be enclosed in a district round about the city of Changchow. Imperial forces are north-west and south of them, and the coast is being guarded by custom-house steamers. The latest news report a rebel victory, with a loss to the Imperialists of a thousand men; but a previous encounter had a different issue, the rebels losing two thousand men. According to the *North China Daily News*, these two thousand men were taken prisoners, and afterward beheaded by the victors. The same paper says—"Barbarous atrocities are being perpetrated on Europeans by the Imperial troops. Two are said to have been executed by them without reference to their consuls, and three are prisoners at the Imperial camp, kept in cages, and suffering every indignity that can be thought of by the Chinese. These men have been seen by persons in authority (Europeans), and as yet no notice has been taken of it. One man was taken up there, and brought down in irons to Amoy in the steamer, and taken back again, also without reference to his consul. The only complaint against these men, is a suspicion of selling arms to the rebels. Rewards of \$300 are said to be offered by the mandarins, for heads of any Europeans who are suspected of assisting the rebels. Much indignation is caused in Amoy by this, in consequence of no notice being taken of it by the authorities."

AMERICA.—Particulars have been received of the capture of Jefferson Davis, which took place at Irwinsville, Georgia, on the 10th ult. The party captured include President Davis' wife, sisters and brother; his Postmaster-General, Reagan; his private Secretary, Colonel Harrison; Colonel Johnson, aide-de-camp on Davis' staff; Colonels Morris and Lubbock, and Lieutenant Hathaway; also several important names, and a train of five wagons and three ambulances. The prisoners arrived at Fort Monroe on the 19th ult. Mr. Davis was landed secretly under a guard, and confined in the casemates. It is reported he is to be tried before a civil court, and by a Baltimore jury. The trial of the Booth conspirators is progressing. The public and reporters are admitted. Discoveries are being made implicating Davis and the leaders of the Confederacy in the plan of assassination. The Assistant-Secretary of War, Mr. Dana, has ascertained that the key to the cypher found in the office of the Confederate Secretary Benjamin, corresponds to one found in Booth's trunk. Major Eckert has also identified translated despatches sent from Canada to Richmond in cypher. Mr. Stanton has announced that persons found in arms east of the Mississippi, will be treated as guerrillas and punished with death. Magruder and Kirby Smith have announced their intention of continuing the war. Sheridan has left for Texas, to extinguish the rebellion in that State.

V A R I E T I E S .

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At a trial, recently, in America, the jury returned the following verdict:—"Guilty, with some little doubt as to whether he is the man."

When Walter Scott was at school, a boy in the same class was asked by the teacher what part of speech "with" was. "A noun, sir," said the boy. "You young block-head!" cried the teacher, "what example can you give of such a thing?"—"I can tell you, sir," interrupted Scott; "there's a verse in the Bible which says, "'they bound Samson with withs.'"

When Joseph Bonaparte first came to this country, says an American paper, he travelled with a number of attendants. On one occasion, stopping at a hotel, he was well entertained, and was quite profuse in his compliments to mine host. In the morning when the landlord made out his bill, he put in every item he could think of; yet when he added it up, he did not think that the total was large enough for an ex-monarch to pay. So he reviewed the bill, and added a few more items. Yet still it did not seem enough. Then he added one more,—“To kicking up an infernal fuss generally, fifty dollars.”

A SHARP YANKEE.—In New York a horse fell down dead in front of the Astor House, and before the animal had ceased kicking, an enterprising bill poster had him covered with "Cash paid for old rags at No. 19, Ann Street."

NOTICE TO BOOK AGENTS.—Orders for Books, etc., should be sent in by Saturday to ensure attention, as our parcels are made up on Monday, and orders received in the beginning of the week necessarily lie over until the next.

P O E T R Y .

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H Y M N .

O God of hosts ! thine ear incline,
Regard our prayers, our cause be thine,
When orphans cry, when babes complain,
And widows weep, can'st thou refrain?

Now red and terrible, thy hand
Scourges with war our guilty land,
Columbia thy vengeance feels,
And from her deep foundation reels.

Her rivers bleed in mighty veins,
Her towers are ashes, graves her plains,
Slaughter each groaning valley fills,
And raking carnage dyes her hills.

O thou ! whose awful power can bind
The raging sea, the stormy wind,
Lay tyrants low, break down the high
And proud, whose foreheads beat the sky.

Make bare thine arm, great king of kings,
That arm alone salvation brings,
That wonder-working arm which broke,
From Israel's neck the despot's yoke.

Burst ev'ry dungeon, ev'ry chain,
Give injured Saints their rights again,
Let truth prevail and discord cease,
Then shall the righteous reign in peace.

EVAN A. RICHARDS.

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save : neither his ear heavy, that it cannot hear : But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 24, Vol. XXVII.

Saturday, June 17, 1865.

Price One Penny.

REMARKS

MADE BY PRESIDENT DANIEL H. WELLS, AT GOSWELL HALL, GOSWELL STREET, LONDON, ON SUNDAY AFTERNOON, APRIL 23, 1865.

(Reported by Elder G. C. Ferguson.)

Sacrament being administered, President Wells came forward and said—The principles taught by the Latter-day Saints are no ordinary principles, but embrace the salvation of the whole world, and for that reason the servants of God have been sent through the world to bear testimony to their truth. We have partaken of the Sacrament, because Jesus had said, "Do this in remembrance of me, till I come again," and this proved that the work of the Redeemer was but partly finished, the grand consummation being withheld until a time in the future, when the Lord would again visit the earth in power and great glory. Will our Lord thus come again before a people are prepared to receive him? No, he will not. Now, where are the people on earth who are preparing to receive him? I know the Latter-day Saints, as a people, are doing so, and have their eyes fixed on the time of His second coming. I

testify that we, as a people, are preparing to receive him when he comes, and that no people are so blessed as they who thus wait on the Lord. But, though the Saints thus wait for him, they do not expect to see him until they are prepared. Suppose the Lord was to come down before this preparation was made, and begin to overturn the tables as he did in the Temple in days of old. This generation, had they the power, would kill him as soon as they did Joseph Smith, and for the same reason. He will not, however, come again to be slain, but to punish the wicked, and turn the kingdoms of this world into the kingdom of our God and his Christ. Let us be thankful, therefore, that the Gospel is restored. Let the aged rejoice, for if they tarry here but a short time, they can say like Simeon of old, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Let the young rejoice, in

that they may be spared to take part in the great work, for a great work must be done, on behalf of the dead as well as of the living, they being imperfect without us, and we imperfect without them. Let us be thankful, also, for the blessings granted to us by God. We meet here this afternoon, in this comfortable hall, without any one to disturb us. The Former-day Saints were not always so privileged. They had to pass through much suffering and persecution; neither have the Latter-day Saints been always so happily situated as we are here now. Many looking back to the sufferings and trials which the people of God formerly endured, have wished they could have suffered along with them, and deemed it a privilege to receive a martyr's crown; and I can promise every Latter-day Saint all the persecution they can endure, if they remain faithful to their covenant. Some may be tried in one way, and some in another, yet it is not in times of the greatest trial that we are most likely to fall. It is in the times of peace, when men lay by their armor, that they are most easily overcome. Some of you are about to emigrate, and you may see many imperfections, and, perhaps, things that are positively wrong, in those who are appointed to lead you; but, if every one of God's servants were to do wrong, that would not make the truth false. The object and design of the Gospel is to make men perfect. Peter, on the day of Pentecost, said, "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto you and to your children." Now, some men make greater progress in repentance than others, and may appear nearly perfect in one class of circumstances; but, place the same men in other circumstances, and their imperfections appear more manifest. Our whole souls, therefore, ought to be bound up in the Gospel, not in men. Even supposing, however, that a servant of God were to

direct us wrong, He would overrule it for good. The real business of a servant of God, is to direct and assist the people by his counsel, and hence the desire to have the Saints go on one ship, that they may be bound together and help each other, being led by the same Spirit, and striving to help one another. We wish to be united upon the Gospel plan, to have power with God, and be able to save those who are attached to us by the ties of consanguinity. We will ultimately drive the Devil from the earth, and even though his power has overspread the world, we have reclaimed one small spot from his grasp, and we wish the Saints to flee to it, for great judgments are about to be poured out on the nations. The Lord has begun to assert his authority over the earth, and will destroy the tabernacles of the wicked. There is no way of escape except by obeying the Gospel, and coming out from Babylon. Let every person, then, who would escape, unite themselves to the kingdom of God, and not be afraid of trifles. When you get to the Plains, you will have to learn a business you never were used to. If you have a goodly portion of the Holy Ghost, everything will come well with you, and you will be enabled to learn the practical duties necessary in travelling,—you will learn to drive oxen, they themselves will teach you; but if you use rough language, and curse and swear at the animals, they will catch that influence too. The Lord has said he will have a tried people, and I do not suppose our Father would have sent us here to encounter all such trials, if we could have been as well without them. We came forth from our first estate having kept that, let us keep this also, that we may belong to the ruling class. There is a living stream coming forth to all that do right, and we, as a people, have more to bless us than any other people; yet, we are not capable of receiving all at once. Let us, therefore, possess our souls in patience, till we finally come to the stature of Christ Jesus. Amen.

Prayer is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God.

ECCELESIASTICAL CORRUPTION AND APOSTACY.

BY ELDER J. H. DONNELSON.

No sooner had Christ and his Apostles planted their infant Churches, than Satan sent unto them his emissaries. No sooner were the doctrines of truth sown, than darkness and death spread amongst the seeds of life, for, we find the Church in the Apostles' times was rent with dissensions, troubled with false doctrine, and debased by the shameful practices of false professors. The Apostles endeavored to set these right as long as they lived. In the 5th chapter of the Acts of the Apostles, we find hypocrites entered the Church, but their reward soon followed them. In the 8th chapter of the same book, we read that Simon Magus, after his baptism, thought that he could purchase with gold the power to confer the Holy Ghost; and in the 15th chapter, that the false doctrines had taken such hold amongst the people, that the Apostles were obliged to call a council at Jerusalem, to determine the disputed points. In the 20th chapter, we find St. Paul telling his hearers, that after his departure there would arise false teachers among themselves, and exhorting them to be aware of such. In the 16th chapter of Romans, he speaks of divisions, and those in the Church who taught strange doctrines. It is plain, also, that the Epistles to the Corinthians were expressly written to reprove that already corrupted Church, for the many abuses that had crept into it. (The reader had better read these epistles, as it is not our intention to transcribe all the points of false doctrines and corruptions that are mentioned in them, our space not admitting of it.) The Epistle to the Galatians was written, because newly made converts were drawn away by false teachers from the truths preached to them by the Apostle. The 2nd chapter of the Epistle to the Colossians, shows that false teachers were abroad, and many heresies had crept into the Church, when the Apostle was writing to them. The 2nd Epistle to the Thessalonians was written, to

correct an error in the Church concerning the near approach of Christ's second advent. The writer shows, in the 2nd chapter, that two great events must transpire before that day—namely, a general apostacy, and the revelation of the great antichrist; and it is very plain that the Apostle looked forward to a time when there would be a famine for the word of God, as the Prophets had foretold. The Epistle to Timothy gives the names of certain persons who did much mischief in the Church. The Epistle to Titus shows, that all who sought office, and some who had entered into the ministry, were not fit to feed the flock of God; also, that false doctrines were abroad, and that foolish questions and old wives' fables were in repute amongst the believers. The Epistles of St. Peter, if carefully read and considered, show that he did not think those whom he had addressed attained to the standard of true doctrines, or that their conduct was such as should be taken for a model. The Gospel and 1st Epistle of St. John, when examined closely, show that they were in a great measure written to refute false doctrines. The 2nd Epistle warns her who received it to be aware of false doctrines, and the 3rd even mentions one who was ambitious of pre-eminence and did much harm, and tells the Saints not to receive such into their houses, nor bid them God speed. The general Epistle of Jude, as is plainly to be seen, was expressly written to point out false teachers, and warn against false doctrines then abroad amongst the churches; and the whole book of Revelation, the 2nd and 3rd chapter especially, show a perfect picture of the Christian churches at that time, and a deplorable picture it is. The Lord himself is the one who speaks of false Apostles, and of the Church having even at that time fallen from a state of union and purity. Such is a true picture of the Christian Church in the time of the last of the Apostles,

and if we look at it in after ages, it is only to find the shades of the picture grow still darker. The life of the Church is now gone, and it is a mere absurdity to appeal to the writings of those who succeeded the Apostles, as it is simply going to a polluted fountain expecting to find pure water. The trumpet sound of the Gospel, blown by the ancient fathers, was in harmony with that of the Apostles in some things, but its sound became more uncertain day by day. Of the truth of this, we shall adduce a few instances. Ignatius, who lived and wrote at the beginning of the second century, tried to introduce the doctrine of justification by faith alone, and prevented his friends from using lawful means to save his life; others followed his pernicious example, and in a short time martyrdom was sought after instead of being shunned. The leaders of the Church now began to receive undue reverence from the people, and thus began saint-worship. Justin also flourished in this century, and seems to be the first of any note in the Christian Church, who favored vain philosophy, and adulterated the pure words of God; and, although he maintained the doctrine of Scripture on faith and good works, he gave way to other errors, which, though small at the beginning, afterwards grew and matured, having the sanction of so early a father as he was. In the year of our Lord 160, Marcion commenced his noted heresy, which was the rejection of the Old Testament, the mutilation of the New, and the denial of the humanity of Christ. Polycarp wrote against these errors, but sanctioned asceticism, and taught it as a virtue. Many other errors crept in in this century, errors which afterwards became the bone and sinew of the Romish Church. Immediate revelation, the only true source of heavenly knowledge, was denied in this as in after ages, as we find in the case of Attalus, who claimed to have been told in a vision, that Alcibiades and others were wrong in many of their practices; but then, as now, he was only laughed at for his presumption. (We are not prepared to say whether the vision was from God or not, but mention this to show that revelation,

purporting to be from heaven, was denied even then.) About this period Dionysius wrote to Pyltus, not to enforce celibacy upon the people, so soon had this horrible practice introduced itself into the Church. At the same time all the fathers were involved in dispute. Victor, Bishop of Rome, wishing to assert his supremacy, excommunicated the Bishops of Asia, and they in turn retaliated. In reference to this, Pope says,

"For forms of faith let graceless bigots fight,
His can't be wrong, whose life is in the right."

In the beginning of the third century, we have Tertullian signing with the cross, Praxeas and his Trinity errors, Clemens of Alexandria, extolling Plato and the Grecian philosophy, which our Lord and his Apostles forbade the people having anything to do with; and even in our day, we have many professing ministers of the Gospel who follow after vain philosophy like Clemens, instead of adhering to the plain principles of the Gospel. Many are very fond of quoting Origen as an authority on certain matters, but he, like others, was a blind leader of the blind. He it was who introduced the modern Christian style of spiritualizing the word of God; he might also be classed as one of the founders of monasticism; he also became a eunuch. Beryllus, Bishop of Bostra, was hated for his good acts, but we find him to be among the first who propagated the error that the Savior had no pre-existence. We learn from a narrative written by Cyprian, that the Church had very much declined in the middle of this (the second) century. We find from what our Lord tells us in Revelation, that such was the case in the latter part of the first century. How foolish, then, is it for men to tell us to take our models from the primitive Church, after it ceased to be governed by Revelation, the only true source of government. In this century, Novatus and Novatian separated from the Church on points of doctrine. Here, also, we have the mode of baptism changed, although it had many able defenders, more perhaps than at any other time from the Apostles to the present day. Cyprian wrote to an

African Bishop, to use wine in the Sacrament instead of water. By this we see that transubstantiation, and the withholding of the cup from the laity, had not yet commenced. He also asserted that the end of the world was at hand.

In the year 277, the Manichæan heresy commenced. Nepos, Bishop of Lower Egypt, wrote his millennial errors, but was refuted by Dionysius, Bishop of Alexandria. Arius taught that there was a time when the Son of God was not, that he had his beginning when born of Mary. A council was then called at Nice, to settle this and other difficulties, and at this council an attempt was made to prevent the Bishops from cohabiting with their wives, by which we learn that celibacy was not yet in full force amongst the clergy. In this century the good St. Anthony separated himself from the world, to live in the fields, and tried to make men believe that he lived without food. In this we find the fruits of false sanctity, the seeds of which were planted by Origen, and so much admired and venerated in after ages. Here we must quit, and refer our readers to Milner and Mosheim for further information on these points.

We will now conclude our remarks on the first, second and third centuries, in the words of one of the writers in those days. In the year 366, we find Ammius speaking thus of the Bishops—"When I consider their magnificence and grandeur, I do not deny but that those who are ambitious of this dignity, ought to use all their endeavors to arrive at it, since they, by this means, procure a certain settlement, where they are enriched by the offering of the ladies. They ride in chariots richly clothed, and feast so splendidly, that their tables surpass those of kings." Such is an account from the pen of one who lived in the days of those would-be legal successors of the Apostles, who went as they were told by their Master, without purse or scrip, to preach the Gospel. But these jobbers in men's souls, like their successors of the present day, who preach for hire and divine for money, did not believe in the words of their Master and King. They

had been hired by the people, were the people's ministers, and looked to the people for their wages, every one to his quarter for his gain, as the Prophet foretold. Well might he say concerning them and the times in which they lived, "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant." But the ministers who believe in God, and are commissioned by him, look to him for their hire. One of them could say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." This was the hope of Paul. When on the verge of a martyr's grave, he could console himself with the thought that he had kept the form of words delivered to him, and earnestly enjoins all others to do so likewise. Nothing daunted at the death before him, nor dismayed by the trial of having to witness the growth of evil in the churches he labored so hard to establish, his words to his son Timothy were, not to be ashamed of the Gospel of Christ Jesus. Nor does he conceal from him the defections which were taking place, nor flatter him with the hopes of a better state of things to come, before the restoration of the Gospel, and the second advent of the Lord. Nay, it is the progress of evil he predicts. "This thou knowest, that all they which are in Asia be turned away from me." This had come to pass, and of the future he said, "This I know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; *having a form of godliness, but denying the power thereof.*" How characteristic is this of the times we live in, and what gives point and emphasis to the traits here enumerated is, that they are all found in connection

with a form of godliness. 'All kinds of evil were to run rampant and uncontrolled, but still be sanctioned by a form of godliness without the power. Such were Paul's anticipations of the future of the Church. Thanks be to God for a better hope to us. John was inspired to see in the midst of this darkness and chaos, a light in the message brought by a glorious angel to the earth. He says thus in the 14th chapter of Revelation, and the 6th verse, "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come." We testify that the angel came to earth, and committed the Gospel to Joseph

Smith, and he to others, until thousands now rejoice under its blessings, and Elders are faithfully warning the inhabitants of the earth, that the hour of God's judgment is come, and that in order to escape, they must repent of the sins mentioned by the Apostle Paul, be baptized in water for the remission of them, have the hands of the Apostles and Elders laid on them for the baptism of the Holy Spirit, and then gather out from the evils of old Babylon, for her cup is nearly full, and the time near when the cry of the martyrs from under the altar, will cease to come up into the ears of the Lord of Sabaoth, and the earth will be cleansed from her wickedness by the baptism of fire. Let us, therefore, be up and doing while it is called day, for the night cometh when no man can work.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 360.)

HISTORY OF WILFORD WOODRUFF.

[FROM HIS OWN PEN.]

CHAPTER OF ACCIDENTS.

(Written at Great Salt Lake City, Feb. 1858.)

At thirteen years of age, while passing through Farmington meadows, in the depth of winter, the roads were drifted with snow; and in an exceedingly blustering day, I became so chilled and overcome with cold, that I could not travel. I crawled into the hollow of a large apple tree. A man in the distance seeing me go in, hastened to my rescue, realizing my danger more fully than I did. When he arrived at the spot, I had fallen asleep, and was nearly insensible; he had much difficulty in arousing me to a sense of my situation. He procured means to carry me to my father's house, and through a kind Providence, my life was again preserved.

At fourteen years of age, I split my left instep open with an ax, which

went nearly through my foot; it was nine months getting well.

At fifteen years of age, I was bitten in my left hand by a mad dog in the last stage of hydrophobia. He dented my hand with his teeth, but did not draw blood, and I was again preserved, through the mercies of God, from an awful death.

At the age of seventeen, I was riding a very ill-tempered horse that I was not acquainted with; and while going down a very steep rocky hill, the horse taking advantage of the ground, suddenly leaped from the road, and ran down the steep, amid the rocks, at full speed, and commenced kicking up, and attempted to throw me over his head upon the rocks; but I lodged upon the top of his head, grasped hold of each ear as with a death grip, expecting every moment to be dashed to pieces against the rocks. While in this position, sitting astride of his neck, with no bridle to guide him but his ears, he plunged down the hill under full speed, until he ran against a rock, and was dashed to the ground.

I went over both his head and the rocks, about one rod, and struck the ground square on my feet, being the only thing visible that saved my life ; for, had I struck upon any other part of my body, it must have killed me instantly ; as it was, my bones crushed from under me as though they were reeds. It broke my left leg in two places, and put out both my ankles in a shocking manner, and the horse came near rolling over me in his struggles to get up. My uncle, Titus Woodruff, saw me fall, got assistance, and carried me to his house. I lay from 2 p.m. till 10, without medical aid ; then my father arrived, bringing Dr. Swift, of Farmington, with him, who set my bones, boxed up my limbs, and carried me in his carriage eight miles that night to my father's. My sufferings were very great. I had good attention, however, and in eight weeks I was out-doors upon my crutches.

In 1827, while attempting to clear the ice out of a water-wheel, standing upon the wheel with one arm around the shaft, a man hoisted the gate, and let a full head of water upon it. As soon as the water struck the wheel it started, my feet slipped into the wheel, but I immediately plunged head foremost over the rim into about three feet of water, and my weight drew my legs out of the wheel, or I should have been drawn under a shaft and crushed to death.

In 1831, while having charge of the flouring mill in Collinsville, Connecticut, I was standing inside of a breast wheel, 20 feet in diameter, upon one of the arms near the top, clearing out the ice, when a full head of water was let on to it. The wheel immediately started ; but I dropped my ax and leaped through it to the bottom, by the shaft and arms, about twenty feet ; as I struck the bottom of the wheel, I was rolled out against a ragged stone wall, with only about two feet clearance between it and the wheel. The wheel caught me and rolled me out into the water below, where I found myself without any bones broken, but with some bruises and much fright.

During the winter of 1831, while in New Hartford, Ct., I passed through a severe course of lung fever.

In 1833, the day I was baptized, one of my horses, newly sharp shod, kicked my hat off my head, and had he struck two inches lower, would probably have killed me instantly. In ten minutes afterwards, while driving the same team down a hill, on a sleigh without any box, the bottom boards slipped forward under the roller and caught the ground, turned endwise, and fell on the horses' backs, throwing me between the horses ; they ran to the bottom of the hill, dragging me with the lines, head foremost, with the sleigh on top of me, about twenty rods over a smooth snow path ; I escaped unharmed, however, in the midst of both dangers.

In 1834, while travelling in Zion's Camp in Missouri, a rifle was accidentally discharged, and the ball passed through three tents, with about twelve men in each, and lodged in a wagon axle-tree, while a man was standing behind it, and injured no one. It passed within a few inches of my breast, and many others escaped as narrowly as myself.

A few months afterwards a musket, heavily loaded with buckshot, was accidentally snapped within a few feet of me, with the muzzle pointed at my breast ; it had a good flint and was well primed, but it missed fire, and my life was again preserved.

In April 1839, in Rochester, Illinois, I was riding upon the running gears of a wagon without a box, sitting upon the forward axle-tree, when the bolt, fastening the coupling pole, came out, which left the hind wheels ; and my weight on the forward bolster and tongue, turned the coupling pole over on to the horses, turning the stakes upside down, and shut me up fast between the bolster and tongue, but in such a manner that my head and shoulders dragged on the ground ; my horses took fright, and ran out into an open prairie, and dragged me in this position for about half a mile. I managed to guide them with my left hand, so as to run them into a corner of a high worm fence, where we landed in a pile together. I was considerably bruised, but escaped without any broken bones.

July 23, 1842.—President Joseph Smith sent me from Nauvoo to St.

Louis to procure a stock of paper. I went down upon a steamboat; was six days on the way, during which time I was severely attacked with bilious fever. The day I made my purchase, the fever was so high I was scarcely sensible of what I was doing. As soon as I made my purchase and got my freight on board, I took my berth, and lay there until I arrived at Nauvoo on the 10th of August. I was confined to my bed forty days, and passed through the most severe fit of sickness I ever endured; my life was despaired of by many of my friends. I was administered to by President Smith and the Twelve; my life was preserved by the power of God. I took a relapse twice after I began to recover; once while in Coun-

cil with the Presidency and Twelve, my strength left me, my breath stopped, and I felt as though I was struck with death.

Sept. 12, 1843. — At five o'clock p.m., I left Boston on the express train for Portland. While passing through Chesterwoods, six miles south of Kennebunk, after dark, and while going at full speed, we struck one of the rails which some persons had raised by rolling a log under it, and landed in a pile; three cars were filled with passengers, and their lives were saved by having a long train of freight between the passenger cars and the engine; all of them were mashed to pieces; the engineer was killed, some of the passengers had bones broken; I escaped unhurt.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 17, 1865.

POPULAR OPINION—ITS VALUE IN THE WORLD.

WERE men to consider properly and in all its bearings, the message delivered to them by the Latter-day Saints, and the nature of the principles comprehended in that message, we would reasonably suppose that they would study and investigate, and that instead of striving to retard the spread of these doctrines, each would vie with the other in their efforts to grant men the privilege of hearing them, of considering their claims to truth or divinity, and acting accordingly. Yet, there seems to be such a natural repugnance exhibited by man to paying the slightest attention to anything beyond what has been generally accepted by the world's oracles, that no matter how plain and apparent the necessity for something different transpiring upon earth, or the likelihood that that system professing to be the thing requisite, will really fulfil all the expectations of the human race, men will pass it by unheeded, or condemn its propagators unheard, simply because it would be subversive of, and injurious to systems of superstition, destroying that false peace in which they have so long rejoiced, and opening up to them the hollowness and transparency of the

artifices used to blind mankind, the inability of their creeds to cope with existing evils, and the falsity of the doctrines which they had so long believed in and cherished. The fault seems to lie in the substitution of authority for personal knowledge and experience, and the reverential respect accorded to the opinions of those who flourished centuries ago, instead of the living testimonies borne to the truth to-day, a principle the carrying out of which has always been injurious to the development of truth within the mind, and its spread and progress throughout the world. If men were to learn that the implanting of one truth within the soul, is but the forerunner and herald of many more, and that the only way to arrive at truth is by the cultivation of freedom, they would begin to understand that it was their duty to encourage the vigorous action of mind, to teach it to lean for help on itself, and the strength God would impart unto it, instead of yielding a mere theoretical belief to the sayings of those whose writings, now freed from the envy of contemporaries, appear complete and perfect, and whose characters viewed through the mists of centuries, seem bright and virtuous. The faults of which such men were guilty, are passed over in silence, the principles they professed admired for their beauty, the inspiration to which they laid claim acknowledged as being truthful, their names canonized and revered, temples reared to their memory, statues erected in their honor; and yet, look to the fact standing out in bold relief, and giving the lie to the professed reverence of the world, that the very same principles advocated by men living amongst them to-day, are laughed at and derided as chimeras bred in the fertile brain of some enthusiast or fanatic. It was this which the Savior condemned so forcibly,—“Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore be ye witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers.” The world wonder to-day why the Jews could be so blind as to reject their Messiah, but, if we begin to look to the nature of his advent, their motives for rejecting and crucifying him appeared, doubtless, as reasonable and conclusive to them, as men’s do who deny the authenticity of the message spoken to the human family to-day. Did they not read in the book of the law, that the Lord would raise up a Prophet like unto Moses, whom they were to hear in all things; but was not this the carpenter’s son, without any beauty or comeliness that they should desire him? Did he not come out of Galilee, and did the prophecies not point to Bethlehem as the place of his nativity? Were his goings forth not to be for everlasting, and of the increase of his power and dominion to be no end; but did this professed Messiah not say he should be lifted up on the cross, and draw all men after him? Such were the objections with which the Scribes and Pharisees satisfied themselves, when they rejected his counsel and crucified him. And now turn to the religious and the learned of to-day, and see if their actions to the servants of God do not agree with the treatment bestowed upon Jesus and his disciples eighteen hundred years ago. The Jews had Moses and the Prophets, the world to-day has Peter, James, John and Paul. Moses and Isaiah and Jeremiah and David, testified of the advent of a Savior and Redeemer, and Peter and John and Paul, of the restoration of the Gospel, and yet neither would believe! If the Pharisees had lived in the days of Moses, “they would

not have murmured against him," had they lived in the days of Isaiah, "they would have preserved him from death," and yet they denied the "Holy One and the Just, and killed the Prince of life!" If the inhabitants of modern Christendom had lived in the days of Jesus, "they would have rallied around him, and placed him on the throne of Israel," and yet they close their ears to the proclamation of that very Gospel for which He and his Apostles suffered and died! The Prophets had foretold that "the children of Israel should abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim;" for seven hundred years before the birth of Christ, no Prophet had lived amongst them; at his advent there was none but a lineal descendant of Aaron who held the Levitical Priesthood, to minister before the altar; they searched the Scriptures, they read them daily in their synagogues, they deemed eternal life was to be gained through belief in them, those Scriptures testified of the coming of the Messiah, spoke of the happy results that would follow the acceptance and establishment of his Gospel, and yet they spurned his offer, and brought down the vengeance of heaven upon their devoted heads. Now look to the analogy. After the divinity of Jesus had been acknowledged, and the authority of his disciples recognized, they went forth organizing the Church, and prophesying as to its future development. "God," said they, "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;" they told the Saints that false teachers should come amongst them, but that in the latter dispensation, the fulness of the Gospel should be restored, the Spirit of the Lord poured out upon all flesh, and the Redeemer come to Zion, and unto them that had turned from transgression in Jacob; and when after long centuries of darkness and bondage, a voice from heaven broke the silence, an Almighty arm burst the chains of Satan, and bid the captives go free, they were as deaf to the message proclaimed, as the Jews to the voice of their Redeemer, as indifferent to the works performed by men at their doors, as were Israel to the labors of their Lord in the streets of Jerusalem, and on the hill-sides of Judea. When we look at the question in this light, then the "strong arguments" brought by the world against the divinity of Joseph Smith's mission, the administration of angels, the authenticity of new revelation, become weak and insignificant, and may be classed in the category of those adopted by the Jews, not even having the charm of novelty to recommend them to the consideration of reflective men.

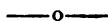
The ground upon which Christians take their stand when the articles of their belief are assailed, or the veracity of Scripture impugned, is, This Book claims to be a revelation given by God unto man, and we hold that were it for nothing else than the high position it assumes, and the professedly superior nature of the truths it advocates, it demands the careful attention and scrutiny of all. Upon the same ground we meet the world. We testify, in words of all soberness, that God has spoken from the heavens, that his angels have visited the earth, that the message they have borne unto man, involves either the salvation or the condemnation of mankind; and is it too much to ask men to listen to this; ought it not to be a paramount duty, obligatory upon all,

to search into the nature of its claims, and weigh the evidences of its divinity, instead of silencing its heralds, and barring their progress in society? By this method men lose materially. Refuse to hearken to the propounders of any new principle, and, since if what they believe be true, what you believe must necessarily be false, you lose the opportunity of exchanging truth for falsehood and error, if it be false, and other men hearken to it, and believe in it, you debar yourself from the privilege of warning them of their danger by the exposition of its falsity. Still, this is the course adopted by the majority of men at the present time. They yield obedience to some well-recognized belief, perhaps on account of its popularity or some other reason, without making themselves acquainted with its nature, or taking a plan by which to prove the truth of its assertions. They hear it propounded by its own teachers, who might be supposed to be interested in its propagation, but will hearken to no objections raised as to its truth, or its adaptability to the requirements of man; and so, they never place themselves in a favorable position for the reception of any other truth, supposing their belief to be devoid of that attribute. But, when we look to the belief of the Latter-day Saints, we find it has been embraced upon a different principle. They have not only heard it proclaimed by its own adherents, but listened to its claims discussed by its opponents, and objections brought to bear upon its validity. They have weighed the evidences for and against it, have gone to Him who hears and answers prayer, and asked his Spirit to guide them into the truth, and that key has opened the storehouse of truth to them, and granted them the knowledge they rejoice in!

It would be absurd for men to take up an opinion, and then seek out reasons for the upholding of that opinion, and yet this is daily practiced by hundreds. A man adopts some opinion after a mere cursory glance at it, and does not begin to meditate on its nature, or search out reasons for becoming a convert to it, until it is opposed by some other opinion, and then, although he might by contrast see the error he had indulged in, still, his reputation for matured judgment and consistent actions might be lessened, were he to renounce his creed and confess his error; and so he is content to plod along in the old beaten track, the still small voice of conscience sometimes rising up in triumph above the weak, inane arguments which his love for human respect brings forward. This passion for human respect has been the ruin of many, and has a close connection with moral cowardice, that fruitful source of everything base, ignoble and wicked. As civilization advances it increases. Amongst so-called barbarian nations, where every man's hand is openly against his neighbor, he cares little what that neighbor thinks of him; but as knowledge and civilization spread, and peace prevails, character assumes a new and heretofore unknown value, public opinion begins to act, and things are referred to that tribunal instead of being tested by the law of God. It is to-day, as it was anciently amongst the Loctrians. The proposer of any new law stood in the public assembly with his neck in a halter, and if the voice of the people was in opposition to the law, the rope was tightened, and the aspirant to popular suffrage strangled. And similar has been the fate of almost every teacher of any new principle, whether in the theological, the social, or the scientific world. Prophets came to earth, and raised their voices amongst men, and yet their holy heralding of future times, swept over the world as unheeded as the breezes over the rugged crown of Ararat; men, inspired as the

forerunners of Gospel light and liberty, went forth and discovered continents, bridged oceans, brought down the lightning as their servant, carried commerce and trade to every quarter of the globe, and made the heathen mythology and the labors of ancient gods and goddesses pale before the triumphs of mind, the achievements of labor; and yet the world has been slow in recognizing their merits. In prison, in poverty, on the scaffold, at the stake, have their lives begun and ended; and then, after they have fought life's battle, and laid down to rest, a tardy and repentant world has gathered flowers, and, in solemn mockery, wreathed the tombs of the dead with the garlands denied the brows of the living. It has been through mind acting for itself, through men daring to be free, that reformatations have been effected, that the encrustations of centuries have been swept from the heart of humanity, and men have breathed in freedom and in peace. To this the world owes the civilization, the moral and religious liberty it enjoys to-day. A few brave, honest men, acting according to the light that was within them, flying from tyranny and oppression, sought an asylum in a far western land, and that noble band of pilgrim fathers was the germ of the American Republic. A Cistercian monk, rising up in bold defiance of Pope and Pontiff, heralded that mighty convulsion which overturned kingdoms, and caused empires to totter and fall. Those men are canonized now, nay, almost deified; poets have chaunted their praises, painters have depicted their triumphs, and yet, to-day, when in the midst of as much spiritual tyranny and oppression as reigned in the days of Luther, although disguised under the mask of civilization, men strive to work out practically this same principle, the world sneer and laugh, raise their voice in derision, and use every effort to crush its power and stay its progress. And yet, look at the results following this. A quicker advance in moral and intellectual development, a unity in all things, an organization firm and strong, defying all the attacks of its enemies, and a faith which, breaking down the middle wall of partition, enables man to look beyond the mists of time, the cares of the world, and behold earth's children ransomed and redeemed from sin and Satan. If men would wish to see the world improve, and roll "down the ringing grooves of change," let them act for themselves, "prove all things, hold fast to that which is good," and a time will assuredly come, bringing that which is perfect, and enabling all to "see eye to eye, and face to face."

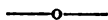
NEWS FROM HOME.



We have received files of the *Deseret News* and *Daily Telegraph* up to the 3rd ult. President Brigham Young, accompanied by Elders John Taylor, Wilford Woodruff, George A. Smith, Franklin D. Richards and George Q. Cannon, of the Quorum of the Twelve, and other brethren, left the City on the morning of the above day, on a visit to the settlements in Cache Valley. They purpose being absent about a week. Improvements were progressing in the settlements. The inhabitants of Cache Valley had erected a magnificent mill in Logan, and were then completing a fine bridge of upwards of one hundred feet span over Bear river, about eight or nine miles north of Logan. The warm weather had begun. Grass and clover were springing up rapidly, and apricots

and peaches bursting into blossom. Indications were favorable for a plentiful supply of grain, and general health and prosperity prevailed.

ABSTRACT OF CORRESPONDENCE.



SOUTHAMPTON CONFERENCE.—Elder C. W. Stayner, writing from Southampton on the 3rd inst., speaks favorably of the state of matters in this district, and says that prospects are good for a future increase.

DERBY CONFERENCE.—Elder Lorenzo D. Rudd, writing from Derby on the 6th inst., says :—“We have baptized fifteen or sixteen in this Conference since I came here, but they have been principally those who formerly belonged to the Church. There are some who have been here for a number of years, and lost many opportunities of gathering, and seem now to have become indifferent to the responsibility resting upon them. There are also good Saints in the Conference, who are doing all they can to build up Zion, and save themselves from this wicked and untoward generation. My desire is to do right, and teach saving principles to all men. I am doing all I can to spread the truths of the Gospel, and clear my garments of the blood of the people. I believe, however, that before much more good is accomplished in this Conference, the Lord will have to preach to the people by the voice of plagues, of war and famine, of thunder, lightnings and earthquakes, that will make them all tremble. When I preach in the open air to large assemblies, I strive to make plain the truths of heaven, and use arguments which they cannot controvert. They acknowledge that all is very plain, but cannot see that they are obliged to receive it. They have eyes, but they see not, ears, but they hear not ; truly, deep sleep has come upon them, and it will require more than the simple testimony of the word to awaken them. I know that the Lord has blessed me since I came on this mission, as well as on my former mission, and all of my life. My heart swells with gratitude unto him, and I desire to live to see Zion redeemed and built up in righteousness, overcome every evil principle, and do a great and good work on the earth.”

LINCOLNSHIRE CONFERENCE.—Elder Robert Watson, jun., writing from Grantham on the 7th inst., says :—“I am in good health, for which I feel to thank my heavenly Father, and am visiting all I can amongst the Saints. I wish to do all the good that lies in my power for the furtherance of the cause of truth, and have never felt sorry that I have been counted worthy to assist in proclaiming the message of salvation ; as I have, and am still, learning an experience that will do me good in the future.”

HULL CONFERENCE.—Brother John Nicholson writes from Hull on the 3rd inst., and says :—“I wish, through these few simple lines, to bear my testimony to the truth of the Latter-day Gospel. I feel convinced of it, not only from the internal evidence of the Spirit, but also from those proofs so plainly exhibited around, in the rapid spread and progress of the principles, and the unity and peace produced in the minds of its recipients. The Apostles organized the Church after a certain pattern, that has been laid aside, and replaced by the institutions of men. Had the doctrines of Jesus not been true, the Almighty would not have stamped them, with his approval and his bless-

sing. And yet man forgets this, and seems to think he knows best what is necessary for the well-being of the Church, and the carrying out and accomplishment of the Divine purposes. The Prophets foresaw that the truths of heaven should be for a time superseded by the commandments of men, but that in the latter dispensation, the Gospel should be restored in all its ancient fullness and purity. We are bearing testimony that this event has transpired, and that God is gathering out his chosen from amongst the nations of the earth, in order that they may escape the judgments coming upon the ungodly, and that through the establishment of these principles, earth and man may become purified and redeemed. When we consider those things, we find we have something to live for, to assist in building up the kingdom of heaven, and preparing a Tabernacle for the Lord, where he may dwell when he comes to rule amongst his faithful Saints. The thought of these things, and of the reward of faithfulness, even eternal life, is sufficient to bear us up through this probation with all its troubles and trials, and fit us for a place in the celestial kingdom."

SCANDINAVIAN MISSION.—Elder Charles Widerborg, writing from Copenhagen on the 30th ult., says:—"Last Sunday I attended a very good Conference meeting at Malino, Scona Conference, Sweden, where I met with brother John Sharp, jun. Brother Sprague is travelling in the Conference of the Islands, as well as brother Felt. Their communications are cheering, and good prospects are reported."

SUMMARY OF NEWS.



ENGLAND.—The Princess of Wales gave birth to a son the 3rd instant. On the 27th ult., the last mile of the Atlantic Telegraph Cable was completed, and wound through the last of the covering machines, in the presence of the most distinguished electricians and engineers, and leading scientific men. The cable is 2300 nautical miles, or, in rough numbers about 2600 miles long. There are no less than 25,000 miles of copper wire in the conductor, about 35,000 miles of iron wire in the outside covering, and upwards of 400,000 miles of strands of hemp—more than enough in all, to go twenty-four times round the world. It has been made mile by mile, joined up in long lengths of 700 or 800 miles, and shipped on board the Great Eastern into three enormous tanks. The first of these is 51 ft. in diameter, the second, 58 ft. 6 in., and the third 58 ft. The first will hold a coil of 630 miles of cable, the second one of 840, and the third one of 830. The tanks themselves, with water and their contents of cable, weigh in all upwards of 5,000 tons. The mere cable, however, is but an item in the mass of heavy weights the Great Eastern will have to carry on this occasion. Her draught of water will be rather over than under 30 feet, and, all told, her weights, when starting from Valentia, will come near the stupendous mass of 18,000 tons.—A fearful accident occurred on the 7th inst., on the Great Western Railway, near Shrewsbury, to a return excursion train from Birkenhead, Chester, &c. The train was a very heavy one, consisting of 31 or 32 carriages, containing from 800 to 1000 people, two engines being attached to it in front. It was moving along at a very rapid pace—some say 40 miles an hour—when the oscillation consequent upon this rate of speed, changed into absolute bumping, and the train entered upon an incline. It is supposed that the rails having been undergoing repair, were unable to bear the heavy weight pressing upon them; however, the first engine was thrown off its course, and then run violently against by the engine following, which, in

its turn became displaced by the violence of the collision, and then the succeeding carriages followed pell-mell one on top of each other, smashing in pieces those which were subject to the first shock, like so much tinder, and mutilating and maiming, in a most shocking manner, the unfortunate and helpless inmates. Ten persons were killed on the spot; between thirty and forty were seriously injured—some of them, it is feared, fatally, and a large amount of property has been destroyed. On the same day a passenger train from London to Bristol, was run into by a mail train, and five persons were seriously injured.—On the 8th inst., Dr. Manning, formerly belonging to the Church of England, was admitted to the Archbishopric of Westminster, as successor to Cardinal Wiseman.—Earl Russell has issued a letter stating, that Her Majesty's Government being of opinion that neutral nations cannot but consider the civil war in North America as at an end, and recognizing that peace has been restored within the whole territory of which the United States of North America, before the commencement of the civil war, were in undisturbed possession, Her Majesty's several authorities in all ports, harbors and waters, must henceforth refuse permission to any vessel of war, carrying a Confederate flag, to enter such ports, and all Confederate vessels in port after the issue of the above proclamation, are forthwith to depart from them.

AMERICA.—President Johnson has issued a proclamation, re-opening the Southern ports to foreign commerce, from and after the 1st day of July, that commercial intercourse with those ports may be carried on from that time subject to the laws of the United States. The United States disavow to all persons trading or attempting to trade in any port, in violation of the laws, all pretence of belligerent rights and privileges; and from the date of the proclamation, all such offenders would be held and dealt with as pirates.—The grand jury of the District of Columbia, had brought in a true bill against Jefferson Davis and Senator Breckenridge for high treason. It was rumored that Kirby Smith was negotiating for the surrender of his entire army.

V A R I E T I E S .

—o—

An eloquent clergyman, famous for his extemporaneous appeals, was complimented by an aged parishioner the other day on the excellence of his *extrumpery* discourses.

A real genuine backwoodsman thus describes his sweetheart:—"She is a feeler! she killed a bear when she was thirteen, and now she'll whip her weight in wild cats. Whoop!"

A gentleman was walking along the Birkenhead docks, when his attention was directed to the floating church. "Ah!" he exclaimed, "I see it's High or Low Church, according to the state of the tide."

At the Lewinsville skirmish the colonel of the 19th Indiana, noticing some of his men ducking their heads as the shells fell about, rode along the line and called out to them, "Boys, hold up your heads, and act like men." Immediately after, an 18-pounder shell burst within a few yards of him, scattering the fragments in all directions. Instinctively he jerked his head almost to the saddle bow, while his horse squatted with fear. "Boys," said he, as he raised up and reined in his steed, "you may dodge the large ones."

When preachers do indulge in jokes, they generally let off good ones. Here is the last. Away down East, a clergyman was recently charged with having violently dragged his wife from a revival meeting, and compelled her to go home with him. The clergyman let the story travel along until he had a fair opportunity to give it a broad-side. Upon being charged with the offence, he replied as follows:—"In the first place, I never attempted to influence my wife in her views, nor her choice of a meeting. Secondly, my wife has not attended any of the revival meetings in Lowell. In the third place, I have not myself attended any of the meetings for any purpose whatever. To conclude—neither my wife nor myself has any inclination to go to those meetings. Finally, I never had a wife."

ADDRESSES :

George J. Linford, 15 Clyde Street, Sunderland, Durham.

John Bird, at George Brown's, Sambrook, near Newport, Salop.

DIED :

At Moroni, Sanpete County, U. T., on 4th April last, of childbirth, Mary, wife of Reuben Ames, late of Norwich, Norfolk.

At Moroni, Sanpete County, on 17th April, of scarlet fever, Sarah Ellen, daughter of John and Sarah Done, aged 1 year, 7 months and 3 days.

At Chesterfield, Derbyshire, on 13th February, of dropsy, Catherine Walker, aged 43 years, 1 month and 16 days.—*DESERET NEWS*, please copy.

At Swallow Hill, Yorkshire, on 5th March, of childbirth, Clara Blagg, daughter of Andrew and Sarah Gregory, aged 17 years and 2 months.

At Greenock, Scotland, on 30th ult., Susan Airmett, wife of David Airmett, aged 64 years.—*DESERET NEWS*, please copy.

At Carmyle, near Glasgow, on 1st inst., of scarlatina, Isaac Fox, aged 3 years, 4 months and 5 days, and on the 6th inst., also of scarlatina, James Whitlock, aged 1 year, 4 months and 15 days, both children of John and Agnes Dick.—*DESERET NEWS*, please copy.

P O E T R Y .

GWAREDIGAETH SEION.

(From the *Deseret News*.)

THE ARGUMENT.

A supplication for the aid of the Holy Spirit—The present condition of the Saints—Their future destiny predicted—The signs of the times—Perplexity of nations—Wars, rumors of wars, pestilences, earthquakes, etc.—The Saints in holy places protected by the Almighty—Zion encouraged—Her redemption at hand—The fall of Babylon—Jesus' throne—His millennial reign—The first resurrection.

TON.—“*Morfa Rhuddlan.*”

Arglwydd mawr, nef a llawr, dyrothlin rsbryd
Yn ei rym, heddw i'm, a'i deiniau hyfryd
Awen nef, lwyys dy lef, cymnorth i'r awrhon,
Draethu'r fraint fydd i'r saint ar lynydd Seion.
O dan lau cyfraith gan, gormes lwyddraeth,
Maent yn awr, ond daw awr eu gwaredigaeth;
Fan ddaw ef, Brenin nef allan o'i guddfan,
Mewn llawn bryd, yn ei lid, ar deulu Satan.

Ing a braw, yma a thraw, 'mhllith amryw luoedd,
Y march coch, mawr ei froch, fathra' cenedloedd,
Dynol waed yn mhob gwlad welir yn lifo.
Gelirau gwiw, gweision Duw, oll gant eu gwirio.
Cenllysg mawr syrtthiant lawr megis talentau,
Daeagrnyfau, mellt yn gwau, twrw taranau,
Heintiau plau yn gwagha'u byd o'i drigolion,—
Dial trist Iesu Crist, ar ei elynion.

Pobl Dduw fyddant byw mewn santaidd leroedd,
Pan bo'r lld dryw'r holl fydd, ar y cenedloedd,
Eglwys Crist na foed drist, ond gortoledded,
Am neshau heb nacau, awr ei hymwared.
Arglwydd Ior, nefol Bor, Llyw Hollalluog,

Geidw ei saint uwch pob haint, yn dra ar-
dderchog.
Dwg ei Tad hwynt i'r wlad ragaddawedig,
Ddedwydd ferth; drwy lawr nerth braich esty-
edig.

Lluoedd nef yn un llef, ffoeddiant Hosannah,
Wrth wel'd dydd rhoddi'n rhydd saint y Gorucha'.
Gorsedd gref Brennin nef, yna sylfaenir,
Dinas wiw a theml Dduw, a adeiladir.
Buan a'r gyfraith dda allan o Seion,
I bob lle tan y ne', at holl blant dynion.
Daw pob gwlad lawr wrth draed Iesu Meeniah,
Mawr a man seiniant gan, lon Haleluiah.

Bablon fawr syrtthia i lawr, fel maen i'r elgion,
Ar ei sedd telyna'r saint mewn gwisgoedd gwyn-
ion,

Gorsedd wen Iesu'n pen, fydd uwch y brynau;
Llywia'r byd led a hyd, ffl o flynyddau.
Llygad fydd wel y dydd, Satan a rwymlir;
Meirw yn Nghrist yn ddi drist a adgyfodir,
I gael byw gyda'u llyw, a chael cydwledda,
Am y fraint seinia'r saint, Amen Hosannah.

GWILYM DDU.

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LONDON :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 25, Vol. XXVII.

Saturday, June 24, 1865.

Price One Penny.

MINUTES OF A DISTRICT MEETING

HELD AT ST. HELENS, ON SUNDAY, JUNE 4TH, 1865.

(Reported by Elder Septimus Sears.)

Present on the Stand—Of the First Presidency, Daniel H. Wells; Elders Septimus Sears, President of the Liverpool Conference, and John V. Hood, of the MILLENNIAL STAR Office.

After singing and prayer, brother Sears called on the Branch Presidents to report the condition of their respective Branches. Six Branches were reported—namely, St. Helens, Southport, Billinge, Upholland, Wigan and Ditton; all appeared to be in a healthy and thriving condition. The Priesthood and Saints were united in striving to advance the Work, open air preaching had not been neglected, while indoor meetings were regularly kept up, and some few were embracing the Gospel.

President Wells expressed himself pleased with the reports which had been given, and the feeling manifested amongst the Saints. It did him good while travelling in these lands, to find the people in possession of the

same spirit as those in that land where the Gospel had been revealed, and where the living oracles of God were gathering the faithful to. Reasoned on the necessity of a practical obedience to the principles of truth, and the importance of acting up to the instructions of the servants of God; showed that through dependence upon his own strength or talent, and forgetfulness of the knowledge and wisdom to be gained by the cultivation of the fruits of the Spirit, man's understanding often became so darkened, that he found faults in the teachings or actions of the Priesthood, and in nine cases out of ten, such a course resulted in complete apostasy. Said, that through taking a proper course, and receiving line upon line and precept upon precept, men's intelligence would gradually develop, until they became perfect, even as their Father in heaven was perfect.

Meeting adjourned until 2.30 p.m.

2.30 p.m.

After singing and prayer, and the administration of the Sacrament, Elder John V. Hood addressed the meeting. He showed the importance of the Sacrament; said it was as necessary for the sustenance and growth of the spirit, as food was for the natural body. Spoke of the design for which it was instituted, as an ordinance by which the people of God were to remember the sufferings of Christ, and look forward unto his second advent, when he would reign King of Saints. Certain principles were necessary for the establishment of the kingdom of God upon the earth, modern Christianity had proved itself unable to cope with existing evils, or to evangelize the world, and nothing short of immediate revelation from heaven, conveyed through the channel of the Holy Priesthood, would teach men what was necessary as a preparation for the millennial reign of peace and righteousness. Reasoned from the prophecies, as to the nature of the second advent of Jesus, and the results attendant upon the establishment of the Gospel—namely, a freedom granted unto man not only from spiritual, but also physical evil, the redemption of this earth from the thralldom of Satan, and its purification and fitness as an eternal abode for the righteous. Showed that the Latter-day Saints were striving to reclaim the earth, and building a Temple to the Lord, so that Zion might be built up and the nations begin to know God, and worship him aright in spirit and in truth. Meeting adjourned until 6 p.m.

6 p.m.

After singing and prayer, Elder S. Sears showed that the Gospel taught by the Latter-day Saints, differed very materially from all other systems of religion now extant. While many were in doubt as to the divinity of their religious tenets, the Saints could go forth strong in the knowledge that God had established his kingdom upon the earth. Said that the Lord had again, amidst all the learning and superstition of ages, sent forth men endowed with the Holy Priesthood and the spirit of prophecy, had opened the heavens, and truth had again been

sent forth. Showed that nothing but a thorough knowledge could have enabled men to go forth to confront the opposition which met them on every hand, and had it not been for the knowledge that the kingdom they represented would eventually overcome all others, they could not have borne up under the contumely which had been heaped upon them. Showed that while ministers were engaged in establishing Bible Societies, and sending men forth to introduce Christianity amongst heathen nations, they were infidel at home, worshipping a Being whose nature they could not comprehend, notwithstanding all the boasted learning gathered from their universities, but that through the Gospel the Saints had a knowledge of, and had learned how to approach Him acceptably and aright.

President Wells then arose and said, If the religion of the Latter-day Saints be true, the religion of the present day can do mankind no good. In the Gospel there are ordinances, but they can only be attended to by proper authorities, and unless they are performed in a proper manner, no beneficial results can follow. All sectarian preachers will tell you they have the truth, at the same time deny one of the first principles of the primitive Church—namely, baptism, and say it is quite unnecessary, that you can be saved without it. Ministers may teach morality, and in this manner do good, but, as to the ordinances of the Gospel, they can do nothing unless duly authorized. "No man," saith the Apostle, "taketh this honor unto himself, but he that is called of God as was Aaron," and all conversant with the Bible know that he was called by revelation. The angel has again revealed the Gospel, and men have the right to act in the name of the Lord, and no one can legally administer in the ordinances of the house of God without revelation. The Christians have done away with those things, without which the people can never be perfected, but we have had them restored again. Some lament because they were not living in the days of the Savior. They garnish the sepulchre of Jesus, while they are persecuting those whom the Lord sends

unto them now with the same truths which he taught. Every time I open the Bible, it confirms me in my religion more and more. It is a good book, but cannot authorize men to act in the ordinances of heaven, it can only tell them of blessings once enjoyed; at the same time it furnishes us with arguments to confute all the religion and vain philosophy of the present day. The earth lies under darkness and condemnation, because "the inhabitants have transgressed the laws, changed the ordinance, and broken the everlasting covenant." The world knows nothing of the order of the Priesthood, and cannot know it except it be revealed to them. The kingdom of God has now seen its weakest days. It never has waned since its first establishment, when the angel appeared to Joseph, and it never will decrease in power, but increase until it fills the whole earth. It is a temporal, as well as a spiritual work, and should absorb the attention of all those who embrace it. We wish that it should do this. We are going to build up Zion, and a Temple in which can be performed ordinances for the

living and the dead—ordinances which cannot be attended to anywhere but in a house built for that purpose—and this we will also do by revelation. To the Saints I will say, Be faithful, and live so that you have the favor of God and his Spirit to light up your minds continually. I bear testimony that the things spoken here to-day are true, and you have had something to tell you so. I speak from my own experience, as I have listened myself many times before embracing the Gospel, and know how honest people feel. I thank God that I am in his kingdom. Let us not be ashamed of Jesus, or he will be ashamed of us when he comes. Be faithful, and then you will preserve your identity through a never-ending eternity, and to your increase there will be no end. I have felt well in your midst to-day, the Spirit of God has been here, and I bless you in the name of the Lord. Amen.

The meetings were well attended at the different services, and having been advertized, a number of strangers were present, who listened attentively to the various addresses given.

POWER ACCOMPANYING THE FOLLOWERS OF JESUS.

BY ELDER LORENZO D. RUDD.

In all ages of the world, when the Lord has had a people on the earth, through strictly obeying his commandments, they have been blessed with great power, and gifts and blessings have followed them. The sick have been healed, the eyes of the blind opened, the ears of the deaf unstopped, the violence of fire quenched, armies of the alien put to flight, and prison walls fallen, and this has been from the days of Adam down to the last Apostle who lived upon the earth.

In reasoning according to analogy, we would consider that the same causes would produce the same effects in all ages of the world, and the blessings granted to men in the past, should stir up the present generation to lay hold with faith upon the promises of the Eternal Father unto his

children on the earth. He has said he is not a respecter of persons, neither a changeable being, but that his course is one eternal round, the same yesterday, to-day, and forever. This being true, what hinders the world from receiving the same power to-day? We answer, Nothing, but a lack of good works and faith in God and his legitimate authority.

We read the works of the ancient people of God, and they are interesting and edifying, we say we believe the Lord worked through them; but, unless we exercise faith and good works for ourselves, and not put off the day of grace allotted unto us, our knowledge of the past will only prove our greater condemnation. The exhortations of the ancient Apostles of our Lord Jesus Christ were, to lay

hold with faith upon the promises made; and the same has been in all ages, when the Lord has had a people on the earth, which still adds to the testimony that God is not a respecter of persons.

The past clearly shows the power of sin over the hearts of fallen man, when they have satisfied themselves with a belief in dead Prophets, and sought to destroy the living; and to believe thus in dead authority, and reject the living, is a medium through which Satan works to accomplish his purposes. As long as the Priesthood were permitted to live on the earth, the power of God attended them in all their administrations; but, when the man of sin was revealed, who overcame the power of God, destroyed his living oracles, and set himself up as god, through the course of time the people began to build churches to the memory of those their fathers slew, and rejected the testimony of those who claimed to be their successors. It is sad to reflect upon these facts, nevertheless they are true. To see the superstition and priestcraft established by the man of sin, and then take a glance at the condition of the world when God's authority was on the earth, shows a very great contrast, and, to the reflecting mind, it is astonishing that this generation, after having the history of the past, will also kill the Prophets, and garnish the sepulchres of the dead oracles of heaven. Woe be unto the wicked of this generation, for as they have the history of the past, even from the beginning, greater will be their condemnation. If they will read the Scriptures with a prayerful heart, and give heed unto the whisperings of the still small voice of the Spirit, no man need be deceived, for the way is plain

from the beginning, and a wayfaring man, though a fool, need not err therein. It is only when mankind suffer superstition and tradition to take the place of reflection and reason, that their minds become darkened on the things of God.

Those of this generation who have had their minds enlightened by the power of God, know of a truth that light has once more dawned upon the children of men, and that the end of Satan's reign is near at hand; and, having this knowledge, they should be up and doing, girding on the armor of faith, and contending manfully against the powers of Satan, that their garments may be clean from the blood of this generation. The Lord himself, and his holy Prophets and Apostles, spoke of the power of God which should be made manifest in the last days. Signs foretell that the coming of the Son of Man in power and great glory is near at hand, when wickedness will be destroyed; but previous to that time, we look for a mighty effort to be made by Satan to overcome the power of God, everything that can be shaken will then be shaken, and none but the pure in heart will stand.

As we have a knowledge of our holy calling, let us live to have an increase of the power of God, that it may supersede the power of Satan, and that the Lord may work through us to the overthrow and utter banishment of sin and iniquity from the earth. The Lord will have servants through whom he can work, and if they are faithful, he has said unto them, "With you, my servants, I will rend their kingdoms, and will not only shake the earth, but the starry heavens shall tremble."

WILL IT SAVE THE PEOPLE?

BY ELDER JOHN NICHOLSON.

We are all aware that the duty of God's servants who labor in these lands, is to teach those whom they are sent to minister unto, both by ex-

ample and precept, to walk in a consistent, honorable and upright manner whilst living in this country, and show them the necessity of gathering

as speedily as possible to the Zion of our God. Often in witnessing the distress experienced by some of the Saints here, we have wished that we were possessed of riches, so that we might enable all the poor to gather to the appointed assembling place of God's chosen people; but, upon more mature reflection, have come to the conclusion that to pursue this course (had we the means to do so), would not be acting strictly in accordance with common sense and sound judgment, as it would not, in very many instances, be attended with beneficial results to the people themselves. In all our dealings with those who have been given into our watch-care, let us be certain that our course will be one which is calculated to save them. The leaders of this Church have shown us, by their example, one great and important truth, which it would be well for all of us to understand—namely, that it is far more charitable and truly benevolent to assist others to help themselves, than to assist them entirely independent of their own exertions. The first course does not develop the energies of those assisted, whereas the latter is calculated to implant, or cause to grow within them, a portion of that self-helping principle which is an essential element in the character of a true Saint of God. What gratification it gives to the philanthropic and benevolent, to see that after the people have been striving and struggling with all their might for the attainment of some righteous object, such as gathering to Zion, and their way seems hedged up on every side, looking as if they would have to drag out another weary year's existence in Babylon, suddenly the dark clouds which hovered around them turn over, bringing to view the silver lining which had so long been hid from sight. Perhaps some relative sends them means to emigrate, or, perchance, the servants of God, seeing their good works, are the instruments in the hands of the Lord in opening up their way. It is truly gratifying to see God's promises to the widow and the fatherless thus fulfilled; and in such cases as these, it is indeed saving to help, because, in the first instance

they endeavored to "help themselves, and in the second they themselves were helpless.

As servants of God, when we see those under our watch-care going in a direction which has a tendency to wrong, for instance, if there is manifested by them a coldness and indifference to the work of God, we might in our over zeal act unwisely, and so cause their lethargy to increase, instead of diminishing it in the least. The course most likely to produce this effect, would be to keep up a continual protest against such a feeling, week after week, and month after month, until in all likelihood they would become as accustomed to the sound, as the blacksmith to the ringing of the hammer on the anvil, and mayhap feel as indifferent when the sound was in their ears, as when all was still and quiet; yet the principles of truth cannot be too often preached to the people, and the same principles are capable of being shown to them in so many different aspects, that there is no necessity for the servants of God, neither to weary the people by continually talking in the same strain, nor in their zeal to keep them alive, laying aside the exposition of any principle before it has been firmly rooted and established in their minds, and flying to others which might perhaps not be so beneficial. Sometimes, again, in order to save the people when they are going in a wrong direction, it is occasionally necessary for the servants of God to give one strong, energetic pull the other way, so as to create a reaction, and bring them along half way, and get them to pursue the medium course; but, in all these things, we must be guided by that unerring spirit of wisdom which proceeds from God.

It is essentially necessary, in order to bless and benefit the people, that we have influence and power with them, by gaining their love, confidence and respect. There is a feeling which is natural to man, which causes him to desire the good wishes of his fellows, which desire is in itself laudable enough, if we seek to obtain influence in a legitimate and proper manner, and after gaining it, use it for the saving of all who come within our

sphere of action. The world's history, as a whole, from Adam down to the present, furnishes many instances of strong, powerful minds. Some have flourished whose light has been shed around, and then departed like the flashing meteor that flits athwart the sky, or "like the rainbow's lovely form, evanishing amid the storm," leaving little or no impress behind them to show that they had visited the earth, save the memory of their short-lived influence, and brilliant, though evanescent display. Others have climbed hill after hill, in their search after truth, or, eagle like, soared aloft in the atmosphere of intelligence, while the eyes of the whole world have been uplifted to them in admiration. Such men by the influence they wield, and by the right and proper use of the power given them by Him from whom we have received our individuality and being, have left behind an indelible impress, and performed actions having an eternal bearing on the destiny of the millions of the human family who, in the economy of God, have paid this earth a transitory visit. Others have gained influence and power, and used it wrongfully, by welding stronger the bonds which keep mankind in thralldom, and crushing and grinding the face of the poor and helpless, with oppression's iron heel. They have also left their impress behind, but their course has not produced light, but darkness, not freedom, but slavery, not happiness, but war. We, as servants of God, can learn from observation of the course pursued by others, and steer our bark accordingly. Let us keep firm hold of the helm, that our course may be straight ahead amid all the circumstances around us; let right be our compass, and it will guide us safely into the haven of eternal glory. We ought to be ready to relinquish life itself, rather than let go our hold of the wheel, and be tossed to and fro by every storm that blows. If we are desirous of gaining influence among the people, let us seek to obtain it in a right manner, for in our anxiety to gain the confidence of those among whom we labor, we are sometimes apt, in our administrations, to be afraid to do or say anything that

would be likely to give offence. A moderate feeling of this kind is good, but, if indulged in and given way to in excess, it will lead those who do so to pass over wrongs which ought to be checked; and, if we think to gain influence and power by neglecting to tell the people their duties, we will find ourselves mistaken. If we cry peace, peace, when there is no peace, we may for a short time gain the good will of many, but it will be short-lived, and the impression made by acting upon this principle, prove about as lasting as that made by the man who is represented in the fable as having attempted to dig a hole in the sea; consequently, that course ought to be avoided as one that will not save the people. In order to be powerful and influential with man, we will have to be powerful and influential with God, and to be powerful with him, we have to be obedient and humble, and ever ready to carry out his instructions as given through those whom he has delegated as his servants, learn to let our judgment rule, and not our feelings, endeavoring always to subdue the evil which is within ourselves, and develop all the mental and physical energies and capabilities with which we are endowed. If we live in this manner we will grow, and there will be developed and concentrated within us an ever-increasing, ever-growing power, which will enable us, when we are called to labor amongst the people, to beckon them with the hand of encouragement, and point them along the path of progression, leading to the goal of eternal happiness and felicity.

All who have a true conception of the character of God, acknowledge his lovingkindness and mercy, so that if we truly represent him as his servants, we must exercise this divine quality. Humanity is faulty and frail—"to err is human, to forgive divine,"—and sometimes we do not exercise as much mercy as we ought to. It is noticeable in men possessing high moral qualities of mind, that often (caused perhaps by their great repugnance to evil) they are very exacting towards others, and desirous of bringing all up to the standard they themselves have set up whereby to gauge hu-

manity, forgetting, of course, the important truth, that although men are all organized alike so far as the number of capabilities and attributes is concerned, there is, at the same time, a vast variety and diversity in the extent and strength of those qualities in men. And in order to "judge a righteous judgment," we have to judge as God does, by taking a liberal and comprehensive view of humanity as it presents itself in all its different forms and phases. It would be absolutely absurd to expect as much from some people, as we might consistently look for from others. When men fall into error, it is not always necessary for us to turn away from them, but, rather with kind words of encouragement, endeavor to persuade them to turn

from their evil ways and serve God, for, if we look upon them with coldness and severity, it will have a tendency to discourage them. When our brother falls, let us raise him up, and place him on his feet, for in doing so we will be taking that course that will be the most likely to save him. It is Godlike to be merciful. "Blessed are the merciful, for they shall obtain mercy;" but we must be just as well as merciful, nor should we ever suffer mercy to rob justice, and in all our dealings with those among whom we are called to labor in pursuing any policy, or in putting any scheme into operation, let us be certain that such scheme or policy will have a tendency to *save the people*.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 376.)

HISTORY OF WILFORD WOODRUFF.

[FROM HIS OWN PEN.]

CHAPTER OF ACCIDENTS.

(Written at Great Salt Lake City, Feb. 1858.)

On the 5th of October, 1846, while with the camp of Israel building up winter Quarters, on the west side of the Missouri river, (then Indian country) I passed through one of the most painful and serious misfortunes of my life. I took my axe and went two and a half miles on to the bluffs to cut some shingle timber to cover my cabin; I was accompanied by two men. While the third tree was falling, which was an oak, over two feet in diameter, I stepped behind it some ten feet, and also to one side the same distance, where I thought I would be entirely out of danger; but when the tree fell, there being a crook in the body of it, which struck a knoll on the ground, the whole body shot endways back of the stump and bounded, and the butt of the tree struck me on the breast

and knocked me several feet into the air against a standing oak, and the falling tree followed me in its bound and caught me against the standing tree, and I came down between them; before reaching the earth, however, I was liberated from them, and struck the ground upon my feet in a badly bruised condition. My left thigh, the whole length of it, and my hip and left arm were much bruised; my breast bone and three ribs on my left side were broken; my lungs, vitals and left side were also bruised in a shocking manner. After the accident I sat upon a log until Mr. John Garrison went a quarter of a mile to get my horse. Notwithstanding I was so badly hurt, I mounted my horse, and rode two and a half miles over a very rough road, dismounting twice in consequence of miry places, my breast and vitals were so badly torn to pieces, that at each step of the horse the pain went through me like an arrow. I continued on horseback until I arrived at Turkey creek, on the north side of Winter Quarters. I then became exhausted, and was taken off my horse

and carried to my wagon in a chair. I was met in the street by Presidents Brigham Young, H. C. Kimball and W. Richards and others, who assisted in carrying me to my family. Before laying me upon my bed, the Presidency laid hands upon me, rebuked my suffering and distress in the name of the Lord, and said I should live and not die. I was then laid upon my bed in my wagon, and as the Apostles prophesied upon my head, so it came to pass. I employed no physician on this occasion, but was administered to by the Elders of Israel and nursed by my wife. I lay upon my bed unable to move until my breast bone began to knit together, which commenced on the ninth day. I began to walk about in twenty days; in thirty days from the time I was hurt I again commenced to do hard labor.

July 5th, 1848.—While on a mission to the Eastern States, I drove my carriage, containing myself and family into the door yard of brother James Williams in Iowa, to camp for the night. I tied my mules to a large oak tree several rods from the carriage. As we were about to lay down in the carriage for the night, I was strongly impressed to go and move my mules from the oak tree, and also to move my carriage. I followed the dictates of the spirit, and removed my mules to a small hickory grove, also moved my carriage several rods, and retired to rest. In a short time a heavy rain storm came on, which broke the tree near the ground, and laid it prostrate where my carriage had stood. As it was, the top struck the hind end of the carriage; the tree was two feet in diameter. Thus, by obeying the whisperings of the Spirit, myself and family were preserved.

On the 21st day of April, 1856, while assisting to remove an ox that had died from poison and had been skinned, I inoculated my arm with poison and mortification ensued. The poison worked through my system for seven days before it showed itself outwardly. On the 28th my arm began to swell, was in great pain and showed signs of mortification. I showed it to President Young, who advised me to cleanse my stomach immediately, and put on onion poultices, and anything that would draw the poison from my

system into my arm, which counsel I immediately put in execution. The 29th was another trying day to my life; the poison had so thoroughly penetrated my whole system, that my strength left me; I could not stand, I was led to my bed, my bowels and stomach ceased to act, my speech was like that of a drunken man. President Young called, in company with Dr. Sprague, and laid hands upon me, and rebuked the disease and the power of the destroyer which had seized my body, and promised me in the name of the Lord, that I should not die but live to finish my work which was appointed me upon the earth. I soon began to recover. The poison and mortification left my system and centred in my arm, and was drawn from my arm through the aid of charcoal poultices, moistened with a strong decoction of wormwood, ragweed and wild sage; the dead flesh was removed from my arm with instruments and lunar caustic, and in a few days I was well again.

I have occupied considerable space in referring to those peculiar circumstances which have attended me during life, and to sum the matter up it stands thus:—I have broken both legs—one in two places—both arms, my breast bone and three ribs, and had both ankles dislocated. I have been drowned, frozen, scalded and bit by a mad dog—have been in two water wheels under full head of water—have passed through several severe fits of sickness, and encountered poison in its worst forms—have landed in a pile of railroad ruins—have barely been missed by the passing bullets, and have passed through a score of other hair-breadth escapes.

It has appeared miraculous to me, that with all the injuries and broken bones which I have had, I have not a lame limb, but have been enabled to endure the hardest labor, exposures and journeys—have often walked forty, fifty, and on one occasion, sixty miles in a day. The protection and mercy of God has been over me, and my life thus far has been preserved; for which blessings I feel to render the gratitude of my heart to my Heavenly Father, praying that the remainder of my days may be spent in His service and in the building up of his kingdom.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 24, 1865.

INFLUENCE OF EARLY AND JUDICIOUS TRAINING.

In looking round upon the world at the present time, a reflective mind cannot but be struck by the existence of so many associations, infidel and religious, professing to solve the problem of social disaffection and discord, and to have discovered some plan by which a complete regeneration can be effected, and society organized upon a just and proper basis. Each of these vary politically and socially, and frown upon each other, the prophet of one school ridiculing the prophet of another school as a fanatic, and yet each believe that by following their instructions, the framework of society will be remodelled, and become complete and perfect. Yet, much as we may admire the zeal and earnestness manifested by some in their endeavors after this amelioration, we cannot pass by the fact that *national* depends upon *individual* regeneration, and that society will never be reformed collectively, unless those forming the integral parts that compose the one grand whole, are purified from existing evils, and taught principles of right and truth and justice, so that order and harmony may flow from each member through the social system, and pervade every element and part of its being. If we would wish to see a nation "fearing God, and working righteousness," wish to see the bulwarks of that nation strong and enduring, resisting alike the attacks of enemies from without, or the insidious flatteries and influences of those within, find its throne built upon equity, and love, and mercy, we would understand that such a desirable state of things had not been brought about simply by the organization of some society imbued with visionary schemes and Utopian ideas, but, accomplished by hard and patient and untiring labor, by each member comprehending the relationship he sustained to the whole, and, so elevating himself and properly training those whom God had given him, that each stood as a representation in embryo of that perfection and harmony, which would afterwards be exhibited in the whole. The family organization being the foundation of society, upon it the whole weight of the superstructure rests, and on the early training and proper development of youth, will depend whether moral worth and goodness, or error and wrong, characterize society. The centre of the social, as the sun is of the planetary system, from home should radiate benign and cheering influences, principles having a purifying tendency, bearing within them the elements of spiritual life and vigor, causing light and gladness to flow around, and so preparing the

young and virgin soil for the reception of truth, that it may some day yield a rich and abundant harvest.

It is a paramount duty, and obligatory upon all, to instruct their children aright, and mould their characters so that, although at first plastic and impressionable, they may afterwards become firmly and fully developed on all matters pertaining to their moral welfare and well being. And more especially should this be so amongst those who have received and obeyed the Gospel. If the Spartan nation, heathen and barbarian as it might be, could recognize the importance of early and proper training so clearly, as to make it a law for children to be educated at the expense of the State, how much more should a feeling like this animate the breasts of those who are in possession of the truth, and who wish not alone to plant in the minds of men the principles of morality, but those higher truths revealed by heaven for the glory and exaltation of humanity. In the Gospel is to be found a system of education, embracing truths adapted for every capacity, every grade of intellect, truths the most sublime and yet the most simple, so that a child may learn them, and a wayfaring man, though a fool, need not err therein. The majority of educational systems have merely laid down and prescribed a fixed rule and standard for the guidance of all, not recognizing the variety of character existing, nor adapting themselves to the different wants and capabilities of different individuals. And the things taught by them have been so uncongenial to youth, so dry and formal, and opposed to the fresh and verdant feelings pervading its breast, that instead of opening up the intellect, or purifying the springs of thought and affection, they have stunted the growth of the faculties, and left the heart dry and barren. But, the Gospel harmonizes so well with man's nature, responding to the yearnings and aspirations of the immortal spirit, that instead of checking and retarding the growth of that spirit, or the strength of the physical system, it causes both to grow and expand, and work together in unity and love. The Lord, in a revelation given unto his servants in these latter days, has instructed the Saints to teach their children the principles of the Gospel, attaching a penalty to their neglect or failure—namely, that “they shall be had in remembrance before the judge of his people;” and with these instructions given unto them, and the knowledge that upon their actions now will depend the future greatness and usefulness of their children in the kingdom of God, parents should strive to educate them in a right and proper manner. By education, we do not altogether imply that conventional system in vogue, of sending children to school for a few years, storing their minds with useless accomplishments, or the principles of abstract sciences, and forgetting to nurture the germ of good within them, and destroy any lurking tendency to evil. There is one branch of training which ought not to be neglected, and that is, what children *give themselves*, that unconscious education which they receive from things around them, those impressions, visual or otherwise, which their minds are continually taking in. And the nature of these impressions depends, therefore, upon the guardians of children. Education begins long before a child goes to school. The parent who takes forth his little ones, and points them to the glory of the flowers, and the splendor of the stars, and bids them hearken to the melody of birds, and the music of winds and waters, is implanting things worthy of attention in these young minds, and forming impressions which will never fade nor be effaced. Besides the fact of such a method of instruction having a beneficial

tendency upon the minds of youth, and imbuing them with a love for the beautiful and sublime; if it is conducted in a proper manner, it will lead their thoughts "from nature, up to nature's God," showing them, that behind the operation of natural laws, there is a greater invisible power superintending and directing the whole, and giving to all its vitality and beauty. Through this means, the idea of a Divine providential government would be implanted within their hearts, and they would look upon nature more as a mirror in which Deity could be seen, than as men generally do, as a beautifully arranged machine, made by some supreme power, but afterwards left to move along in a certain course, without a sustaining and guiding influence. Years may roll on, bringing with them cares and troubles, and the joyous, laughing youth be transformed into the grave and venerable sage, yet, still the memory of that time will haunt him like a pleasant dream, in imagination he will travel back to infancy, to his childhood's home, live that time over again, and feel better able to battle with the world after the gleam of sunshine flung across his path. Home should be made so that in future years it can be looked back to with pleasure, associated with the thoughts of a mother's kindness and a father's counsel, and radiant with the halo of love and peace that reigned within its walls.

Children often receive things told them by others, with a certain amount of reserve or suspicion, and more will depend upon what they perceive in the actions or deeds of those with whom they mingle, than what they are told by them; hence the necessity for avoiding every appearance of evil before them. Heathen philosophers knew the importance of this, and endeavored to inculcate it as the duty of all. The observations and reflections a child makes, will have an influence on its character in the future for good or evil, more than any lectures that ever were delivered. It is not enough that exhortations should be used in order to lead it to the practice of certain principles, but, also, that these principles should be practically followed out and exemplified in the lives of its instructors. Parents should not only refrain from setting a bad example, but at the same time set a good one, not only seem virtuous, but really and truly be so, and this will exert an immeasurably superior influence, to the conduct of those who practice wrong in the sight of their children, and warn them from following their example, on account of the evil results flowing from its commission. If children are gratified in all their desires, such a course will make them, as they grow older, not only more capricious, but also implant within them feelings which will not actuate them to sacrifice such desires for the benefit of others, but rather lead them to be indifferent to the happiness of all, so long as they can satisfy their own passions. Through this means, misery and woe have been diffused amongst nations and governments. Princes and others have, through mistaken kindness, been indulged in each appetite and desire, and wholesome, moral training neglected as unnecessary, until at last, after assuming power and authority, blind to every holy and virtuous feeling, and closing their eyes to the divine rights enjoyed not alone by kings but also by beggars, they have sacrificed life and honor at the shrine of their mad ambition and unhallowed lust. Still, by this we do not mean to encourage parents to practice such a strict course of discipline and culture, as would lead their children to be governed by fear instead of love, nor to repel the yearnings of the young heart after knowledge. Children are extremely apt to ask questions at their parents, in regard to things which the parents may deem

foolish and unnecessary for them to know, and, as a consequence, they are rebuked for so doing. It is, however, the province and the duty of parents to elicit thought, gently, mayhap, and gradually, but yet surely, and to favor the development of every idea germinating [within the mind. Under the warm and genial influence of a parent's smile, it will be matured and flourish in perfect vigor, whereas the other course will discourage the young faculties in their search after truth. When a young plant throws out its tendrils, finding something to cling to, life flows freely through it, and it springs upward joyously ; but, if it finds nothing to assist it in its growth, it will droop and languish, and mayhap die. The rosy flush of hope and the golden glow of anticipation, light up the cheek of youth, and these should be cherished. Their future may seem dark to us, but to them it looms up brilliant as the walls of a fairy palace. Thorns and thistles may be around them, but they see nothing but roses in their path, and although it may seem necessary sometimes to check the wild exuberance and florid imagination of youth, they will find the realities of life soon enough, without their young lives being embittered by a constant round of daily tortures, inflicted by those who pride themselves on the discipline and training they subject their children unto. The warm impulses of their nature ought not to be cramped by the cold formalities of the world. It is refreshing to gaze upon their innocence and truth. They do not veil hollow arts with false smiles, nor hide deceit and hypocrisy with sweet and honeyed words, but exercise that charity which "thinketh no evil," and teach a lesson to the philosopher and the sage. It is wrong to initiate them into the ways of life when infants, as it checks their confidence and simplicity, and makes them share our sorrows before they are capable of entering into our enjoyments. We have seen children set up on a pedestal, so to speak, flattered and caressed and fondled for the dawning of genius they exhibited, and they have grown up brilliant and dazzling, astonishing men mayhap, by their learning, and yet devoid of the principle that would make them truly loved and revered. Gentle words of encouragement should be given them. They should not be praised to make them proud, but commended to make them ambitious and energetic to please. The desire of praise ought not to be the principle on which they should be taught to act, still, they ought to feel that the approbation of their parents is desirable. Nor should they always be found fault with, as such a course will soon break a child's spirit, and destroy its delicate texture. Foster and encourage them in their legitimate studies, show them the results flowing from the performance of any act, teach them to have an end and motive in all they do, and learn them the relationship present acts have to future happiness and misery. Do not destroy the frank and open feelings of youth, by inculcating upon them habits of secrecy in regard to your actions. If the cloudless heaven of youth should thus be overcast, from learning to keep your secrets, they will begin to learn to keep their own. Do nothing before them but what could be published on the house tops, and from you the same principle will flow to them, until the principles of right and truth and equity take such an abiding hold upon them, that they will be able to rise up in the strength and majesty of heaven, monuments of a parent's discipline and love. On this depends their future happiness, our future reward ; whether we shall be able to present them to our Father in that day when he makes up his jewels, and say, "Lord, these are they whom thou has given unto me," and receive his smile, and hear them call

us blessed, or whether neglecting the responsibility resting upon us, we cause them to swerve from the truth, and thus receive a greater condemnation. "Lo, children are an heritage of the Lord : and the fruit of the womb is his reward. As arrows are in the hand of a mighty man, so are children of the youth. Happy is the man that hath his quiver full of them : they shall not be ashamed, but they shall speak with the enemies in the gate."

DEPARTURE.—President Brigham Young, jun., accompanied by his wife and child, and Elders David P. Kimball and Heber J. Richards, left London on the 4th inst., for the Continent, purposing visiting Holland and Switzerland, and the Saints scattered throughout these countries.

ARRIVALS.—We are in receipt of mails from America, with letters from Elders Taylor, Shearman, Reynolds and Barfoot. Brother Reynolds arrived in New York per steamship *Persia*, on the 31st ult., in good health and spirits. Our readers will also be pleased to learn from the letter published in this week's *STAR*, of the safe arrival of the emigrant ship *Belle Wood*. Brother Shearman, in writing, expresses himself to the effect, that taking into consideration the usual inconveniences of a sea voyage, the passage (31 days) was very pleasant. The provisions furnished, with the exception of the peas, were first class, and had given great satisfaction. The extras and comforts provided by the Church were abundant in quantity, excellent in quality, and gratefully appreciated by the Saints, who also speak highly of the untiring exertions of brother Shearman and his counsellors on their behalf. Elder Thomas Taylor was well, but busy arranging for the departure of the Saints to Wyoming, and anxiously awaiting the arrival of the *B. S. Kimball* with the Scandinavian emigrants.

C O R R E S P O N D E N C E .

AMERICA.

Ship *Belle Wood*.

Presidents Wells and Young.

Dear Brethren,—After the departure of yourselves, and the Elders who accompanied you, from your visit to our vessel in the Mersey, we all stood gazing after you, with emotions only known to Saints who have long enjoyed each other's society, until your forms were no longer distinguishable, when we turned our attention to the practical duties before us, and proceeded to get the luggage below, and all made secure for the night. We then held a council meeting, at which

the ship was divided into nine wards, with the following Elders as Presidents :—1st ward, Charles Carpenter ; 2nd ward, E. F. Bird ; 3rd ward, William Willes ; 4th ward, George Sims ; 5th ward, F. W. Cox and Henry Walters ; 6th ward, M. P. Romney ; 7th ward, G. W. Grant ; 8th ward, Alfred Lee ; 9th ward, Matthew Lyon. Elder Robert Pixton was also appointed captain of the guard and police, and Elder George Sims clerk. Most of the people were too sick to attempt to hold meetings the next day, and those who were well were busily occupied in ministering to the

comfort of the rest. The number of aged, feeble and sick, rendered it necessary to appoint some persons whose special business it should be to attend to them. Accordingly, Elder William Willes, and a Female Sanitary Committee, consisting of sisters Cecilia Campbell, Maria Wixley and Elise-man Savage, were appointed to that important labor of love. This office they cheerfully accepted, and faithfully performed the onerous duties devolving upon them, dispensing sago, tapioca, arrowroot, hot tea, coffee, soup, boiled rice, and dried apple sauce, with other little luxuries, which were carefully prepared, and proved very grateful and nourishing to the invalids. By the kindness of Captain Freeman in permitting these nourishments to be prepared at his own galley, it enabled us to supply the sick with a little light refreshment at an earlier hour than could have been done at our own fire, which was a source of much comfort to many in a debilitated condition. The Saints are unanimous in their expressions of satisfaction and gratitude, for the liberal provision made by you for their comfort and health on the voyage. It was really amusing, if not interesting, to watch the variety and number of dishes sent to the galley, and many on board lived better than they had done for many years.

Sister Campbell and her associates were untiring in their exertions both day and night, to nourish and nurse the sick, and to the providences of the Lord, the ministrations of the Elders and these careful attendants, including Elder William Willes, may be attributed the rapid recovery of many, and the general good health that has been enjoyed.

Elder Barfoot has proved himself invaluable, having been most efficient in the discharge of his duties as passenger steward, and both he and Elder Fowler merit the gratitude of the whole ship's company for their indefatigable labors. We would not omit to mention Dr. Fitzpatrick, who, by his gentlemanly, mild and obliging manners, and by his patient and constant attention to the sick, has proved himself a man eminently suited to the position.

To supply the Saints with regular meals, an organization of brethren for cooking was formed. Elders Shaw and Holt were appointed superintendents to preside alternately, and direct the labors of brothers May, Wise, South, Richards and Bowen, who were very vigilant and patient in the discharge of their duties, supplying three good meals a day. The Saints were notified to prepare their dishes, which were brought to and taken from the galley, by brethren appointed for that purpose from each ward. The wards cooked in rotation, commencing with the 1st ward one morning, and the 9th ward the next. Water and provisions were served in the same order. This arrangement gave the middle wards about the same hour for cooking every day, and gave general satisfaction.

Our first Sunday meeting, May 7th, by the permission of the captain, was held on the quarter deck, where the mate, Mr. Graystone, had prepared a sort of pulpit by spreading the union jack on the harness cask, and had also arranged seats for the accommodation of the Elders. The ship's bell was tolled for half an hour previous to each meeting. The captain, officers, and as many of the crew as could conveniently do so, favored us with their presence, and paid marked attention. It is but justice to the officers of the ship to state that, during every meeting which was held upon deck, they maintained the strictest order and decorum among the crew. The Sacrament was administered, and addresses were given by several of the Elders. The Spirit of the Lord was copiously poured out upon both speakers and hearers, and your presence was all that was lacking to make it equal to any Conference that we have had the pleasure of attending in England. The speeches were powerful, animated and instructing, inspiring each heart to renewed diligence and faithfulness, and were very comforting to the afflicted. All the wards had meetings morning and evening, at which prayers were said, and instructing remarks made by their Presidents, and frequent testimony meetings were held. The weather governed us in the choice of deck or stowage to hold our meet-

ings in. A council meeting was held daily at 3 p.m., to provide for any contingency that might arise, and to continue to arrange for order, comfort and cleanliness.

Brothers Fowler, Palmer and Stonehouse, were appointed a committee to make arrangements for social parties for the recreation of the Saints, at which well-selected pieces were recited, and anthems and songs, both spiritual and secular, were executed in a very creditable manner. A small brass band, assisted by one or two good violinists, also by a flute and clarionet, made sweet melody to beguile the leisure hours of our trip, and filled the air with pleasant strains of music. Among the amusements may be classed the publication of a paper, entitled the *Belle Wood Gazette*, Elder George Sims, editor, in which daily appeared sundry communications from different correspondents, telegrams from various parts of the world, poetical contributions, reports of the board of health, advertisements for matrimonial alliances, lost property, essays, editorial instructions, &c.

Union and good feeling characterized the conduct of the Saints during the entire trip, and our hearts are thankful to Him who rules on high, for the operations of his Holy Spirit, which produced these most desirable results.

We regret to have to inform you of three deaths that have occurred during the voyage. First, John Edwin Hefferan, of consumption, on May 16th, born Jan. 5, 1864, at Dinapore, Bengal, East Indies. Second, William

James Hazell, of convulsions, on the 24th of May, born March 12, 1864, at London. Third, Ann Eyre, of general debility, brought on by dysentery, on the 28th inst., born in Eckington, Lincolnshire, in 1798. A few cases of measles have occurred, but which have all terminated favorably.

The pilot boarded us this afternoon, (May 30th,) and as we hope to anchor in New York bay tomorrow, we are preparing our letters to send on shore by the captain.

We have had an exceedingly pleasant voyage thus far, having experienced very little rough weather, but considerable rain. Captain Freeman has been gentlemanly, courteous and patient in his intercourse with us, has proved himself a skilful and careful officer, expresses himself as highly pleased with his passengers, and very desirous of carrying our people in future.

We feel thankful to our Father in heaven for his protecting care which has been over us, and the many blessings we have enjoyed from his hands. We earnestly pray for a continuance of his goodness and protection during our further journeyings, and for the choicest blessings that accompany his Holy Spirit to rest upon you, and all the faithful Elders and Saints over whom you preside. Your brethren in the Gospel,

W. H. SHEARMAN,
C. B. TAYLOR,
W. S. S. WILLES.

GEORGE SIMS, Clerk.

VARIETIES.

EMPLOYMENT.—Nothing serves more effectively to lighten the calamities of life than steady and interesting employment.

INDUSTRY.—There is no art or science that is too difficult for industry to attain to. It conquers all enemies, and makes fortune itself by contribution.

DETERMINATION.—Never go back, unless you find you are wrong. What you attempt, do with all your strength. Determination is omnipotent. If the prospect be somewhat darkened, put the fire of resolution to your soul, and kindle a flame that nothing but death can extinguish.

CATCHING THE ENGLISH ACCENT.—A fashionable Irish gentleman, driving a good deal about Cheltenham, was observed to have the not very graceful habit of lolling his tongue out as he went along. Curran, who was there, was asked what he thought could be his countryman's motive for giving the instrument of eloquence such an airing. "Oh," said he, "he's trying to catch the English accent."

The accumulation of wealth is followed by an increase of care, and by an appetite for more. He who seeks for much will ever be in want of much. It is best with him to whom God has given that which is sufficient, though every superfluity be withheld.

A shrewd little fellow who had just begun to read Latin, astonished his master by the following translation—*Vir*, a man; *gin*, a trap—*virgin* a man-trap.

"Job printing?" exclaimed Mrs. Partington; "I am glad on't. I allers thought he would do better at most any business than mopping over his losses, and he must be just the sort of man to print in such hot weather, if he's as patient as he's called.

A gentleman who had long been subject to the nocturnal visitation of thieves in his orchards, wishing to preserve his property without endangering any one's life, procured from a hospital the leg of a subject, which he placed one evening in a steel trap in his garden, and next morning sent the crier round the town to announce "that the owner of the leg left in Mr. —'s grounds last night, might receive it upon application." He was never robbed again.

To some pungent remarks of a professional brother an American barrister commenced his reply as follows:—"May it please the court, resting on the couch of republican equality as I do—covered by the blanket of constitutional panoply as I am—and protected by the ægis of American liberty, as I feel myself to be—I despise the buzzing of the professional insect who has just sat down, and defy his futile attempts to penetrate, with his puny sting, the interstices of my impervious covering."

DIED:

At Halliwell, near Bolton, on 28th March, Ann Howarth, aged 74 years and 7 months.—*DESERVED NEWS*, please copy.

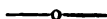
At Reading, in the county of Berks, (date not stated), of decline, Elder Abraham Goddard, aged 47 years.—*DESERVED NEWS*, please copy.

In Nephth City, April 5th, Emily, daughter of James Thomas and Louisa Belliston, aged 9 years, 5 months and 17 days.

In Nephth City, March 28th, of apoplexy, George Gregory, son of John and Ann Wilkey, aged 7 years and 12 days.

Near Richmond, Cache Valley, March 21st, of apoplexy, Margaret, wife of Joseph Bateman, aged 69 years, 9 months and 17 days.

P O E T R Y .



S I L E N C E .

(Selected.)

In silence mighty things are wrought,
Silently builded thought on thought,
Truth's temple greets the sky,
And, like a citadel with towers,
The soul, with her subservient powers,
Is strengthened silently.

Soundless as chariots on the snow,
The saplings on the forest grow
To trees of mighty girth!

Each mighty star in silence burns,
And every day in silence turns
The axle of the earth.

The silent frost, with mighty hand,
Fetters the rivers and the land
With universal chain,
And smitten by the silent sun,
The chain is loosed, the rivers run,
The lands are free again.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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Saturday, July 1, 1865.

Price One Penny.

SELF HELP.

BY ELDER G. H. GROVE.

It has been said that the English people may be divided into three classes. First, those who live above their income; second, those who live up to it; and third, those who live below it. The first are dishonest, when they get into debt knowing they are unable to pay; the second are unwise, for no sooner does a casualty occur than they, being unprovided, are in difficulties; the third are always prepared for every contingency, and are thus in a certain sense independent. In making a few remarks on this saying, it is our desire to benefit the first and second of this class, and wish continual God speed to the third.

The first of these classes are no doubt desirous of getting along all right, but not understanding the principles of self help, they depend too much upon others. For instance, many children after they have become capable of helping themselves, and have opportunities by honest industry to do so, suppose they have a right to use the means they thus earn in

procuring pleasure and enjoyment for themselves, depending entirely on their parents to feed, clothe and house them. Should you remonstrate with them, they generally will reply, O, the old folks have plenty, and do not mind it. Perhaps not, but the young man or young woman should care for it, and by contributing to their own support, help to increase the parent's store rather than diminish it, as by so doing they would earn to themselves a good reputation, and thus carry out one of the good principles the Prophet of God (Joseph Smith) taught, "Not only live, but help to live." Nor is this want of understanding confined alone to the young and single, but exists to some extent amongst those who are and ought to be heads of families, whose presence in leisure hours is in the public house rather than home, whose children are neglected temporally and morally, whose clothes, if they have any of worth, are constantly being pawned, and whose only way of trading is upon credit, and that where the articles are

not only inferior, but often unfit for use, and three times as dear as they might be obtained for ready money. Friends they have tired out by borrowing of them, and not paid back again; furniture has been seized and sold for rent; and if you ask such the reason of all this suffering, they will attribute it to hard times, bad political laws, low wages, high price of provisions, slackness of work, high rents, a large family, or any or every other cause than the true one. Their neighbor has all these things to contend with, and not unfrequently a larger family and less wages, yet he is comparatively free, arising from the fact that he has learned to live below his income, and thus help himself.

Think not this picture over drawn. It is true it does not exist to any great extent amongst the Latter-day Saints, yet, our wish is to do good to all men, especially "the household of faith," and should a solitary case or two exist amongst us, we would suggest the following remedy:—When you next receive your wages, pay your Tithing, and ask God to give you wisdom, and then buy such necessary articles as will suffice your family for the week, but be sure you let your outlay be below your income, and with the surplus payoff, as far as it goes, and continue this course until you are free. Think not your case too desperate, "for where there is a will, there is a way." "God helps those who help themselves." We urge this from more considerations than one. The primary one is, we would like to see you saved in the kingdom of God; as such it is necessary that you gather to the bosom of the Church in the Valleys of the Mountains. At present railway contractors and ship merchants demand and will have money to convey us from place to place, and without it there appears no way of escape; therefore, if we make sacrifice in order to effect it, we are of the kind spoken of in the 50th Psalm, "Gather my Saints together unto me, those that have made a covenant with me by sacrifice;" and how much more plea-

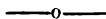
sant must be the feelings of those who can work out their own deliverance, than of those who are all the while dependent on others, at least, it is more honorable and praiseworthy. These remarks do not apply to those whose income is really so small, that it is almost impossible for them to subsist upon it. To such we say, be patient, prayerful, diligent and faithful, and then your deliverance is as sure as that God exists. Yet, there are those who might, by a little care, help themselves in a way and manner they have not yet thought of, and that by dispensing with many things which are not only unnecessary, but which God positively says are not good. (See Doctrine and Covenants, page 240.)

We said at the outset we wished continual God speed to those who live below their income. We repeat it; but how can the blessing of God rest upon such? Only in the way marked out and pursued by many who have embraced the Gospel—namely, to use the means God blesses us with, to the upbuilding of his kingdom, as an Apostle says, "We are not our own, we are bought with a price, therefore let us glorify God in our bodies and in our spirits, which are his," and as the earth is the Lord's, and the fulness thereof, he it is alone that can make over any portion of it to the children of men. It is true he has covenanted to give to some of Abraham's seed, the utmost bounds of the everlasting hills for their possessions, but before we can inherit these possessions, we have to show ourselves the children of Abraham, by doing the works of Abraham. What were his works? He paid Tithing, he gathered, he sought to multiply and increase upon the face of the earth, worked righteousness thereon, and was approved of God; then, inasmuch as we desire like blessings, let us strive, by doing similar things, to overcome, and "seek first the kingdom of God and his righteousness," for it is written, "The righteous shall inherit the land, and dwell therein forever."

That which is good to be done, cannot be done too soon; and if it is neglected to be done early, it will frequently happen that it will not be done at all.

MORAL DISCIPLINE.

BY ELDER SEPTIMUS W. SEARS.



It is not alone in the days of prosperity, when the angel of peace hovers around man, clearing away difficulties and removing barriers, and when all things visible and invisible combine together to make him happy, that he is in the school where he will gain that experience, which in the end is calculated to do him the most good; but, oftentimes on the contrary is it, when the dark clouds of adversity hang like a mighty incubus over him, obscuring from his gaze the bright star of hope, that those features are developed which give nobility to his character, and make him sensible of the influence he can wield in the world, when his faculties are properly exercised. To contemplate man in the light in which he appears, considering the complicated circumstances by which he is surrounded, and the things he has to grapple with, we are almost irresistibly forced to the conclusion, that it was designed in the economy of heaven, that he should be brought into contact with opposing influences, in order that the qualities of his mind and body might be exercised and properly developed, and the end for which he was created and placed here, rightly and fully consummated.

When reflective men look around, and perceive certain effects produced, they cannot but acknowledge that there has been some cause for the same, and although often unable to trace out this cause with sufficient clearness to give satisfaction to themselves, or account for the visible results before them, yet, they are not the less assured that there must, of necessity, have been some cause to produce these effects. The body becomes hardy and strong, and muscular power is obtained by physical labor, and in a similar manner the mind is strengthened by mental exercise and discipline, often caused by the agency of certain invisible powers, opposed in their nature to the purpose he may be striving to bring about, yet for his good when properly understood. In-

activity again tends to weaken and debilitate, thus rendering the faculties of both mind and body imbecile, and producing feelings of lethargy which, if indulged in for any length of time, will drive out every industrious principle. This principle will hold good in the case of nations as well as individuals. Some who have had but little opposition from others, and have for generations lived in a state of peace and tranquility, become weak, and after a time almost afraid, should necessity require it, to stand up and defend themselves against the intrusions and usurpations of their enemies, their cowardice permitting them to be trampled upon by tyrants, until they become the slaves of a more ambitious and chivalrous people; while others who have been brought up amidst opposing elements, in order to preserve their rights and the dignity of their nation, have been compelled to stand up in defence of the same; thus becoming self-reliant, powerful and brave.

Man, we read, was made in the image of God, not only in the formation of his body, but also in the faculties of the mind, and in those attributes which stand forth so prominently in Deity. But in many of earth's sons these things are not visible. They lie in a dormant state, nothing having occurred to develop them, but, still they are there, and by proper treatment and under the warm and genial influences of the Spirit of God, they might be brought forth, not only to adorn, but also to increase the sphere of usefulness of their possessors. It is not those that from the cradle to the grave recline upon "flowery beds of ease," who understand the most of this life with its hopes and fears, its cares and joys, or become the real and true benefactors of mankind, but those who strive by the power they possess, to cheer and enlighten others, helping them to bear the burden resting upon them. The peasant and the peer may both possess the same attributes and qualities of mind, but, while the

former has the stern realities of life to grapple with, toiling day by day amidst the most adverse circumstances, to procure for himself and those dependent upon him the comforts of this life, the latter may have everything smooth and easy, his body having no physical labor to perform, while his mind remains undisturbed, and he enjoys an immunity from that which may be the portion of the poor peasant. He may congratulate himself upon his good fortune in being thus freed from care and anxiety, yet of necessity he is deprived of that experience which the other, through the difference of his position, has gained. Wealth and true greatness do not consist in gold and silver, or a good name among the nobility of the land, but rather in a well cultivated mind, stored with practical knowledge, gained and indelibly stamped upon the memory by the experience of every-day life. The former will only last during the uncertain period of this present existence, while the latter will be a sure accompaniment in the eternity to which all are hastening.

Life should not be measured alone by days and years, but by the amount of useful experience gained, and the good which has been accomplished. Man can only be prepared for the struggle which lies before him, and the blessings that await him, by the process he is now passing through, for as the wind and storm which sweeps over the forest, tends to harden and strengthen the oak, so will the things which at times appear trying, only tend to strengthen the mind, and develop those attributes in man, which will cause him to approximate nearer and nearer to the character, until he is finally brought into the immediate presence of that Divine Being in whose likeness he was created. Jesus, our

great pioneer to celestial glory, has trod the same path we have to travel in, and therefore gained an experience to fit him for his exalted position as leader in the great cause of human redemption, and mediator betwixt us and the Father. He was not alone destined to become great; the whole human family are his brethren and sisters, children of the same heavenly Parent, and created to fill a noble destiny. The Apostle says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is." We can only become like him by having passed through a similar process. The Spirit of God has demonstrated to our minds the truth of the Apostle's words, where he says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." With this in view, man can toil on, regarding every incident of his life as containing instructions which can lead him onward and upwards towards the goal upon which his eyes are fixed. The costly diamond may, at first sight, present a rough appearance, but by friction its appearance is greatly improved, and its real brilliancy and value appears; yet, had it not passed through this process, it must still have remained in its rough state, and although it might still have been in possession of that for which it is afterwards admired, yet it would have been hid beneath the uncomely exterior. The mind, in some respects, resembles the diamond, it is bright and priceless, but it requires the artist's skill to cultivate and polish it, before its brilliancy and worth can be properly developed, and its real value become visible to others.

EVERY MAN HIS OWN SAVIOR.

BY ELDER RUPERT BROWN.

It is not intended to be inferred from the above title, that every man in the full sense of the word is his own savior, that is, he is not the moving, continuing and finishing cause of his salvation. To hold forth

such doctrines, would be the extreme of infidelity ; while on the other hand, we are justified in asserting man to be as much his own savior, in the part of the great work assigned to him, as God is in his part, the Son in his, or the Holy Spirit in his.

One of the greatest errors that modern sectarianism has promulgated, is that of undervaluing the great work that necessarily devolves upon man in order to secure his salvation. How many times have we heard the pious sectarian expatiate on his inability to think one good thought, speak one good word, or perform one good action, and accuse himself of sinning in every thing he did, and every minute of his life. Our own opinion is, that the Devil could not act worse than this, and that were such an one's self-accusations true, he would be a devil out-right. Had the sectarian world been content to have undervalued their own actions, and gone no further, all might perhaps have gone well ; but, as one evil leads to another, so one error produces another. Hence the grey-headed sinner, whose life has been one constant violation of the laws of God, is flattered when on his death bed by the promise, that if he will only trust in Christ during his last moments, he will be admitted after death into the presence of God, and be crowned with glory, and all this is presumed upon the ground, that if his life had been full of good actions, it could not possibly have merited one particle of glory. Is it any wonder then, that so little attention is paid to religious truths by the bulk of mankind, when they have doctrines so favorable to the postponement of their acceptance of salvation disseminated in their midst ? And yet, the Scriptures are plain enough on the subject. Their invariable teachings are, that if we would secure the favor of our heavenly Father, it must be by walking before him with a perfect heart, and doing his will all our lives.

There are abundant instances recorded in the Scriptures, to prove that God attaches great merit to the righteousness of the righteous. Only ten righteous people in the five populous cities of the plain, would have averted the wrath of the Almighty,

and shielded them from destruction. On another occasion, the merit which the Lord attached to the life and actions of Moses, saved the whole camp of Israel. The Lord declared to Solomon, that he would not entirely rend the kingdom from his children, because of David his father's sake. John the Revelator, in speaking of the final triumph of the Church, says, "And to her was granted that she should be arrayed in fine linen, clean and white ; for the fine linen is the righteousness of Saints." Thus we see that He attaches merit and demerit to the lives of men, whether we do so or not.

In talking to a person once about man saving himself, she wondered that God did not strike us dead for speaking, as she supposed, so derogatory to his character, and attempting to rob him of his glory. But yet it is true, though learned parsons and their pious congregations may open their eyes and mouths wide with astonishment, that after what our Father, and Jesus our elder brother, has done, we have to save ourselves. God proposed certain blessings for man, Jesus procured them by the great work of atonement, and we have to secure them to ourselves by our obedience to God and his Son. Obedience will secure to us the greatest conceivable blessings, while, on the other hand, disobedience will secure unto us eternal shame and infamy. "He that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." No farmer in default of having sown his seed in the spring, would be so foolish as to expect to see his fields waving with corn in the autumn ; if he did, he would be mistaken. Will, then, the man whose life is made up of vicious and mean actions, and who, being brought to his death bed, weeps when he thinks about hell, and the enormity of his sins, receive the reward of faithfulness and obedience ? Yes, says one, the Lord will pardon him. What, then, is to become of the plan of salvation, if the Lord pardons people without it ? How is He to judge the world by the Gospel as declared by Paul, if he pardons so many thousands annually

without it? How is He to reward men according to the deeds done in the body, if he pardons some of the veriest wretches that live, prior to their spirits leaving the body?

Our works when performed in a spirit of humility and love, are like good seed, and will one day yield an

abundant harvest of glory, while the man who expects any glory whatever, when he has never worked for any, will receive condemnation. Let us, then, take heed to our ways, and as was said by one of old, "Save ourselves from this wicked and untoward generation."

HISTORY OF BRIGHAM YOUNG.

(Continued from page 392.)

SKETCH OF THE AUTO-BIOGRAPHY OF GEORGE ALBERT SMITH.

I was born in the town of Potsdam, St. Lawrence county, New York, on the 26th day of June, 1817.

My father, John Smith, was the sixth son of Asael and Mary, and was born on the 16th day of July, 1781. He married Clarissa Lyman on the 11th Sept., 1815.

My grandfather, Asael Smith, was the second son of Samuel Smith, the second, and Priscilla, and was born in Topsfield, Massachusetts, March 7th, 1744, and married Mary Duty, Feb. 12, 1767.

My great grandfather, the second Samuel Smith, was the son of first Samuel Smith and Rebecca Curtis, and was born on the 26th January, 1714, in Topsfield, Essex county, Massachusetts, and married Priscilla Gould, 27th May, 1734. His father, Samuel Smith the first, was the son of Robert and Mary Smith, who came from England; he was born on the 26th January, 1666, in Topsfield, Essex county, Massachusetts, and was married to Rebecca Curtis, daughter of John Curtis, on 25th January, 1707.

My mother, Clarissa Lyman, was the daughter of Richard Lyman, who was an orderly sergeant for several years in the war of Independence; during which time, by exposure, he contracted a disease which produced an untimely death, a few years after the war, leaving a family of small children. My mother was reared under the care of her uncle, the Rev.

Elijah Lyman, pastor of the first Presbyterian church at Brookfield, Orange county, Vermont.

My grandmother's maiden name was Philomela Loomace.

My father and mother were members of the Congregational church at Potsdam, and spared no pains to impress my mind, from my infancy, with the importance of living a life of obedience to the principles of the religion of heaven, which they taught me as well as they understood it.

The winter after I was nine years old, I received a blow upon my head which rendered me insensible for three weeks. A council of surgeons decided that the skull was fractured, and the blood settled under it, and that the only remedy was trepanning. My father being a man of faith, and believing that God would heal me, dismissed the physicians, and in a few weeks I recovered, although for many years I felt the effects of that blow.

At an early age I felt a disposition to inquire after the original principles of the Gospel. I asked my father where the Presbyterian church originated? He answered, with the Apostles. I inquired where the Methodist church originated? He replied, with John Wesley in England, about a hundred years ago. I inquired where the Baptist church originated? He said, with Mr. Williams, who first settled Rhode Island, or with the Waldenses. I inquired why these sects did not join the Presbyterians, who descended directly from the Apostles? He answered, they all *think* that they descended directly from the Apostles. This opened my eyes.

In the fall of 1828, my grandfather received by letter, from my uncle Joseph Smith, sen., the information that his son Joseph had received several remarkable visions. My grandfather was then living in Stockholm, St. Lawrence county, also three of his sons; Jesse, Asahel and Silas. The old gentleman said that he always knew that God was going to raise up some branch of his family to be a great benefit to mankind, but my uncles ridiculed Joseph's visions.

Soon after a letter was received from Joseph, jun., in which he declared that the sword of vengeance of the Almighty hung over this generation, and except they repented and obeyed the Gospel, and turned from their wicked ways, humbling themselves before the Lord, it would fall upon the wicked, and sweep them from the earth as with the besom of destruction. This letter made a deep impression upon my mind, and my father said, "Joseph wrote like a Prophet."

In the month of August 1830, my uncle Joseph Smith, and his youngest son, Don Carlos, came to my father's on a visit, bringing with them some Books of Mormon. My father had not seen his brother for about eighteen years; he had lived in Wayne and Ontario counties, western New York, a distance from us of 250 miles. As my uncle was in great haste to see his father, my father took a wagon and carried them to Stockholm, about twelve miles, where my grandfather and uncles resided.

My mother and myself occupied Saturday and Sunday reading the Book of Mormon. On Sunday evening the neighbors gathered in to see the "Golden Bible," as it was called by them, and commenced raising objections to it. Although I did not yet believe the book, their objections looked to me so foolish, that I commenced answering them, and exposed the fallacy of their objections so palpably, that they went away confounded, contenting themselves by saying, "You are a smart boy."

I continued to read the Book of Mormon, and framed in my mind a series of objections which I supposed were sufficient to overthrow its authenticity, and on the return of my uncle

Joseph, I undertook to argue with him upon the subject, but he so successfully removed my objections and enlightened my mind, that I never since ceased to advocate its Divine authority.

Uncle Joseph and my cousin, Don Carlos, labored diligently to convince our relatives of the truth of the Work. Uncle Jesse, the oldest brother in the family, opposed them in the most vindictive manner, threatening to hew uncle Joseph down with a broad axe, if he brought his books into, or preached any such damn'd nonsense in his house. He followed him every place he went, and was so abusive as to prevent him talking on the subject in his presence. Notwithstanding this, uncles Asahel, Silas and my father, were so far impressed with the truth that they continued to investigate, as did also several younger branches of the family.

Soon after uncle Joseph returned home, Mr. Solomon Humphrey, a Baptist exhorter in Stockholm, being impressed with the truth of the Work, went to Manchester, Ontario county, to see cousin Joseph, and was baptized and ordained an Elder; returned home and commenced preaching the word to the people, although constantly hissed at by the ministers of all denominations and their followers. We were also visited by Elder Joseph H. Wakefield, who, in connection with Elder Humphrey, baptized several in Stockholm and Matildaville, among whom were my mother's brothers, Asa and George Lyman, and my grandmother Philomela Lyman.

In the year 1831, there were several protracted meetings held by the Congregationalists for the conversion of sinners; the one held in December continued seventeen days. I had not yet obtained sufficient knowledge of the Gospel to understand but what I needed conversion, after the manner of the sectarians, to fit me for baptism, and for this purpose I attended the meetings as a seeker after religion night and day, but could not profess to be frightened nearly out of my senses for fear of hell and damnation, when I really felt no such fear, and I would not take my seat on the anxious benches, without I felt as others said

they did ; and because I would not be a hypocrite, but remained in the gallery as the only sinner left, while hundreds were moaning for their sins, I was sealed up by the Rev. Fred. E. Cannon, our minister, to eternal damnation. This solemn sentence was pronounced nine times, in the name of Jesus Christ, with the addition that

“ your blood is upon your own head.” I concluded if the minister had any authority, that my fate was sealed, and if he had none, I was foolish for going to his meetings, and this led me to investigate, and learn to my satisfaction, that the sectarian churches were without the true Priesthood.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 1, 1865.

HISTORICAL CONTRAST BETWIXT THE 27TH OF JUNE 1844,
AND THE 14TH OF APRIL 1865.

—o—

At an interval of twenty-one years from the time when Joseph and Hyrum Smith were ruthlessly murdered in Carthage jail, Illinois, while under the pledged protection of the Governor of the State, we can write calmly and dispassionately on the subject, without seeking by vindictive remarks or blood-thirsty appeals, to rouse in the breasts of our readers any feeling of rancor or vengeance against those who were the instigators and perpetrators of the deed. Guided and controlled by the directing power and influence of the leaders left unto them, the people even in that trying and terrible hour, preserved an equanimity and calmness which ought to have won the admiration and respect of their bitterest enemies. Although it was hard to tame the rebellious spirit, to sit calmly by and view the murder of their Prophet and Patriarch, the destruction of their homes, and the immolation of all their fondest hopes upon the altar of licentiousness and mobocracy, without standing forth against their oppressors ; still they were consoled by the thought that the Lord reigned in heaven, and that precious in his sight was the blood of his Saints, and so, in the same spirit they have ever lived and struggled on, until now they can look back through the mist of years, feeling a hallowed and chastening recollection stealing over them of the memory of him who was their friend and guide, and while mourning his death, see around them the realization of the promise that the blood of the martyrs is the seed of the Church, and acknowledge that the Lord still lives, that vengeance belongs unto him, and that *he will repay*.

The necessity does not arise for us to trace out the organization and history of the Church in all its varied circumstance and detail, nor the causes which

led to the expulsion of the Latter-day Saints from their homes and heritages, and the cruelty and torture to which they were subjected. The principal events which transpired betwixt the establishment of the Church and the martyrdom of its founders are, we expect, sufficiently well known to the majority of our readers, and the causes of the opposition and turbulence manifested against all efforts to spread its principles, having been weighed and canvassed by us in late Editorials, we will simply content ourselves with taking a retrospective glance at that event which had such a bearing upon our welfare and prosperity as a people, and the effect which we know and believe it, and the other acts of cruelty perpetrated in the name of justice, and by the authority of the Parent Government, had upon the nation at large. We attempted to show, some short time ago, that the causes of so much persecution and intolerance did not arise altogether from a danger that the *religious* element in the Republic would suffer from the spread of our doctrines, but that it involved considerations to some of a more important nature—namely, a breaking up and exposing of the old arts by which they had so long ruled and held in abeyance the *social* and *political* world. And in this we find a key to all the trumped-up charges of “rebellion,” “turbulence,” “asserting their independence,” “tampering with the slaves,” “plotting with the Indians,” &c. Knowing and acknowledging that if the Saints were tolerated in the diffusion of their religious opinion, they would, by a natural law, have soon held *legal* control over the State in which they gathered together, and that this would affect the interests of those who wished to rule the people and keep them in ignorance, they sent forth the tale that the Saints wished to interfere *illegally* in the affairs of the land, and so, by misrepresentation and abuse, debarred them from exercising those privileges which at some future day they would undoubtedly have possessed as a people, and which, as individuals, was theirs even then, by the inalienable right of American citizenship, and those laws guaranteed to them by the unconquerable devotion and glowing patriotism of their sires. But, as is well known and authenticated, such charges were found to be utterly groundless. The Saints pursued their daily avocations peaceably and quietly, they did not infringe upon the rights and property of their neighbors, nor strive to force their religious views and opinions upon them. They were subject to the laws of the American Constitution, they honored and revered it, they were the sons of those who fought and died to establish it, and, if perchance they raised their voice in national affairs, it was in their desire to see their country’s escutcheon free from blot and stain, and her banner float forth pure and free, a beacon and an ensign to the world. Had they not the right to worship God as they pleased? They had. They believed that the men who framed the laws of that Constitution, were inspired of God to do so, that they were the heralds of that universal peace and liberty which would some day dawn upon the earth, and that in it could be found dim fore-shadowings of that higher law of equity and truth and justice, which should hold away when the kingdom of heaven was fully established. What said this Constitution? “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.” What said Washington in a letter written by him to the “Central Committee of the United Baptist Churches in Virginia?” “If I could have entertained the slightest apprehension, that the Constitution framed by the Convention where I had the honor to preside, might possibly endanger the *religious rights* of ANY ecclesi-

astical society, certainly I would never have placed my signature to it; and if I could conceive that the General Government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded, that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution. For you doubtless remember I have often expressed my sentiments, that any man conducting himself as a good citizen, and being accountable to God alone for religious opinions, ought to be protected in worshipping Deity according to the dictation of his own conscience." Exalted sentiments, truly, containing within them the whole secret of national greatness, the true preservative of individual and social liberties, and doubly worthy of notice, when placed by the side of those uttered by one claiming to be a successor of Washington, and filling the position he held, when asked to protect the Saints in their rights and privileges, "*Gentlemen, your cause is just, but I can do nothing for you.*" We say that upon this ground the Latter-day Saints took their stand. Arrogating to themselves no pretensions to infallibility, but relying on the assistance of Heaven, they went forth boldly and unhesitatingly, avowing their belief in the message which the Prophet Joseph delivered, and making their duties to society subservient to the higher duties they owed to Heaven. Here was the very principle once more in operation, that had secured liberty and independence to the American nation. Tyranny and oppression drove men to seek an asylum on its shores, and thus its germ was planted. The same cause led them to throw off the English yoke, and assert their rights and liberties, and was it not a strange fact, that the laws pertaining to civil and religious liberty framed by those who had been the victims of kingly and priestly intolerance, were broken by themselves, because part of the people wished to exercise those very privileges which the nation had claimed and fought for? Now, *legally*, Joseph Smith had an undoubted right to establish a religion, and use all fair and proper means to spread it, so long as he did not force it upon the acceptance of the people, nor cause it to clash with their social and individual rights. The Constitution guaranteed this right unto him or any other, it pledged itself not to interfere in the matter, nor make it a subject for state legislation, whether approving or disapproving of it. Many religious societies had sprung into existence, and under the fostering influence of peace and freedom increased and flourished, and why not this one? And, independent of this, there were other considerations which should have influenced the people in their treatment of the propounders of these principles. They differed from all others who had preceded them in this important particular, that while others merely professed to act from their own convictions, they did not claim to be the *originators* of these new doctrines, but, simply to have been deputed to tell them to the people. This of itself should have influenced men to listen calmly to a statement so diametrically opposed to all religious precedent, and consider the evidences of its truth or falsity. But, instead of this, they closed their ears to the words of the messenger, and said virtually like the Jews of old, Who is this man, that we should obey him? So began they with abuse and calumny, until they went to robbery, imprisonment and murder. The holiest feelings of humanity were outraged, the peace and quietness of happy homes violated, the torch of the incendiary glared at midnight, the sword of the assassin flashed at noonday, the innocence of youth and the reverence of age, were alike mocked at and disregarded, and to

crown all, on the 27th day of June 1844, Joseph and Hyrum Smith were murdered by a mob who trampled law and order under foot, and whose proceedings were winked and connived at by those who had sworn before high Heaven to administer right and justice to the people !

Prior to this time Joseph, in the exercise of his prophetic power, had declared that if the wrongs of the Saints were not redressed by the Government, the Lord would visit them in his fierce wrath and indignation, but those warnings were unheeded. Our readers are doubtless all aware of the prophecy in relation to the American war, which has up to this time been literally fulfilled, and the unfulfilled portions of which will assuredly come to pass, the Book of Doctrine and Covenants abounds with similar, and we will quote one spoken by him to Judge Stephen A. Douglas, at the town of Carthage, in the month of May 1843, when the Judge was holding Court there. "I prophesy," said he, "in the name of the Lord God of Israel, that unless the United States redress the wrongs committed upon the Saints in the State of Missouri, and punish the crimes committed by her officers, that in a few years the Government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women and children, and the wholesale plunder and extermination of thousands of her citizens, to go unpunished ; thereby perpetrating a foul and corroding blot upon the fair fame of the great republic, the very thought of which would have caused the high minded and patriotic framers of the Constitution of the United States to hide their faces with shame." This was a plain affirmation, disguised under no ambiguous terms, cloaked by no oracular utterances, but delivered in such a manner as should have commanded the attention of those for whose benefit it was given. At this time there were no indications of even the slightest approach to the events there spoken of. It was not a supposition deduced from the existing state of the political barometer, nor framed upon data visible to all, and yet, had it been predicated upon some tangible evidence, the result which did follow could not have been stated with greater precision or mathematical certainty. The question next arises, is the terrible destruction which has fallen upon that once happy Republic, the result of national crimes, the condemnation of a people who have rejected a Divine message, or, is it simply the natural result of a combination of circumstances which might have occurred in any nation, however virtuous and religious it might have been ? To this last supposition we most unhesitatingly reply, No. To the first, let us devote a little inquiry and attention. We believe that a natural law of retribution holds sway in the universe, whether in temporal or spiritual affairs, whether in the cases of individuals, communities or nations. The violation of any natural law entails disease and death upon the physical constitution, or of a spiritual law upon the thinking, conscious part of man. The evil wrought by one individual upon another is certain to recoil upon his head, in some way or manner that neither he nor the world may dream of. The oppression of a weak by a stronger and despotic power is certain to bring its reward, either in the withdrawal of the support of some nation imbued with proper ideas of right and justice, or in the discord and confusion attendant upon the disposal of that weaker power. And so, from the time the Government of the United States allowed mobocracy to trample with impunity upon the rights of a *part* of its citizens, it paved the way for the infringement of the liberties of the *whole*, and put into the hands of designing men a weapon which has since been

used by them with terrible and deadly effect. And more than this, there was the crime of undervaluing the testimony of one who claimed to be a servant of God, the evidences of whose power and authority were to be seen on every hand, and who should have been listened unto, were it for nothing else than the paramount importance of the claims he advanced, and the doctrines he advocated. Up until that time all had been peace and love in the Republic; internal strife and dissensions were unknown in her Senate or her borders, men pointed to her as the home of freedom, the safeguard of the poor and the oppressed, and yet, from that time anarchy and confusion ruled, and secret plots were hatched in her assemblies at noonday, by men wearing the garb of loyalty, and with the oath of allegiance still trembling on their lips. Formerly, unto the nation the voice of the people had been the voice of God, but now it rose resistless, its deafening roar and clamor for blood swelling above the weak entreaties and languid protestations of the few. Cities were stormed, smiling fields and orchards laid waste, the tocsin of war rung through once happy vales, and rolled over once peaceful hills, and the spectacle was beheld of a nation engaged in the most fratricidal war that ever darkened the page of heathen or Christian history. For four years did it rage with unabated fury, and then suddenly the news was sent forth that blood had ceased to flow, that swords were about to be beat into ploughshares, and spears into pruning hooks, and that an evening of calm and sunshine would follow the morning of storm and darkness. The people rejoiced in jubilant madness, they sent messages to one another, greeting, they evolved philanthropic plans for the restoration of all they formerly enjoyed, yet, scarcely had the white banner of peace been unfurled to the heavens, than the dark shadow of death crept across its folds, the joy bells that had rung merrily in city and in hamlet, tolled forth their solemn peals, and sorrow and despair trod on the heels of joy and triumph. On the 14th day of April 1865, in the bright flush of victory, in the rosy dawn of new-born peace, the Chief Magistrate of the nation lay stricken dead by the hand of an assassin. Was there any dim recollection stirred in the minds of the people then, of a time when the chief and beloved head of a peaceful community lay dead on the soil that had given him birth, murdered by the connivance of that very people who now mourned the loss of their guide and ruler? Did the truth of the natural law then recur to their minds, Whatsoever a nation soweth, that it shall also reap? Here were the first fruits of that mobocracy which began in turmoil and ended in assassination, and yet how different the two cases! The blood of a servant of God has never been avenged in the same manner as the blood of a king or a statesman. Some of the supposed murderers of Joseph and Hyrum were placed upon trial before the judges of the land. A solemn farce, a mockery of justice was enacted, and as the Saints expected, they were allowed to go free. But no sooner had President Lincoln been assassinated, than the officers of justice rightfully set to work, tracked the fugitive murderer to his lair, brought him to bay, and shot him without mercy. Hundreds of his supposed associates were arrested, thousands of dollars offered as reward for the capture of the leaders of the Confederacy, who were supposed to have been implicated in the plot, and every scheme that wealth could command or ingenuity devise, used to revenge the blood that had been shed so basely. Eulogies of the departed were sounded forth, orations on his worth and goodness delivered, sermons preached on the sad event, and the whole civilized world combined to testify their abhorrence of the foul

and dastardly deed. Was this sympathy extended to the Saints in their affliction? No. The world rejoiced in the event, and exulted in what appeared to them the downfall and destruction of "Mormonism." The man against whom no charge of immorality or treason could be brought, who came forth intact and pure from all the slanders and accusations of foul-mouthed, lying hypocrites, of whom even his enemies said, "law could not touch him, but powder and ball should," was branded as a miserable imposter, put ruthlessly to death, and denied the privileges granted to the blackest criminal, while the world sympathises now in the imprisonment and fall of one who plotted against the welfare of the Republic in the halls of her Senate, exalts him as a martyr to conviction and principle, and may probably make him the hero of household rhymes or sensational melo-dramas!

The blood of the Prophets still calls for vengeance, and the full answer shall some day come. We can recognize the hand of God plainly in many things that have already transpired, but the beginning of sorrow has only dawned upon the nations. Complications daily increase, the horizon grows darker, and the little cloud no bigger than a man's hand, is rising slowly but portentously, and will soon spread itself over the heavens. Then shall the nations know the value of that testimony they rejected, the worth of that blood they shed. "God will laugh at their calamity, and mock when their fear cometh," but unto them who have borne with patience the trials and scorn of the world, and waited for his arm to save them, his hand to guide them, "shall the sun of righteousness arise with healing in his wings."

EMIGRATION DEPOSITS.—We are led to understand that some little uneasiness has been created throughout the Mission, by the publication of President Young's letter in reference to certain changes in the payment of Individual Emigration Deposits, and that several parties have in consequence, withdrawn from various Conferences the amounts lying there to their credit. Any matters mentioned in that communication were simply prospective, and related merely to the transfer of accounts from the Conferences to the Office in Liverpool, not alone for the sake of greater security but also for convenience and despatch, and not to the withdrawal of such accounts. Although the way for Emigration has lately seemed partially closed up, we have no hesitation in saying, that it will open up again, sooner perhaps than may at present be anticipated, and we would therefore urge upon the Saints the necessity of preparing for that time. If they withdraw the money that should be appropriated to that purpose, and squander it away, they will be compelled to remain here, when an opportunity again presents itself, for their deliverance. It is the duty of every Saint, as far as lies in his power, to make provision for gathering to Zion, and, although in one sense, the withdrawal of deposits does not affect us in the slightest, still we are anxious to see every legitimate means used by them, to gain their emancipation, and when we find them removing their monies under a mistaken idea, would wish to show them that such a course, instead of hastening, will retard them in the accomplishment of their desires. We believe that at the present time, the Saints are as a general thing fully employed, and able to sustain themselves, and we would therefore be pleased to see them laying a foundation for their future prosperity. Through their

faithfulness, and obedience to the commandments of God, they will fully realize all their righteous wishes and expectations, and find all things working together to advance their temporal and spiritual welfare. To Conference Presidents we would say that when we wish to transfer their old accounts, we will duly advise them to send in the list of names. By arranging the accounts gradually, business will be facilitated and confusion prevented.

C O R R E S P O N D E N C E .

AMERICA.

Great Salt Lake City, }
May 18, 1865. }

Presidents Daniel H. Wells and Brigham Young, jun.

Dear Brethren,—Brigham's favors of March 1st and April 1st, have just been received; the last, written on the 13th, and the first, which came *via* California, yesterday. They have been perused with the satisfaction and pleasure which communications respecting the progress of the Work and the welfare of the brethren always produce. I am gratified to learn that the brethren who have been sick are improving in health, and that the general prospects of the Mission are so good.

Since my last to you, written April 20th, in company with Elders John Taylor, Wilford Woodruff, George Q. Cannon, George A. Smith, Franklin D. Richards, my son John W., and a few other brethren, I left this City on the 3rd inst., for the purpose of visiting Cache Valley, and holding a two days' meeting with the Saints at Logan. On our way up, we held meetings at Ogden, Willow Creek and Brigham City; at the second of which places we were joined by brother Lorenzo Snow, who accompanied us to Logan and back. The meetings at Logan were numerously attended, the very fine agreeable weather with which we were favored, enabling the Saints from the various settlements in the Valley to come together. As is usual at such times, much valuable instruction was given on various topics connected with present as well as future salvation—the importance of attending to home manufactures, and endeavoring to make ourselves independent of the merchants and their

importations, as well as the construction of a telegraph line from the Northern to the Southern Settlements of our Territory, receiving among other subjects, a due share of attention. On our return we held a meeting at Ogden. We were threatened with detention by high waters—the warm weather causing the snow which was piled up in the mountains and canyons to rapidly dissolve and swell the creeks and rivers into torrents—but we had not the slightest difficulty in going or returning.

Judge Titus has been particularly anxious of late to distinguish himself in the same line in which some of his predecessors have acquired such an unenviable notoriety. He has accused the Grand Jury of receiving their instructions from the Tabernacle, and has delivered a most insulting charge to them, referring to acts of violence which, he said, had been committed upon soldiers and others in the street, and desiring them to investigate them and indict the perpetrators, instead of our paying attention to or examining the case of Rosenbaum, the cattle thief—one of the most flagrant and outrageous cases of stealing which we have ever had in our midst. In the course of his remarks to them he alluded to the Tabernacle, though not mentioning it by name, as a place that ought to be indicted as a nuisance, and to myself, without mentioning my name, as one who ought also to be indicted for counselling violence, as he said, because I spoke plainly and without reserve about the wickedness that was creeping into our midst, and warned the people respecting it, saying what I would do if I were to come in contact with it. But the evil which he has sought to bring upon me and

this people, will be brought upon himself.

There has been considerable feeling manifested of late in certain quarters, because measures are being taken to check the increase of iniquity, and to cleanse all nuisances from our city and streets. The corrupt and all the workers of iniquity are disturbed and uneasy, and they raise an outcry through their organ, the *Vedette*, about my teachings and reproofs. They would really like, now the war east appears to be off the hands of the Government, to have attention drawn to us here, and troops to be sent out to break us up. They openly avow their intention to break the power of the Priesthood, and to destroy our organization, and since the receipt of the news of the surrender of Generals Lee and Johnston, and the capture of Jeff. Davis, they have been very exultant, and their tone is more arrogant and defiant than it has been. But the Lord Almighty has not surrendered, if Lee and Johnston have; and they who think that they have but to bring sufficient human force to bear against us, to destroy us and the kingdom of God, will find out, to their confusion and ultimate shame and misery, that He still reigns, and that he has the power in heaven and on the earth to accomplish his purposes and to fulfil his word. Napoleon is reported to have said, that Providence was always on the side of the heaviest artillery, and this is a sentiment which the world believe in, our enemies especially; for they think, as they have the heaviest and most numerous artillery, and have incomparably superior numbers, that our conquest, whenever undertaken, will be an easy matter. Yet, with all the efforts that have been made from the beginning of our settlement here until the present, we have never seen a moment that we have not been able to live our religion and to enjoy all the rights we have needed; we have been the rulers here, for the Lord has blessed us, thus far, with the supremacy in the midst of these mountains, and this will continue to be the case, despite the malignant endeavors of our foes, if we continue faithful to our God and obedient to his requirements.

The city looks beautiful. When we returned from the north, it had the appearance of a huge flower garden, the peach, apple, plum and other fruit trees being all in full bloom, and making the air redolent with their fragrance. The prospects for heavy crops of grain, vegetables and fruit, were never better than at present, particularly fruit, which gives promise of being very abundant throughout the greater portion of the Territory. We have had no spring this year, the transition from winter to summer being so sudden, through the lateness of the winter, that we have not had the mild, showery interval during which stern winter's effects gradually disappear, and the vegetable world is gradually prepared for the great change which the summer's heat produces; but vegetation has shot forth with uncommon rapidity, and summer has come upon us at once. The waters have been high, but have done no particular damage as yet.

I wish you to impress upon the Saints, within the bounds of your mission, the propriety and the importance of paying their Tithing. I do not wish you to be strenuous or harsh in urging this subject upon the brethren and sisters; but no indifference should be allowed to prevail in relation to that important doctrine, through the laxness of yourselves in setting it forth.

The missionaries to the Sandwich Islands, with their families, accompanied by the families of Elders Alma L. Smith and Benjamin Cluff, expect to start on their mission to-day. Their names are: George Nebeker, Ephraim Green, Eli Bell, James Lawson, Alfred Randall, Philip Pugsley, William B. Wright, Charles Boyden and Cabel World. Brother F. A. Hammond has proceeded to the Islands in advance of the party, and John A. West is hourly expected from Parowan to start with them.

A free public bath has been lately built at a short distance from the warm springs for the accommodation of the public; it is quite plain, but commodious and suitable for the purpose. All the water of the spring is brought out in a covered flume to the bath and can be run through it, if needed. The

City Council is also building a private bath house close by, which it is hoped will be completed this season.

The health of the people is very good and every body is very busy.

With love, in which brother Heber and the brethren of the Twelve who

are here join, and praying the Lord to bless you with every needed gift and qualification to magnify your high and holy calling, and to preserve your lives that you may live long on the earth, I remain, your brother,

BRIGHAM YOUNG.

In the window of a house at Greenwich is the following extraordinary announcement:—"Tea made with shrimps at ninepence a head."

An old lady who had been frightened by the running away of a horse, was afterwards asked how she felt when the animal was plunging. "Oh," said she, "I trusted in Providence till the breechin' broke, and then I had to look out for myself."

A miller had his neighbour arrested, under the charge of stealing wheat from his mill, but being unable to substantiate the charge by proof, the court adjudged that the miller should make an apology to the accused. "Well," said he, "I have had you arrested for stealing my wheat—I can't prove it—and am sorry for it."

DIED:

In America, (place not stated), on 10th October, 1863, aged 57 years and 10 months, Elizabeth Ruck late of Dymock, Gloucestershire.

At Upledon, Gloucestershire, on 20th March, 1865, of asthma, Ann Elton, aged 57 years and 2 months.

At Brangreen, Gloucestershire, on 29th May, 1865, of dropsy, Mary Dee, aged 63 years and 9 months.

At Plymouth, Devon, on 5th June, of water on the brain, Alfred W. son of Mark and Ellen Jones, aged 1 year and 6 months.—DESERET NEWS, please copy.

POETRY.

ZION'S GLORY.

Let Zion in the mountains rise,
And in her brightest beauty shine;
Jesus descending from the skies,
Shall fill his Church with joys divine.

In gloomy darkness long she lay,
Depressed with cares and griefs unknown,
But now, behold, a glorious day
Of Gospel light begins to dawn.

Put off ye Saints, your mourning dress,
And hail the long expected morn,
Let robes of joy and righteousness
The happy sons of God adorn.

Darkness enshrouds the nations round,
Gross darkness veils the sinners' eyes,
But ye who dwell on holy ground,
Behold the sacred light arise!

On you his glory shall be seen,
Your love, your zeal, and faithful care,
Shall witness to the sons of men,
That God with all his grace is there.

Thousands shall flock to Zion's gate,
And know the Gospel's joyful sound,
Peace shall confirm your happy state,
And truth and holiness abound.

GEORGE W. CLEAVLAND.

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AND FROM ALL BOOKSELLERS

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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LETTERS

DESCRIPTIVE OF PRESIDENT B. YOUNG'S TRIP TO CACHE VALLEY.

(From the Deseret News.)

Brigham City, May 4, 1865.
Editor News.

Dear Brother,—As the last issue of the *News* informed its readers, President B. Young, accompanied by Elders John Taylor, Wilford Woodruff, Geo. A. Smith, Franklin D. Richards and Geo. Q. Cannon, of the Twelve Apostles, with several other brethren, started on a trip to visit some of the settlements in Cache valley, on yesterday morning. After crossing numerous rivulets grown as large as moderate sized creeks, and plunging through rapid and turbid creeks swollen beyond their ordinary dimensions, the company reached Kaysville shortly before 2 p.m., in a good condition, physically and mentally, for enjoying Bishop Layton's hospitality. The importance of seed time seemed to be realized by the brethren of Bountiful, Centreville and Farmington, busy laborers being hard at work as we passed, seemingly trying to make up for the lateness of the season by extra exertion and increased diligence. A

new feature at Kaysville, indicative of the active spirit of progress that animates the Saints throughout the settlements, and which interested all the company, was a recently organized brass band, of some fourteen instrumentalists, under the tutelage of Professor Parkman, of Ogden. The members played several pieces very creditably, during the short time the President and company halted there. The brethren composing the band, as well as brother Parkman, deserve much commendation for the proficiency they have attained in the time.

Various intimations, at several points on the road, had been given that we would not be able to cross the Weber, the river being so high, and grave fears were expressed that the bridge would not be standing. But though the river was much increased in size and velocity, all got over in safety, crossing that portion which had broken over its banks, and sought a passage independent of that spanned by the bridge, in instalments. Presi-

dent L. Farr and Bishop West were at the crossing to meet the President, and accompanied him into Ogden, where "that band," which afforded such gratification to the inhabitants of Great Salt Lake City, at last Conference, poured forth a melodious volume of welcome as we drove through the city.

A meeting was held immediately on arriving. President Young spoke for a short time on the inestimable blessings conferred by the Gospel; called attention to how few of the vast number of people on the earth, to whom its principles had been preached, had professedly embraced them, and how few of those who had done so had remained faithful to their profession, and been gathered with the Saints; urging the necessity of increasing in faith and good works, instead of running unwisely after the wealth of the world, and showing that all will eventually pass into the hands of the faithful. Elder George Q. Cannon followed briefly, reasoning that God has not sent us here solely for the purpose of acquiring wealth, but that there is a higher and nobler object in our existence, the gaining of an experience, and the increasing in wisdom and knowledge, so that we may attain to exaltation, power and glory. Elder Geo. A. Smith made a few remarks on the same topics as the President, pointing out, that while we keep the commandments of God, we have a continual testimony within us that he will bear us off triumphant. Elder John Taylor then spoke on the lack of wisdom manifested by those who neglect the claims of the kingdom of God, seeking eagerly to acquire wealth, and foolishly saying they will begin to live as Saints by-and-bye, when they have accomplished certain objects they have in view, thus deceiving themselves. Elder Franklin D. Richards followed on the importance of seeking studiously to improve the opportunities afforded us, and wisely using the abilities and powers with which God has endowed us for the spread of truth. Elder W. Woodruff reasoned upon the principle, that nations and men will be judged and condemned for the rejection of every principle of truth revealed unto them which they

will not receive, and exhorted the Saints to renewed diligence and faithfulness. The meeting occupied only an hour, and was an exceedingly interesting and instructive one.

Remaining over night in Ogden, the President and company started again this morning at half past eight o'clock.

The time that intervened from sunrise until we started, afforded opportunity for remarking that Ogden lives and flourishes. A large addition to the Ogden house, handsomely finished, giving additional accommodation to passing pilgrims, was a noticeable item, as was also a large rock barn, likewise built by Bishop West, a very substantial and fine-looking building. Information was freely extended that several other buildings, of a character to detract nothing from the rising importance of Ogden, were commenced or about to be commenced at an early date.

A mounted escort, which accompanied us to Willard city, dashed on a little ahead, as the company left Ogden, and in a few minutes we discovered that the bridges over the Ogden river were still the standing monuments of industry, though the water was a considerable height above the surrounding land, but kept within bounds, as yet, by increased embankments, on which men and teams were busily occupied as we passed. The north bridge, however, was bending itself very humbly to the rushing torrent, and looked as if its hold on *terra firma* was tremulously slight.

Willard city was reached about half past eleven, and the company having taken dinner with Bishop Cordon, meeting was opened a few minutes after half past twelve. As this letter is rapidly stretching out, I must be brief. Elders W. Woodruff, Geo. A. Smith, F. D. Richards, Geo. Q. Cannon and President Young, briefly addressed the Saints on their duties and privileges, speaking words of much consolation and hope, inciting them to continue in the truth and increase in good works, and left their blessings with the people. Another hour, from the time of starting, brought the President to this city, a mounted escort falling into line by the way, and the company being in-

creased by President L. Snow, Bishop Nichols and some other brethren.

Of the meetings we have had here, of the banners and music, and the other items that are yet to be chronicled, I must beg your forbearance until another opportunity offers for communicating with you.

Great Salt Lake City, }
May 12, 1865. }

Having returned to the city, I now hand you the continuation of President Young's trip north.

On reaching Brigham city, we were met by the brass band that had come out to welcome the President, and a liberal display of banners, with crowded streets, showed how much the people appreciated the visit. A meeting had been called for four o'clock, which was largely attended, and an excellent spirit pervaded the entire congregation. After singing and prayer, Elder John Taylor spoke on the importance of understanding and living according to the laws of life, and increasing in knowledge of every kind that pertains to the welfare of mankind temporally and spiritually. Your correspondent spoke for a few minutes, after which Elder Geo. Q. Cannon followed on the blessings that will accrue to the Saints through possession of the knowledge and experience they are now gaining, and kindred subjects. Elder Geo. A. Smith contrasted the settlements of the Saints throughout this Territory, so numerous that the Presidency and Twelve were unable to visit them last summer, though travelling through them a great part of the time, with the numbers and wealth of those who composed the Church when he attended the first Sacrament meeting he was over at, where seven persons were met to partake of the Lord's supper.

Among other historical reminiscences, he alluded to the explorations of John C. Fremont, who, with men furnished to him, and at an expense of some \$40,000 to the Government, had made the wonderful discovery that Great Salt Lake and Utah Lake were one sheet of water, propounding the startling proposition, how the north end of the same lake could be salt, and the south end fresh ! passing

over the difference in altitude ! and that for his discoveries, one of which was that cultivation could not be successfully carried on in these Valleys, in consequence of the intense cold, the grateful American people were about to make him President of the nation ; yet God, through his servant, President Young, had led this people here, who had solved the curious aquatic problem, and proved that cultivation was possible, and still there had never been a thought of making us President !

Elder W. Woodruff followed in a few remarks on the preserving care of God over his people, and his manifest willingness to save mankind, exhorting the Saints to increased diligence, that the power of the Lord might be with them continually. Elder F. D. Richards treated on the value of continual progress and improvement, showing that they prepare us for increased usefulness and ability to accomplish the great works that the Saints have yet to perform. President Young concluded the meeting, by briefly urging the necessity of our ever striving to develop the attributes and abilities with which our Father and God has endowed us, that we may be prepared to enjoy celestial glory.

Remaining over night in Brigham city, and enjoying the hospitality of the brethren there, a start was made on Friday morning, shortly after eight o'clock, an escort accompanying. The Box Elder and Wellsville kanyon being impassable, the party took the road round the point of the mountain, being increased by Elder L. Snow, Bishop Nichols, and some brethren from Brigham city. Passing through a tract of rich soil, watered by springs and mountain streams, and dotted with the residences of settlers, for some miles, we soon left Call's Fort behind, and reached Pack's springs before noon, where a brief halt was made to water the animals, and an escort from Mendon and Wellsville were waiting. Starting from thence, and winding round the base of the mountain, we had a glimpse of Bear river rolling along below us, and the Malade away in the distance, some miles above its confluence with Bear

river. Visions of light draught steamers running up the lake, and a short distance up the united river, floated vaguely through my mind; whether it is practicable for them ever to be realized or not I cannot say. On the way the lingering footprints of winter were scattered around, in the shape of patches of snow close by the road, seemingly trying to resist the increasing heat, but silently yielding and melting away.

Reaching Mendon early in the afternoon, we were met by the minute men from Logan and Providence, and after taking dinner with the good folks of this thriving and pleasantly located little settlement, we started for Logan. The Muddy having grown as saucy with increased volume, as its sister rivers further south, the usual road from Mendon to Logan was impracticable, so the President's carriage was headed towards Wellsville, followed by the others. The company now comprised ten carriages and some twenty-three persons, exclusive of a united escort of about fifty men, President E. T. Benson, and Bishops Maughan, Budge, and W. Maughan, having joined it. Passing through Wellsville, the schools were lined along the side of the road, wearing their brightest smiles and making their politest bows. The Wellsville brass band gave forth a musical welcome, and the streets were lined with happy faces, pleased and gratified at seeing the President once more visiting the northern settlements.

Winding away through a New Survey towards Millville, on the east side of the valley, the party after a time wheeled towards the north, and passing through Providence, arrived in Logan soon after six in the evening. The same general joy at the arrival of the President, was manifested here as at Wellsville; bands playing, banners flying, and a general time of rejoicing. Providence is a flourishing little place, rapidly growing. The inhabitants have but moved out on to city lots this spring. Measuring its future by the past, in a few years it will be a place of importance.

On Saturday morning, at 10 o'clock, a Conference of the people from the various settlements in Cache valley, assembled in the Bowery in Logan.

There was a very large attendance at all the meetings, although in the busiest time of planting and sowing. The morning meeting was addressed by Elders W. Woodruff and Franklin D. Richards, and the afternoon meeting by Elders Geo. A. Smith and John Taylor. On the Conference re-assembling at 10 on Sunday morning, Elder Geo. Q. Cannon occupied the Stand, followed by Elder Geo. A. Smith, after which President Young made a few remarks with regard to what will be required of those who return and build up the centre Stake of Zion. So impressive were his remarks and so plain, that there was quite a rustling afterwards amongst loose, dried tobacco leaves, various remnants of "plugs" being consigned to other places than pockets or masticatory organs, and numerous resolves were made, that tea and coffee would be henceforth abstained from, and the Word of Wisdom strictly observed. Resolves would have been made to refrain from the still worse vices of stealing, lying, swearing, quarrelling, &c., if anybody had been guilty of those things; if any such were made, it was not audibly, so it was fair to presume that those who openly manifested their desires for reformation, were innocent in these matters. In the afternoon the President addressed the congregation on various subjects pertaining to the upbuilding of the kingdom of God and the spread of truth and righteousness, touching forcibly on the comprehensiveness of the Gospel. Elder D. D. Hunt spoke for some time, and was followed by your correspondent in a few remarks. After a few words from Elder L. Snow, the Conference terminated, a goodly portion of the Holy Spirit having been enjoyed by speakers and congregation throughout the meetings. The topics treated upon were interesting, and handled to the benefit of the Saints. Increased purity and righteousness were inculcated; exhortations to improve houses, farms, orchards, and everything that beautifies and adorns the settlements of the Saints and their habitations, were impressively given, and a season of instruction, edification, and spiritual strengthening was enjoyed by all.

After meeting, on Saturday morning, the President paid a visit to Messrs. Benson and Thatchers' new grist mill, a splendid rock structure, well fitted up inside and furnished with a double turbine wheel, capable of driving, I was informed, three run of stones. The mill is now working, though there are only two run of stones yet in operation.

On the evening of Saturday, President Young visited the mouth of Logan canyon, to see the Logan and Richmond Canal, now under prosecution by a company incorporated under the act enacted by the Legislature last session, for the incorporation of irrigation companies. The canal, when completed, will be about fourteen miles in length, ten feet wide at the bottom, with a depth of two and a half feet. It was commenced early in March, and will be carried as far as Smithfield, eight miles, in time for irrigation purposes this season. About \$16,000 have been already expended on it. One thing should not be omitted in speaking of this canal—the water is taken out of the left bank of the river, carried down for some distance on that side, and then flumed across to the opposite bank.

On Sunday morning, Elders W. Woodruff, Geo. A. Smith, Franklin D. Richards and Orson P. Miles, started to hold meeting in Hyrum, about seven miles south of Logan. They enjoyed quite an interesting time of it, delivered addresses, viewed the settlement, appreciated the joy with which they were welcomed, and left their blessing with the people. Bishop Liljenquist is making strenuous efforts to have good orchards planted out, in which the brethren of Hyrum are aiding him; and from the fact of their having planted out, this spring, 500 fruit trees, of the best kinds, their success may be reasonably expected. Brother Geo. A. states that "Hyrum is delightfully situated, on a warm soil, well adapted for the culture of sugar cane and fruit trees, and watered by a beautiful stream from Paradise!"—that Paradise, however, not being the future abode of bliss, but a settlement a few miles from Hyrum.

About an hour after the brethren

started for Hyrum, the President and the rest of the company commenced the return journey. After occupying a little time in visiting some springs contiguous to the road, where the brethren who had gone to Hyrum rejoined the company, Wellsville was reached about 2 p.m. Meeting was held at 4 o'clock, and was largely attended. President Young and Elder John Taylor addressed the congregation on several principles of the Gospel, after which the President made a few pointed remarks on the book called "Joseph Smith the Prophet," or, "Biographical sketches of the Prophet and his progenitors," with regard to its inaccuracy and unreliability as a history. Elders Geo. Q. Cannon and L. Snow followed, treating upon the education of the young, and exhorting the Saints to continual diligence and faithfulness.

After enjoying the hospitality of the brethren at Wellsville, a start was made next morning, at a quarter past 8, for Brigham city, which was reached a little before 4 o'clock in the afternoon. Remaining over night there, the company left on Tuesday morning for Ogden, and arrived about 1 o'clock. Held meeting in the Tabernacle there, which was addressed by Elders Geo. A. Smith, D. J. Ross, John Taylor, Geo. Q. Cannon and President Young, on various subjects appropriate to the condition of the people and their every day duties, sacred and secular. Bishop West extended his hospitality to the entire company, both on the outward and return trip, and a band of serenaders enlivened a few hours of the last night of the journey, with well-executed songs and music. Leaving again at half past seven on the morning of the 16th, Farmington was reached at noon, and after stopping to dine there, the President and party arrived in this city at half past four in the afternoon, in excellent health and spirits.

Lengthy as this communication is, many items of interest have been passed over, among which are the preparations made for erecting Tabernacles at Logan, Wellsville, Mendon and Brigham city, foundations being in part excavated, rock hauled to commence the work, and a spirit

manifested to have them speedily erected. But these and other noticeable things will form items for the

chronicler of some future northern trip. Very respectfully,

E. L. SLOAN.

THE WORD OF WISDOM.

BY ELDER ABRAM HATCH.

Among the many peculiarities of the Latter-day Saints in contradistinction to those of the world at large, is an article in their doctrines called the Word of Wisdom, which is taught from their pulpits, and is accepted as true wisdom by all the members of the Church. Still, by observation in associating with them, one will see but too often, some few members of the Church not keeping these sayings, or in other words, not living up to the light of this revelation, which was given for the benefit of the Saints, not excusing the weakest of those who are, or can be called Saints, from keeping the law and receiving of the blessing.

In the revelation we read, "that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither mete in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And, again, strong drinks are not for the belly, but for the washing of your bodies. And, again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill." This is given with the promise that "all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." Why, then, should not all who desire health, and count it a

blessing to live on the earth in the enjoyment of the Gospel, with its gifts and blessings, profit by the knowledge revealed unto them, as it would be as great to their benefit in a spiritual and temporal point of view, as it would be pecuniarily, and they would be considered just as good and loyal citizens of the Government of this country, if they should cease to spend their hard-earned monies in purchasing those forbidden poisons, for which the people of the United Kingdom pay more than sixty millions of pounds sterling annually. If any one will carefully estimate what it has cost him to smoke his pipe (if he should happen to be a smoker) for ten years, he will probably be astonished to learn that the amount would pay the ship passage of a small family to America—and who among the Saints is it that does not wish to go—to say nothing of the evils consequent upon indulging in these useless practices? Do we not turn away with loathing and disgust from the filthy, reeling inebriate whom we pass upon the streets, or see lying in the gutter? Do we not behold thousands of both men and women in the dregs of poverty, filth and wickedness, in all our populous cities and country villages? And why all this? Because men have "transgressed the laws, changed the ordinances, and broken the everlasting covenant." But who shall teach poor, fallen man the way of life? Are not the Elders of Israel, clothed upon with the Holy Priesthood, in every land and clime, crying, "Repent every one of you, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God

shall call?" And again, the cry is, "Come out of her, O my people, that ye share not in her sins, nor receive of her plagues." Then to the Saints we would say, Cease at once from every evil practice and filthy habit, and ever remember that he that knoweth his Master's will and doeth it not, will be beaten with many stripes. To those who are ignorant of the commandments which the Lord has given for our benefit, we say, Ponder over the matter well, and at once form the resolution not to use any tobacco, neither inebriating drinks, then you will not only save your money for a better purpose, but will be entitled to the blessings God has promised. Again, if we have received the Gospel and its blessings, as anciently enjoyed

by the Saints, why not profit by its teachings, thereby showing to the world that we do really believe and practice those things preached by our Elders, and which are written in our books? If we do this, we will be consistent with ourselves, and show to all that we have something worth the attention of all men. Many arguments might be used, and many illustrations made, to show the blessings to be gained by the observance of this law, but we will simply conclude by calling the attention of the Saints to another promise, which God has given by the mouth of his Prophet, John the Revelator, which is, "To them which overcome, will I give to eat of the tree of life, which is in the midst of the Paradise of God."

HISTORY OF BRIGHAM YOUNG.

(Continued from page 408.)

SKETCH

OF THE AUTO-BIOGRAPHY OF GEORGE ALBERT SMITH.

In September 1831, my mother was baptized. The Congregational Church commenced to labor with my father and mother, but did not begin correctly according to the directory; my father having been a prominent member, and having been engaged in the performance of almost every church labor with the refractory members for seventeen years, corrected their blunder, which caused them to begin again. They continued this labor by sending weekly committees until the 1st of January, when they excommunicated them for heresy.

January 9, 1832, my father was baptized by Elder S. Humphrey, and was confirmed and ordained an Elder by Elders Jos. H. Wakefield and S. Humphrey. My father had been for several years very feeble in health, and for about six months previous to his baptism, had not been able to visit his barn, and was pronounced by physicians in the last stage of consumption; his neighbors all believed

that baptism would kill him. I cut the ice in the creek, and broke a road for forty rods through the crust on two feet of snow; the day was very cold; the neighbors looked on with astonishment, expecting to see him die in the water, but his health continued improving from that moment. During that evening he had a vision of the Savior. The next day he visited his barn. He soon commenced travelling and preaching. His former Christian friends denouncing him as crazy, saying that the improved condition of his health was the result of insanity; and were greatly surprised that a crazy man should know more about the Bible than they did. In every neighborhood where he preached he was followed up by sectarian ministers, who slandered and abused the Saints in every possible manner in order to save if possible their 'sinking crafts.' Mr Talbert, who was very famous for preaching hell fire and eternal punishment, and was the Presbyterian minister at Parishville, at a salary of \$500 a year and perquisites, came into one of my father's meetings at Matildaville and interrupted him in a most abusive manner, demanding a sign and pro-

nouncing the solemn sentence of damnation on all who should believe the word. My father told him in the presence of the congregation that he was a wicked man and an adulterer, and that his corruption should be exposed to the eyes of all men. In the course of a few months, Mr. Talbert was dismissed from his congregation, who did not approve of his conduct in lodging with his hired girls, a custom which, it was proved, he had long practised. Mr. Talbert, however, had been engaged for seven years by his congregation; he sued them for his salary in the district court, and recovered \$3000, being his salary for six years, the remaining term of his engagement.

In the spring of 1832, my father was invited to preach in a school house, near home, which created an excitement. On the Sunday previous to his meeting, an appointment was circulated that Mr. Hall, a Methodist presiding elder, would expose Mormonism, at the stone school house, at 4 o'clock, p.m., and every family in the neighborhood was notified but ours: seeing the turn out, I went to the meeting. Mr. Hall delivered a discourse from Rev. chap. 22, v. 18, "if any man shall add unto these things, God shall add unto him the plagues that are written in this book." He asserted that after that was written there was no more revelation, no more prophecy; and all that was written after that time professing to be revelation or prophecy was from hell. Although but a boy of fifteen, I looked sternly at Mr. Hall when he made this assertion, and could plainly perceive him change color; he stopped and stammered, and declared that if the proclaimers of the 'Golden Bible' would smite St. Lawrence River, so that he could go to Canada dry shod, he would believe it. His discourse was a tirade of abuse, backed up by Elder Bachelor, a Baptist minister. As soon as the meeting was dismissed, I was surrounded by about forty of the neighbors of all denominations, and asked what I thought of Mr. Hall's sermon. I replied, I was never so astonished in all my life; I had supposed Mr. Hall to be an honest man, and to hear him lie to the congregation, when the whole assembly must know that he

was lying, astonished me beyond measure. What did Mr. Hall say that was not true? they inquired. I replied, he said that after John wrote his text, that there was no more revelation—no more prophecy; and all that was written after that pretending to be inspired was from hell, when he knows, and so does every body else that looks inside a large family Bible, that John himself wrote his three Epistles and his Gospel years after that text was written. Several of the Methodist friends said it could not be so; but an old Presbyterian among them said, 'When you get home, look at the chronology in your Bibles, and you will find that Geo. A. is right.' A more astonished company I never saw.

My father preached the next Sabbath on the fulfilment of prophecy. Our neighbors were astonished at his knowledge of the Bible. The sectarian ministers visited every family around, and charged them not to visit or associate with us in any way in the least, as fanaticism was catching, and they would be in danger of going to hell. During my father's long sickness and feeble health, I had carried on the farm myself, and prejudice went so far that it was with the greatest difficulty we could hire hands to assist in mowing, thrashing, &c., and were under the necessity of hiring confirmed infidels, whom the Christians would scarcely ever employ.

Mr. John Dorothy, an influential and wealthy member of the Presbyterian church, proposed to me, that if I would leave my father and pledge myself never to become a Mormon, and commence immediately to go to school, he would warrant me seven years' education; he promised that there should be no failure, if I would study divinity and become a Presbyterian preacher. I told him that Mr. Cannon, his minister, had sealed me up to eternal damnation, and I would consequently be unfit for a minister.

He replied, that would make no difference. I answered, "Then, Mr. Cannon has no authority from God, and I will not preach without authority." He then said I might choose my profession, and I should have the education if I would agree never to join the Mormons. I told him that

my father was sick, and that the commandments of God required me to honor my father and mother, and it was my duty to take care of them, as I was their only dependence. He replied, "Your father and mother have dishonored themselves by becoming Mormons; take my advice, and I will guarantee that you shall have as good an education as can be got without costing you anything, but your time in acquiring it, and the wealthiest members of the church are ready to back me up in what I am saying, and you may become a member of congress."

I retired to a secret place daily, and prayed to my Heavenly Father with all

my heart to direct me in the right way, and give me a knowledge of the things of his kingdom, that I might not be led into any of the fooleries which were so common in the world. My mind was wrought upon by two spirits, the one of darkness and the other of light. Many times when I would kneel to pray, I imagined myself surrounded by a herd of wild cattle, as the place I retired to was near a grain field; I could hear them destroying the grain; the shock was at times so sudden that I turned my head to look at them. This kind of annoyance continued until I made up my mind to be baptized.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 8, 1865.

NATURE OF THE PRIESTHOOD.

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We frequently find letters of inquiry as to our principles, upon our Editorial table, accompanied by requests that we would answer the writer's objections, or explain some subject fully in the pages of the STAR. We do not, however, always see the necessity for this, as the publications containing our faith and doctrine are widely spread throughout the country, and Branches of the Church exist in almost every town of any importance, still, we are sometimes induced to comply with such requests, on account of the interest attached to the subject, and with the expectation that our remarks might not only benefit the inquirer, but at the same time open up fresh views to the understanding also of the Saints. We received a communication the other day, asking an explanation in regard to the nature of the Priesthood, in which the writer says, "In the STAR I read of a twofold Priesthood, the Melchisedec and the Aaronic, whilst in reading the New Testament in general, and Paul and Peter in particular, I read of but one in perpetuity—namely, that of Christ's. 'Thou art a Priest forever, after the order of Melchisedec.' Not so with the Aaronic. We read of its beginning and of its end in the Hebrews, Christ being the end of the law, the priestly, the Levitical, the Aaronic law, its virtual offices being consummated in the fulfilment of Christ. 'It is finished,' was surely final, and

Peter, when addressing the Saints as a body, says, 'Ye also as lively stones are built up a spiritual house, an holy priesthood,' &c. Surely this is not the revival of a lesser Priesthood."

We do not purpose in this number entering fully into the nature and organization of the Priesthood, as this would exhaust the limited space at our command, but will simply strive to explain a few points touched upon by the writer in his letter, and lead the minds of our readers into the contemplation of the vast field open before them. It ought, we think, to need no argument to prove the necessity of a Priesthood, or an organization with Divinely-delegated authority, controlling the vast intelligences that exist in the universe. The basis of all social union and organization is legitimate authority, and when this is absent or corrupted, the elements composing society become filled with impotence, disorder and sectarianism. When this authority is weak, a nation begins to decay, having no positive force to sustain or assist it in its growth, and hence so many popular revolutions, so many well-elaborated plans for social amelioration have come to nought, because those devising them had no common standard of authority. And for this reason the many have always succumbed to the few, and been controlled by them actually against their judgment and will. Masses of men without organization avail nothing. An organized body of a few thousand will hold in check a nation, because the former is organized, and the latter is chaotic. Often a people or a community are contented to sit under the tyrannical rule of some despot, whose government they know to be illegitimate, and opposed in its very nature to all ideas of human development or progress. They know that such a government stands as a barrier checking the advance of human civilization, and that the ignorance and imbecility of their rulers lowers them in the standard of intelligence, and yet, they remain so, not because they are contented with their condition, but because, in spite of all their common wants and interests, they cannot agree as to who they shall place in their stead to rule over them. And even when the fires which have long smouldered in their breasts, have perchance burst forth in the lurid glare of revolution and war, when the old standards of society have been cast down, and men have risen to assert their rights, what has been the result? A state of anarchy and confusion has followed such well-meaning attacks to crush despotism. The old national standard has been taken down, but the people have not another ready to set up in its place. In the very crisis of their history, when they began to feel the fresh throbbings of new-born life and liberty, they have become conscious that they had no common choice, no authority acknowledged unanimously as being sufficient to lead and guide them. They agreed that national affairs were wrongly conducted, and this was the basis of their revolution, but they could not agree what was right, and so, in the midst of their indecision, the old authorities have either quietly stepped back again into their places, and ruled even harder than before, or else some commanding spirit has risen up, and by the energy of his own will, brought society to a check. Then the people submit again to his authority, not because it is their choice, nor adapted to their requirements, satisfying their wants, nor fulfilling their expectations, but because it is a standard, and so in their weakness they are content to bow their necks once more to the yoke of despotism, in order to escape the horrors of social disorder and anarchy. The same principle will hold good as well in the natural world. Our experience goes to prove that the material universe

needs a strict, inviolable and undeviating system to preserve and bring forth all its capabilities, and bestow upon them strength and beauty. And if such is necessary in natural and social, how much more in spiritual things. The world of humanity must need a system of Divine Government to regenerate it, and blend its component parts into one harmonious whole, a system possessing every capability for the social, religious and political government of mankind, and by the perfection of its organization, and the principle of continuous revelation, adapted for unlimited growth and expansion. And what more natural than that as our souls yearn for a Divine religion, to solve the perplexities and enigmas of life, to satisfy the yearnings of the immortal spirit, and unfold unto it its future greatness and destiny, so also there should be a Divine power and authority by which such principles can be promulgated, in which men can see dimly reflected the government of heaven, and faintly foreshadowed the power that will yet sway the universe, and so open the understanding that they can behold a completeness and perfection in all the arrangements and provisions of our heavenly Father for the happiness of his sons and daughters. Whenever the Lord has established his Church upon the earth, or revealed his will to the people, it has been through a Divinely authorized Priesthood, organized upon a proper basis, and perfect and harmonious in all its details. We find abundant testimony in Scripture, both historical and prophetic, as to its existence upon the earth when the Lord's people lived, its departure from the world on account of mens' apostacy, and its restoration in the latter days as a preparation for the great work of restitution, and the final establishment of the kingdom of God. The Latter-day Saints claim to have received this authority, to have had it restored unto them, and although men may dispute the validity of their statement, still the fact remains, that such an organization is a necessary accompaniment of the Church of Christ, nay, even the very foundation upon which it was to be reared, "built upon the foundation of Apostles and Prophets," and that it was promised to be a characteristic of the Church in all ages, until the church militant blended into the church triumphant, the unity of the faith was accomplished, and its power and authority extended through all the universe. We are aware that this statement we make, involves the truth or falsity of the principles we teach and the revelations in which we believe, still, we will assume the existence of the Priesthood, and consider the writer's inquiries as to its twofold nature. We may premise that the Bible is not alone the standard to which we look, and from which we have received our knowledge as to this Divine authority, as we are dependent as much, if not more, upon modern revelation, (a belief in which is the only principle by which authority can be properly exercised) still, we think there is sufficient in the Bible to prove the existence and perpetuity of this twofold Priesthood. The writer, like many others, labors under the mistaken idea, that the Levitical or Aaronic Priesthood was a something which was merely in existence during the Mosaic dispensation, to offer up sacrifices and burnt offerings, and act as an exponent of that law of which Jesus was to be the end and fulfilment. A little reflection will show that this was not so, but that this Priesthood existed prior to the establishment of the Mosaic economy, and that instead of being subject to a "law of carnal commandments," it, also, like the Melchisedec, was made after "the power of an endless life," and that those holding it were to have an everlasting inheritance in that land which was promised to Abraham and to his posterity. We read that the Lord gave

the children of Israel "statutes that were not good, and judgments whereby they should not live," that the law was simply "the schoolmaster to bring them to Christ," and we are told that this Aaronic Priesthood existed only under this law, but we will find to the contrary in Holy Writ. In order to show this, we find that prior to giving the lesser Priesthood to the tribe of Levi, the first-born of the house of Israel were sanctified to minister in that capacity. We find the Lord saying unto Moses, "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel; it is mine," and afterwards we find him saying, "I have taken the Levites from among the children of Israel, instead of all the first-born that openeth the matrix among the children of Israel, therefore the Levites shall be mine." This proves conclusively that the Priesthood existed before the days of Aaron, and that he and his sons simply received that office as their inheritance. The Apostle Paul in writing to the Galatians says, "That the blessing of Abraham might come on the Gentiles through Jesus Christ. Now to Abraham and his seed were the promises made. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." This promise was, that he and his seed should hold the Priesthood, and be the channel through which spiritual gifts and blessings should flow unto the people, "Who are Israelites; to whom pertaineth the *adoption*, and the glory, and the *covenants*, and the giving of the law, and the service of God, and the *promises*; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever." We are told by men that this Aaronic Priesthood was simply placed to offer sacrifice, and that when Jesus came, and made sacrifice for the sins of the people, there was no necessity for any more sacrifice, but we will find that Abel, Noah, Abraham, Isaac and Jacob, who lived before the giving of the law, all offered sacrifices and burnt offerings to the Lord. The father-in-law of Moses, Jethro, was a priest of Midian, nor can it be that Moses would unite himself with the daughter of a heathen priest, and besides we read that Jethro paid a visit to Moses in the wilderness, that he took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God. If sacrifice existed prior to the days of Moses, is it not reasonable to suppose that the authority which could offer it, would be restored again in the latter dispensation, when the restitution of *all things* takes place? It is. The law of Moses may not again be restored with all its rites, and symbols and ceremonies, but those things which were part of the Gospel before that time, must, in order to its complete and perfect restoration, also form part of it after that day. The Lord, speaking to Malachi, says, "I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in days of old, and as in former years." In the vision of Ezekiel, we read of the restoration of the temple in the last days; we read again of sacrifice and ministrations by *priests*,

as minute in detail as were given unto Moses from Sinai, and this, too, when the Jews had returned to their own land, and the Lord had made a new covenant with them, after *they had been brought to Christ*, when he would be to them a God, and they would be to him a people. That there were priests under the law, and others not, is evident from the reasoning of Paul in Hebrews, speaking of Jesus, "There are priests that offer gifts *according to the law*, who serve unto the example and shadow of heavenly things." "But now hath he obtained a *more excellent ministry*." After the opening of the so-called Christian dispensation, we can also find proof in the writings of the Apostles, of the greater and the lesser Priesthood existing then. In Acts we read of Philip baptizing many, and of the Apostles sending Peter and John, "Who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them : only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost," clearly showing that those who baptized had not the authority to bless, or confer the Holy Ghost, and therefore that they must have held a lesser Priesthood.

Our correspondent is also fearful of the responsibility of the Priesthood being placed upon young men, and thinks that all the elders mentioned by Paul and the other writers, were men of mature years. Timothy is instructed, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery," showing that he too had been ordained, and, from the tenor of the epistle, placed in a position of importance. The epistle was written to him in the year 65, and speaks of his grandmother Lois, and his mother Eunice, so that he could not be a man of mature years. Paul also says, "Let no man despise thy youth," and so also say we. "Out of the mouths of babes and sucklings God perfected praise," and the spirit bestowed upon the faithful will lead them into all truth, whether in youth or age.

We have thus endeavored to show forth a few plain facts from Scripture, and draw a few inferences therefrom, and if we should stir up any one to further study and investigation of the principles of the Gospel, our service will not have been in vain.

C O R R E S P O N D E N C E.

AMERICA.

Great Salt Lake City, }
April 20, 1865. }

President Daniel H. Wells.

Dear Brother,—Your long and welcome letter of Dec. 27th came safely to hand, and was perused by myself, and the brethren who read it, with considerable interest. I have been pleased to hear from you, and about your movements in your field of labor, and of the success which has attended your and the Elders' efforts to propagate the Truth. I have ever felt a

great interest in the British Mission, and have always listened to, and read with much satisfaction the reports of our Elders who have been laboring in that field. The seed which my fellow-laborers and myself planted there in weakness and in the midst of poverty and opposition, has grown and increased until they, who have gathered out of that empire, with their descendants, now number a mighty host. Already have two generations been born in the Church to those who embraced the Gospel in the early days of

its being preached in Britain. The key which was turned at that time opened Europe to the reception of the Gospel, and it has spread until thousands of men and women have been gathered from that quarter of the earth. Great Britain has been a prolific field. The preaching of the Gospel there has been attended with great results, and many thousands have been gathered out, and yet, judging by the reports which reach here respecting your prospects there, the field is far from being exhausted. The faithful laborer, in sowing the seeds of truth, even now receives an encouraging reward in the harvest of souls. It is very gratifying to know that there is a people who are willing to listen to the truth, and permit the Elders to preach in their midst, without resorting to violence against them. Her Majesty Queen Victoria's reign has been a prosperous one. England has achieved a high position, probably higher than she has ever occupied, in the midst of the nations. During her reign the Gospel has been preached in her dominions, and those who have preached it have received protection generally. When I was in London, I had an opportunity of seeing her Majesty; the carriage passed within a few feet of me. She was then in her youth, having just ascended the throne. I was not near enough to lay my hand upon her head to bless her, even if it had been permitted; but I felt moved upon to ask the Lord to bless her, and I know that he has done so. While the English Government continues to extend protection to men who declare the pure principles of the Gospel, and allows those who believe, to obey and practice those principles free from molestation and violence, they may reasonably calculate upon having much more of the favor of God, than if they were to take an opposite course. Whenever the time shall come, that the servants of God shall be abused and maltreated in that nation, without being able to obtain redress or protection, then will England's sun soon set, and her glory and might depart from her, never more to return. Who will believe this? Not the wicked; no more than would the Jews believe that the crucifixion of Jesus, and the

abuse and persecution of his disciples, would bring about the overthrow of their city and nation; no more than would the people of the United States believe that the murder of Joseph and Hyrum Smith, and other righteous men, and the persecution and banishment of the Saints of God, would bring upon them the terrible disasters and evils under which they now groan. No, they will not believe such statements. They think it folly in the extreme to assert, that the persecution and abuse, or killing of Latter-day Saints—a people who, in their eyes, are so despicable—will bring down the anger and vengeance of the Almighty, yet they willingly acknowledge that these were the results which attended the ancients, for their injurious treatment of the primitive disciples, a body of people who were despised, hated and calumniated, just as much as we have ever been.

Matters are moving along very quietly here. Our enemies try and raise an excitement occasionally; but, so far, all their efforts have proved unavailing. Connor has moved to Denver, and the numbers left here are quite insignificant. They are not near so important now, I should imagine, in their own estimation, as they were a year or two ago.

The season is a backward one. The snow still covers the mountains east and west of us, clear to their base, a few of the prominent points only being partly bare. Since Conference, the brethren have been diligently employed at putting in grain and in planting their gardens.

May 19, 1865.

Since writing the above, summer has come upon us, and we have vegetation growing with rapidity. The season is very dry so far, many of the farmers having had to water their land before sowing and planting their grain.

My health is better now than it has been during the cold weather, still I am very liable to catch cold if I am the least exposed. I have spent two days, and sometimes three days a week, during the winter, in giving the people their endowments. An average of upwards of two hundred individuals have passed through the House each

week. Since Conference, we have confined our labors in the House to one day a week. I have not been much out to meeting during the winter, the weather having been so inclement, that I have thought it better to avoid sitting in the cold in my condition of health, as I would have done had I attended the Tabernacle.

Accept my love to all. I remain your brother; as ever,

HEBER C. KIMBALL.

ENGLAND.

MANCHESTER CONFERENCE.

Manchester, June 16, 1865.

President Wells.

Dear Brother,—I herewith submit for your consideration, a few statements relative to the condition of this Conference. To sum the thing up in a few words, I can affirm in truth and sincerity, that as a whole the Conference is in excellent working condition; but, if I add that there is abundant room for improvement through each Branch composing it, I shall not falsify my first statement, for the Gospel is a work of progression and regeneration, and man a progressive being, if he is filling the measure for which he was created; and taking this view of the matter, Saints above all people are expected to keep pace with the times, and thus improve while the day lasts. I have only been in this Conference about seven weeks, yet the time and opportunities afforded me, have been sufficient to justify me in saying, that I have visited most of the Branches at their places of meeting, besides visiting many Saints at their respective places of abode; and if I am allowed to draw conclusions from external appearances, or by the spirit which seems to prevail in their midst, I shall not hesitate to place them, at least, on a parallel with other Saints living under similar circumstances.

On Sabbaths, when the weather is favorable, we hold through the Conference from ten to fifteen open air meetings, which are as well attended as can reasonably be expected under existing circumstances. On these occasions I attend, and require no more of my brethren than I am willing to do myself.

On Sunday the 28th ult., we opened a large and commodious meeting-room in the town of Bury, a room that will probably accommodate from two hundred and fifty to three hundred persons. This was duly announced to the public through placards, and we had a very good attendance at each of our services, the evening in particular, for the hall was well filled. Meeting being opened, four persons were confirmed into the Church who had previously been baptized, after which President Abram Hatch delivered an interesting discourse upon the dealings of God with ancient Israel, and his closing remarks were upon the initiatory principles of the Gospel and their unchangeableness.

On Whit-Sunday, 4th inst., we held a camp meeting on Shakerly Common, Tyldesley Banks. This, in the Conference, is termed a district meeting, comprising five Branches, which usually meet in this capacity semi-quarterly. In the morning these Branches were represented by their respective Presidents, upon the whole as doing very well.

Our camp meeting had an extensive publicity in the surrounding villages, both by means of the press and the sweet and enlivening tones of the bellman's voice, so that in the afternoon a large concourse of people assembled at the place mentioned, many having come evidently more out of curiosity to see "Mormons" from Salt Lake, than for the love of the principles which we were preaching. They however gave a pretty fair hearing to the addresses delivered by the Elders, who spoke with zeal and power.

In the evening the congregation was still larger, and variously estimated at from eight hundred and fifty to twelve hundred persons. During our service we had three discourses, which were listened to with great attention by the majority, and a disposition shown by several to investigate, and altogether the prospects bid fair for an increase to our numbers.

One of his Satanic Majesty's best servants made his way thither, fearing, no doubt, that through our operations some one's eyes would be opened, and his craft discovered. At the close of

each meeting he jumped upon the platform, and went through the usual routine of lies and blackguardism, for which his servants have always been so eminently famous. As he began raging and foaming at the mouth, the congregation dispersed, evidently with mingled feelings of pity and disgust. It brought vividly to my mind the

parable of the sower, "Then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved."

As for myself, I feel well satisfied with my field of labor, and all with whom I am associated. I remain, as ever, your brother in the Gospel,

FINLEY C. FREE.

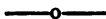
ADDRESS :

Justin C. Wixom, 5 Francis Street, Bath Road, Cheltenham.

MARRIED :

At Birmingham, on 16th April last, by Elder Charles Napper, William Sydney Stonehouse, to Emma Biddle.—*DESERET NEWS*, please copy.

POETRY.



SPEAK GENTLY.

(Selected.)

Speak gently ! It is better far
To rule by love than fear—
Speak gently—let no harsh words mar
The good we might do here !
Speak gently ! Love doth whisper low
The vows that true hearts bind ;
And gently Friendship's accents flow—
Affection's voice is kind.
Speak gently to the little child !
Its love be sure to gain ;
Teach it in accents soft and mild :
It may not long remain.
Speak gently to the young, for they
Will have enough to bear—
Pass through this life as best they may,
'Tis full of anxious care ?
Speak gently to the aged one,
Grieve not the care-worn heart ;

The sands of life are nearly run—
Let such in peace depart !
Speak gently, kindly, to the poor ;
Let not harsh tone be heard ;
They have enough they must endure,
Without an unkind word !
Speak gently to the erring ; know,
They may have tolled in vain ;
Perchance unkindness made them so :
Oh, win them back again !
Speak gently : He who gave his life
To bend man's stubborn will,
When elements were in fierce strife,
Said to them, "Peace, be still !"
Speak gently ! 'Tis a little thing
Dropped in the heart's deep well.
The good, the joy, which it might bring,
Eternity shall tell.

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AND FROM ALL BOOKSELLERS

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save : neither his ear heavy, that it cannot hear : But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 28, Vol. XXVII.

Saturday, July 15, 1865.

Price One Penny.

DIFFERENT OPINIONS OF MANKIND, AND THEIR EVIL ACTIONS TOWARDS EACH OTHER.

BY ELDER THOMAS S. FRIDAY.

"He that judgeth a matter before he heareth, is not wise."

Wherever we go we hear something about religion, some believing in one thing, and some in another, yet all professing to have their faith based upon the foundation laid by Jesus Christ when upon the earth. Why is there so much confusion and so many different opinions about religion? Have we not the Scriptures, which tell us of the dealings of God with his children anciently, and does not James say in his epistle, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him?" Now this promise is very plain and simple to all who have a desire for salvation in the kingdom of God; yet, instead of mankind asking God for wisdom and knowledge, they will go to some reverend divine seeking for instruction. Mankind have relied too much upon one another for strength and knowledge pertaining to the things of the kingdom, instead of judging for

themselves, and seeking for the assistance of that holy Spirit which lighteneth every man who cometh into the world. We must bare in mind that God is the same unchangeable being in all ages of the world, and that he has but one mode of saving men. What sort of a being must He be, if he is what most of our pious and religious friends say he is, whom most of them profess to worship and believe in? We read in Genesis, that he created man in his own image, and also in Exodus, that "they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink." In Job we read, "By the breath of God frost is given; and the breadth of the waters is straitened." In 2 Kings we find the following, "Lord, bow down thine

ear, and hear; open, Lord, thine eyes, and see: and hear the words of Sen-nacherib, which hath sent him to re-proach the living God;" and in Hebrews we are informed, that Jesus is the brightness of his, the Father's glory, and the express image of his person, and Jesus had both body, parts and passions. There are many more passages which we might bring forward in support of this, but the religious leaders of the people tell us we must spiritualize the Scriptures, or else we cannot understand them. If the Scriptures cannot be understood but by learned men, then might they as well have been written in some unknown language, which none but the learned could read, and in that case the poor and unlearned would have been dependent upon their interpretations; but this is not so, for the wisdom of the world is foolishness in the eyes of the Almighty. The Scriptures are plain and simple, and a way-faring man, though a fool, need not err therein; and though for generations past men have been gaining an education so that they might preach the Gospel, still no man, by his wisdom or learning, can find out God, or understand the truths of that holy religion which cometh down from above for the salvation of mankind, except by the aid of the Spirit of God. Why? says one. Because the Holy Spirit is the key that unlocks the door of wisdom, and brings to view the principles of eternal truth, through which the Father and Son are known, and whom to know is life eternal. It is pitiful to find men who are made after the image of God, and blessed with reason, allowing themselves to be led about by every wind of doctrine. We see thousands on the Sabbath day going to their different places of worship, and yet not one of them believing in the promises of Jesus in regard to the Gospel blessings. They profess that Jesus is their Savior, and yet reject his words in relation to the signs promised to them in the Scriptures. Truly has the poet said,—

"Dark is the human mind when bound
In unbelief's degrading thrall;
Sunken the soul that scorns the sound
Of truth's ennobling, saving call."

"In vain call ye me Lord, Lord, and

do not the things which I command you," says the Savior. "If ye love me, ye will keep my commandments." Love is the fulfilment of the law, and those who hate God, hate his law, and consequently will not keep or abide it. Those who cannot abide this law of God on the earth, will not do his will on the earth, and so will not be prepared to abide the celestial law which governs God and all beings who dwell in his presence in the heavens. Nations have been raised to fall again, because the superstructure of society has been based upon principles of man's invention, instead of those revealed from the great fountain of all government. God made man for the great and noble purpose of preparing him to dwell in his presence, in the light and intelligence of eternity; but from creation until now he has grown weaker in his generation, by corrupting his ways, and breaking the revealed laws of heaven, as well as those directly implanted in his organization, until he has become the weak creature of a few days, months, or years at the most, struggling for existence through this life, and making no preparation for the next, which is shrouded in darkness to all who have not the light of revelation by which to see its opening glories. Statesmen, philanthropists and others, have invented and endeavored to carry out a variety of plans for the amelioration of the human family, but all alike have failed to accomplish the object designed; and when it appeared as though nothing but degeneracy, death and ruin awaited the beautiful creation of God, he again condescended to reveal principles for the regeneration and salvation of both body and spirit, striking at the root of evil, and building the work of reform on the basis of eternal truth, and guiding his servants by the dictates of continuous revelation.

How vain is it for kings to talk of the divine right to rule dominions obtained by conquest, intrigues and corruption, instead of receiving them from the God of heaven, maintaining and controlling them by his Divine aid, and by direct revelation through his servants? Christ in speaking of the condition of the world before his

second advent, says, "Because iniquity shall abound, the love of many shall wax cold." How truly is this shown forth at the present day, in men's intercourse with one another, continually seeking to build themselves up by pulling down their neighbor. This principle is carried out both in the ordinary business affairs of society, and by the nations of the earth, in the constant efforts made by them to weaken and destroy each other. The Lord will, in his righteous judgment, grant them the desires of their hearts until they are wasted away, and the few that remain will begin to realize that there is a God in heaven, and seek to know his ways, keep his commandments, and accept of the Gospel which has been revealed from heaven for their salvation. What was the first great and all-important laws given to Joseph Smith for the establishment of the Church and kingdom of God on the

earth in this dispensation? Why, faith, repentance, baptism in water for the remission of sins, and the laying on of hands by those having authority, for the reception of the Holy Ghost. All this is required of men, in order that they may become fit subjects for the blessings promised to the faithful, and without these things none can be Saints of the Most High God. Yet, bad as the world is, and all things connected therewith, it is the privilege of the Saints to live as perfect in their sphere and calling, and according to their knowledge here, as it will be in the world which is to come. If it were not so, why do they pray their heavenly Father that his will may be done on the earth as it is done in the heavens? Who will do the will of God on the earth as it is done in the heavens, if the Saints will not do it? Surely, no one, for it is them, and them alone, that do the will of God, who are indeed his Saints.

T O - D A Y .

Some people are continually deferring till tomorrow that which they ought to perform to-day, and excusing themselves with the idea, that what they have to do will be accomplished soon enough. Now, such an idea originates in a very contracted mind, or, at least, arises from a very limited amount of knowledge of the true design of man's existence here upon the earth, which is, that he may, by his own exertions, develop those powers that are within him, strive to emulate the righteousness of his Creator, and thus work out for himself an eternal salvation of happiness.

All people desire to be happy, but some seek happiness in one way, and others in another; some strive to be happy while they are oppressing their fellow beings, others are happy in seeking to bless and benefit their fellows. In order to legally satisfy this natural desire, it is necessary for an individual to be acquainted with the will of God, and keep his holy laws and commandments so fast as

they are made known unto him by revelation. We read in the Scriptures, that as the heavens are high above the earth, so are God's ways above man's ways, and his thoughts above man's thoughts. The verity of this sentence is conspicuous in comparing the plans introduced by Jehovah for the salvation and happiness of his children, with those devised and introduced by men.

The chosen people of God in ancient time differed from other people, and the chosen people of God in modern times differ from other sects, the discrepancy being, that the Latter-day Saints aver that it is necessary for them to possess a living faith, exhibited by their works, while the majority of other religionists are content with being in possession of a dead faith, and that without works. The Latter-day Saints understand, or should understand, that they must do the will of God day by day, having for their motto, "Now is the accepted time, now is the day of salvation,"

while many of their so-called Christian friends have the presumption to assert, that their salvation is secured through the blood of Christ, without any particular exertion on their part, further than an asserted faith in their immaculate Redeemer; indeed, there are in the world individuals who suppose that they will be saved and reign with Christ on the right hand of his Father, if they neglect to serve God to-day, thinking that if they can only have sufficient time to exclaim, "Lord have mercy on me a sinner," in their last moments, that this will be sufficient to admit them into the kingdom of heaven. What vain presumption!

If an individual desires to be saved hereafter, he must take that course which will secure for him salvation to-day. If an individual desires to become great, good and Godlike, he or she must necessarily seek to become acquainted with, and perform the labors and duties of to-day. Future happiness depends upon good actions in the present. A true knowledge and practice of correct principles, is very necessary. We have many eminent examples or references in history, both religious and political, of men

who have become great and good, and thus distinguished themselves, by striving to do good day by day.

It is recorded of Titus, who succeeded his Father Vespasian, as Emperor of Rome, in the year 79, that he was a good, noble and generous man, and his example was worthy the imitation of his subjects. He evidently was also a man who sought to do some good each day. One evening, while with some friends at the supper table, he recollected that he had not done any particular good that day, and exclaimed, "O my friends, I have lost a day." Simple as this reference may seem, and insignificant as the exclamation may sound, it is nevertheless an important one, and we all should do well to bear it in mind, as our true development, exaltation and happiness depend upon the right and proper use of our time.

Then wait not till tomorrow your labor to show,

In heaven's blest cause now begin;
Though weary the prospect, and mighty
the foe,
Still battle and conquer each day as you
go,

'Till the race of mortality's run.

JOHN BURROWS.

UNRELIABILITY OF UNINSPIRED PREDICTIONS.

(From the *Deseret News*.)

There is a marked propensity manifested by many persons to indulge in speculations concerning, and make predictions with regard to the future. Some will gather together all the floating statements having reference to the alleged diplomacy of governments, and, carefully putting them together, will declare what the results must inevitably be, according to their opinions; and if one-twentieth part of their predictions are fulfilled, they obtain a wonderful amount of credit as political prophets. Others, deeply read in Biblical history and prophecies, make calculations, and, with a gravity commensurate with the importance of the subject, will foretell the year in which the millennium will commence, declare the time when

certain predicted events will transpire, and point to prominent persons among the nations as the individuals alluded to by the Prophets, destined to play important parts in the great drama of the last days. There are some who studiously note the courses of the starry orbs, and from their positions profess to tell the month, the day and the hour when almost every event of importance will take place. Year after year are these speculations indulged in, and predictions hazarded, which in their non-fulfilment bring partial disappointment. Yet an occasional fulfilment of some statements made by these political, Biblical and astrological prophets, is sufficient to satisfy them; calculations are continued, predictions again hazarded,

only to result in renewed disappointments.

Some who believe in the revelations given by the Lord in this dispensation, are inclined to pursue a similar course. They seem to think that because certain definite points are indicated, and prominent way-marks pointed out, they ought to be able to mark before hand, with all the certainty of a well travelled road, every turning of the way, and every object that would be passed in journeying to the destination declared. Every difficulty to be encountered, every obstacle in the way, every move to be made, they foretell, and detail the minutiae of events with all imaginable gravity and confidence. What will be the result of movements made throughout the nations seems easy of comprehending to them. There is little left for faith to be exercised on, everything is so plainly stated. And when these calculations and conjectures prove erroneous, they are apt to think they have been deceived as to the truthfulness of the revelations given, and not, as is the truth, in their own imaginings.

We have not much faith in the predictions of these small prophets. "God's ways are not as man's ways." His purposes fail not. He has revealed to us certain things; declared through his servants that certain events shall surely transpire; foretold the destiny of his kingdom upon the earth, and the fate of the nations that would continue in iniquity; but he has not revealed to us all the details of the way in which his purposes will unfold themselves. Men, with the recorded past before their eyes, may reason that, as in the past the Almighty has accomplished his designs on perfectly natural principles, so in the future he will do the same, and conclude that a certain course, which to them appears in accordance with reason and revelation, is the only one by which his purposes can be consummated. In this they deceive themselves; for while every event will be brought to pass so naturally, that the ungodly and unbelieving, who reject the truth, will remain in their unbelief, the faith of those who have embraced the truth will be called into continual requisition.

The path on which we travel may wind round, to avoid ground dangerous to pass over, and be hidden for a short time from our view; but they who journey steadily on, will find it safe and secure, while they who have jotted down way-marks for themselves, may be deceived and disappointed. Faith must be exercised, hope cultivated, and a continual reliance on the promises of the Lord entertained. Because men may conjecture that thus and so shall take place at a certain time, and their conjectures and imaginings prove foolish and vain, are the purposes of God any the less surely moving on to consummation? Our whole history as a people, recorded and personal, gives us the strongest grounds for the exercise of a living and active faith in the promises of the Lord and in his overruling providences.

With nearly three hundred millions of human beings on the earth who profess to believe in God, with myriads of men appointed and paid to teach and inculcate faith in him, and with hosts of buildings erected and set apart professedly for his worship, but few of all the inhabitants of this globe really believe that the Almighty controls the destinies of nations, and overrules the affairs of the children of men. The Latter-day Saints, of all the people on the earth, are the only ones who do so; and if the purposes of the Lord unfold themselves differently from what men in their short-sightedness have calculated on, it only proves, in the end, how weak and vain are all human conjectures, and how much men require to enjoy continually the Spirit of truth. There will be times and seasons when the faith of all will be tested; there may arise circumstances that will cause our pathway to be so darkened, that none but those who possess that Spirit will be able to see the bright future beyond; but that future will be none the less brilliant and glorious.

When the Almighty speaks through his servants, however much their predictions may appear to be improbable, they will most certainly be fulfilled; and though the Lord may not reveal to us in detail every event that shall take place, he will bestow upon all

his Saints, who will live faithfully and | stand fast in the truth under every
humbly, a confidence and unshaken | circumstance, and await the ultimate
assurance, that will enable them to | unfolding of his purposes.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 425.)

SKETCH OF THE AUTO-BIOGRAPHY OF GEORGE ALBERT SMITH.

Sept. 10, 1832, I was baptized by Elder Joseph H. Wakefield, and confirmed by Elder Solomon Humphrey, in the presence of my father and mother, and many of our neighbors.

At the time of confirmation my mind was exceedingly calm and clear; but as I felt no powerful manifestation from the imposition of hands, I suffered the adversary to tempt me: it seemed as if a spirit came and said to me, "You have now committed the unpardonable sin, for you have been baptized without a change of heart." I was sorely tempted in this way for many hours; but I soon overcame, and my mind was filled with light and peace.

After this, all my young companions commenced imposing upon me, to ascertain, as they said, whether I had any religion; and unless I would submit to imposition without resenting it, they considered me a hypocrite. I went to school part of the winter of 1832-3; all the large boys combined to abuse me. I was large of my age; boys three or four years older than myself, were of my size, and had always been able to handle me with ease. I endured their abuse until I could bear it no longer; and soon convinced them by physical demonstration that my strength had very much increased, and that I was able to master the school; after which I was treated with respect.

On the evening of the 29th March, 1833, my father attempted to preach in the Yellow School-house in Potsdam village; there were present a large assembly, including priests, magistrates and lawyers; but they got

up such a riot that he was obliged to desist: after which an old lady got up and reproved them sharply for their disgraceful conduct. The leaders in this disturbance were professors of religion.

My father sold his farm, settled up his debts, and paid several unjust claims rather than stay and defend law suits. He fitted up two wagons, with a span of horses to each; in one of them he carried brother Moses Bailey and family, and in the other his own family, which consisted of my father and mother, my sister Caroline, who was born June 6, 1820; my brother, John Lyman, who was born November 17, 1828; my cousin, Clariassa Lyman, and myself. We were accompanied by Norman D. Brown and his father and mother, members of the Church from Parishville. May 1, 1833, we started for Kirtland. On Friday, the 3rd, we arrived at Burr's Mills, Watertown, Jefferson county, and stopped with Mr. William Huntington to wait for Elder Joseph H. Wakefield and family to accompany us; while there my father preached twice.

On the 6th, we pursued our journey and camped in Ellisburgh. On the 7th, camped near Oswego, and pitched our tent for the first time. Our five covered wagons created much curiosity among the people, and we were frequently asked if we were afraid of the British, and were fleeing to the West: some told us we should die with the ague in the Michigan swamps.

On the 17th, we arrived at Silver Creek, Chautauqua county, New York, and found a Branch of the Church, and stopped with Elder Alpheus Cutler, who was an old acquaintance of my mother: here I first met with Elder Amasa Lyman, the son of Roswell Lyman, my mother's cousin, and Elder William F. Cahoon. We

attended meetings with the brethren, and for the first time heard the gift of tongues. We travelled to Westfield, where there was a Branch of the Church; my father preached in the evening. I was so sleepy I could not keep awake; I went to the wagon, but was so sleepy that I could not get in to bed, although my bed was made there; but fell asleep by the wagon. While here one of brother Brown's horses died, in consequence of which he began to doubt the work of the Lord; for, said he, "If this was the work of the Lord, he would not suffer our horses to die when we are on the way to Zion."

Friday, May 25th, we arrived at Kirtland, Ohio, having travelled 500 miles. We were heartily welcomed by cousin Joseph; this was the first time I had ever seen him; he conducted us to his father's.

I was engaged during the summer and fall, quarrying and hauling rock for the Kirtland Temple, attending masons, and performing other duties about its walls. The first two loads of rock taken to the Temple ground, were hauled from Stanard's quarry, by Harvey Stanley and myself.

My father purchased a small farm of about 27 acres, two miles and a half from the Temple; and finished clearing about 10 acres during the winter and spring of 1834, and planted it with corn, &c.

In consequence of the persecution which raged against Joseph, and the constant threats to do him violence, it was found necessary to keep continual guard to prevent his being assassinated. During the fall and winter I took a part of this service, going two miles and a half to guard.

In Oct. 1833, my cousin, Jesse Johnson Smith, second son of my uncle Asahel, came to Kirtland, accompanied by his brother-in-law, Amos B. Fuller. They remained during the winter, and were baptized.

I was selected by President Joseph Smith to accompany him to Missouri. My father furnished me with a musket, generally known as a Queen's arm, a pair of pantaloons made of bed ticking, a pair of common cotton shirts, a straw hat, cloth coat and vest, a blanket, a pair of new boots, and an extra

shirt and pair of pantaloons, which my mother packed in a knap-sack made of apron check.

On Sunday, May 4th, Joseph preached to the Saints in Kirtland, under the shade of the new school house, which was partially enclosed. Many of those who were to form the "camp of Zion" being present, he impressed upon them the necessity of being humble, exercising faith and patience, and living in obedience to the commandments of the Almighty, and not murmur at the dispensations of Providence. He bore testimony of the truth of the work which God had revealed through him, and promised the brethren, that if they would all live as they should before the Lord, keeping his commandments, and not like the Children of Israel murmur against the Lord and his servants, they should all safely return, and not one of them should fall upon the mission they were about to undertake; for if they were united and exercised faith, God would deliver them out of the hands of their enemies; but should they, like the Children of Israel, forget God and his promises, and treat lightly his commandments, he would visit them in his wrath, and vex them in his sore displeasure.

May 5th, 1834, I started with my brethren in the company called "Zion's Camp." I was large of my age; my eyes, which were always very weak, were unusually sore. I performed the journey to Missouri, and back to Kirtland, mostly on foot, in three months, about 2000 miles.

After my return to Kirtland I was attacked with the ague and fever, which made me an invalid until spring.

I was ordained into the first quorum of seventies, in Kirtland, March 1st, 1835, by Joseph Smith, sen., Joseph Smith, jun., and Sidney Rigdon.

June 5.—I started on a mission in company with Lyman Smith. We travelled about two thousand miles on foot, without purse or scrip, through the eastern part of Ohio, the western part of Pennsylvania and New York; held about eighty meetings, baptized eight, and preached from house to house continually; returned on the 5th of October.

Went to school and studied grammar and history part of the winter, under the direction of Joseph. I was confined to my room by inflammatory rheumatism, which rendered me nearly helpless for several weeks.

I received my endowment in the Kirtland Temple in the spring of 1836, and thereafter went on a mission to the counties Cuyahoga, Medina, Wayne, Richland, and Knox, Ohio, travelling twelve hundred miles on foot. In July, I suffered much from inflammatory rheumatism in my knees, brought on by an attempt to work in a harvest field. I could walk but little for six weeks.

In the fall I commenced going to school in the Temple, and continued to do so about four months.

In the spring of 1837, Joseph sent me on a mission to the south. I preached through Portage, Columbiana, Carroll and Jefferson, co., Ohio, and about eight months in the counties of Tyler, Harrison and Monongahela in north western Virginia; met with much opposition, and from exposure while travelling in the mountains, wading creeks, sleeping cold and incessant preaching, I suffered from inflammatory rheumatism, which again confined me for six weeks.

In the spring of 1838 I returned to Kirtland, having travelled two thousand five hundred miles, one half on foot, the other half on horseback, and accompanied my father and family to Missouri. I drove a horse team one thousand miles. I preached by the way every Sabbath, and frequently week days; our little camp attracted large congregations. We settled in Adam-ondi-Ahman, Davies's county.

I was ordained a High Counselor by Joseph's direction on the 28th of June, 1838.

I was brought before a mob court, falsely accused, and bound over for misdemeanor, in \$1000 bonds, without being allowed to introduce my witnesses; my life was threatened many times during the session of the court.

In the fall I was sent on a mission to Tennessee and Kentucky, in company with Don Carlos Smith, and returned in the winter. We travelled fifteen hundred miles, one half by

water, and the rest on foot. On our way home, being pursued by the mob, I came near perishing with cold, as we travelled two days and one night without stopping, facing a north west wind and storm. Don Carlos prevented me from freezing to death by keeping me awake. After a night's sleep, under the roof of a mobber, we travelled a day and night; we were lost on the prairie and Don Carlos came near perishing with cold. I found my father out of doors with frozen feet, the result of being driven with his family from Adam-ondi-Ahman, by the State authorities of Missouri. I visited Joseph, Hyrum and others in Liberty jail, in company with brothers Young and Kimball, and we were locked up with them for one hour. I removed my father and family to Quincy, and thence to Green Plains, distance two hundred and fifty miles.

I went to Far West, and, on the morning of the 26th of April, 1839, was ordained one of the Twelve Apostles, in place of Thomas B. Marsh who had apostatized. I returned to Illinois, the journey being five hundred miles; moved my father to Nauvoo, assisted in taking care of the sick and laying hands on them until I was prostrated for several months. I accompanied the Quorum of the Twelve on a mission to England; started Sept. 21st; disease had impaired my health until I could scarcely walk. I suffered much from sickness on the way. I sailed from New York on the 9th of March, and arrived in England April 6th, 1840. I started from Nauvoo without money, and landed in England with a sovereign. I travelled and preached in the counties of Lancaster, Chester, Stafford, Hereford, Worcester and Gloucester, and accompanied Elders Kimball and Woodruff in establishing the Church in London. My labors were crowned with success. I sailed from Liverpool on the 22nd of April, 1841, and arrived in Nauvoo on the 5th of July, having travelled on this mission 13,000 miles.

On the 25th I married Bathsheba W. Bigler, and moved to Zarahemla, Lee county, Iowa, near my father, where I built a log house. In the winter I moved to Nauvoo; Joseph

gave me lot 4, in block 123. I built a frame house, 16 by 20, and drained and improved the lot, and made it one of the most pleasant in the city.

My son, George Albert, was born, July 7, 1842.

In the fall of 1842 I went on a mission to the principle places in Illinois, preaching and allaying the prejudices that had been raised against President Joseph Smith by apostates and other enemies, travelling four hundred miles, one hundred on foot, and returned to Nauvoo, November 4. The winter was very severe, and I was confined to the house most of the time with bleeding at the lungs.

In the summer and fall of 1843 I travelled and preached through the Eastern States, attending Conferences in Ohio, Pennsylvania, New Jersey

and Massachusetts, and returned to Nauvoo, having travelled six thousand miles.

In the spring of 1844 I travelled twelve hundred miles, and preached and attended Conferences through northern Illinois, Indiana and Michigan; returned to Nauvoo, July 27th.

While in Nauvoo I was constantly attending Councils and performing other duties at the call of President Joseph Smith. I was two years a member of the city Council of Nauvoo, and one year an alderman. A short time before his death Joseph wrapt me in his arms and said, "I love you as I do my life," and his affections were surely reciprocated. I have used my utmost endeavors to counsel the Saints and keep them from being led off the track up to the present hour.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 15, 1865.

THE POOR SAINTS BUILD UP THE KINGDOM.

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WHEN we have been brought in contact with the people called Latter-day Saints, and at various times heard them express their opinions concerning the Work of God, and more especially with regard to their own particular part and lot which they wish to occupy among the people, and the amount of good they would like to do in helping to roll on the glorious purposes of the Almighty, they have almost invariably bewailed their poverty, and have vainly sighed after wealth, not for their own gratification, but more especially for the amelioration of the down-trodden classes whose only crime is poverty, and who are so prevalent among the so-called Christian nations. This is undoubtedly a laudable desire, and far be it from us to check their zeal in the least; but we are of the opinion, that many of them speak of this matter without properly considering the position they would occupy, or how they might be disposed to act, if their desires were granted by the Almighty, and they were actually put in possession of the coveted wealth. There have, some times, men joined the Church of Jesus Christ of Latter-day Saints, who

had no inconsiderable amount of means under their control. Now, we would inquire, what has been done with that means which God had entrusted to their care—was it wholly and solely devoted to the building up of the kingdom? We answer unhesitatingly, No! In some instances, their underhanded attempts to keep that which rightfully belongs to the Lord, and to them only as stewards, from its legitimate channel, sent them to the Devil a much shorter route than they could possibly have found in the pit from which they had been digged by the servants of God. We venture to make this assertion, and not without sufficient reasons, that had it devolved on the wealthy men to build up the kingdom of God, unless direct intervention by the Almighty, they would have led the people to perdition long ago, they would shovel their wealth into the lap of the children of Satan, but righteous Lazarus might starve. No; it is the poor man that has borne the burthen of the kingdom all the day long, and those who knew not where their next meal was coming from, have paid millions to sustain the Work against the rich man's farthing. This is the principle on which they have acted. To illustrate what we mean, suppose we wish to visit a house which is a mile away, will we not commence step by step to approach it, and not think that by resting a few hours, we can then, by taking one long step, accomplish the journey in a moment; and yet that is the way that many do, and instead of walking as their strength will admit, they finally do nothing at all, but often make shipwreck of their own faith. Again, many of the people who now inhabit the lovely vales of Deseret, have been taken there by the P. E. Fund. Who are the ones, we will ask, that reimburse the P. E. Fund Company, which has been instituted for their benefit? We are well aware, that it is generally those who are not afflicted with much of this world's goods, but those who have determined to remain honest and keep their covenants, which they have made to God and their brethren. If those who have been emigrated by the P. E. Fund Company, were to pay the debts they owe—which the most of them are abundantly able to do—that Company could resume operations immediately, and thousands who are now draining the very dregs of poverty in this and other lands, could be gathered to those peaceful vales, where they could breathe the pure air of heaven, uncorrupted by the evil influences of "Modern Christianity." Do the Latter-day Saints reflect on this subject, and do they not see that the plans of the Almighty are perfect, and only want a willing and obedient people to relieve suffering humanity? We can easily see the purposes of the Lord when our minds are lit up by his Spirit. The people must act in unison to gather scattered Israel, and prepare themselves for the second coming of the Son of Man. If they do not this, they will find themselves far short of attaining that salvation which they at present anticipate.

B. Y., JUN.

CORRESPONDENCE.

AMERICA. Brig <i>Mexicana</i>, 100 miles off } New York, June 15, 1865. } President Wells.	nearly at the end of our voyage, I take my pen to write you a few lines, and tell you how affairs have gone with our little company. Before leaving Port Elizabeth, South Africa,
Dear Brother,—As we are now	

I wrote to inform you of my anticipated departure with a small company of Saints per brig *Mexicana*. We left accordingly on the 12th of April, and soon were out on the mighty deep, tossing on the waves. It was not long before some of the Saints were a little sick, and others more so, but as usual in such cases, a few days saw most of them quite well. We were twenty-one days making St. Helena, nothing transpiring of much importance. The company was organized at a Conference before leaving, by the appointment of myself as President, and Elder A. H. Noon as clerk and counsellor, in connection with Elder H. Smith.

On board the vessel it was so arranged, that the brethren slept in one compartment and the sisters in another, and from the day of our company coming on board, which was done without accident and with much harmony, we posted a sentry over the sisters' compartment at night, Elder Noon taking charge of the guard. I appointed prayer meetings in the men's compartment at half past 6 a.m., and in the sisters' compartment, for all hands, at about 10 a.m. and 7 p.m. We endeavored to establish cleanliness and order, in which the brethren and sisters generally co-operated, and on the whole I can say, that our little company of forty-seven souls have done well, and we have had general order, peace and harmony, although we have not escaped without a few disagreeables. For instance, the bugs on board the ship, which made their appearance before the Saints came on board, multiplied so fast in the forward part of the vessel, as to drive the sailors out of the fore-castle, and the brethren out of their compartments, compelling them to sleep on deck in all weathers, anywhere they could find a place to lie down. The brethren bore it patiently, though not very well pleased with the want of interest shown by the captain, who might have been kinder had he been so disposed. The first and second mates, however, were very considerate, and the brethren unanimously voted a testimonial to the chief mate. We have had frequent preaching and testimony meetings, at which much of the Spirit of the Lord has been en-

joyed. The captain offered us the use of his quarter deck for preaching, but after preaching there once or twice, he expressed himself displeased with some of the truths advanced, since which we have assembled elsewhere.

Whilst we were in the neighborhood of the West Indies, the captain told us he expected a hurricane—the moon for several nights having a ring around it, the sun during the day being surrounded at some distance with a bright ring, and the sky within of a leaden color. The clouds also looked ominous, and the barometer stood high; but these signs passed away without our having so much as a stiff breeze; there was, however, probably some very heavy weather at a distance from us. Our voyage has, thus far, been a most smooth and placid one, the vessel carrying studding sails nearly the whole time, and we not having encountered a really rough sea since leaving Africa, for which we have much cause to be thankful to our heavenly Father.

I now come to the one painful event of the voyage, the death of brother G. F. W. Kershaw, which took place on the 5th instant. He was sick for about three weeks, and I am inclined to think had he taken fewer strong drugs, he might perhaps have lived; when too late he himself saw his error in this respect. The brethren were very kind, and all was done that could be done for him. He died as he had lived, firm in the faith. He leaves a wife and five children to mourn his loss.

The following is a copy of the testimonial presented to Mr. Bates, together with his answer thereto:—

“Brig *Mexicana*, off New York, }
June 14, 1865. }

To Mr. Russel Bates, chief officer of the above-named brig.

Dear Sir,—We, the undersigned, on behalf of ourselves and the company we represent, have much pleasure in tendering to you our thanks, for the uniform consideration and kindness you have shown to the passengers on board, and, in parting, we beg to express our good feelings towards you, and our desire for your welfare and speedy promotion.

M. G. ATWOOD, Prest. of Comy.
A. H. NOON, } Counsellors.”
H. SMITH, }

To which he replied—

"Brig *Mexicana*, at sea, off New York, }
June 15, 1865.

To Messrs. M. G. Atwood, A. H. Noon,
and H. Smith.

Gentlemen,—I, the undersigned, hereby return my thanks to you and fellow passengers, for your appreciation of the past, and good wishes for my future welfare, conveyed to me in so flattering a testimonial this morning, which came to me quite unexpected, and which I consider too much for doing my duty, and what common civility requires. I wish to express to you and friends, my approval of the good order and harmony that has prevailed on board during the voyage. With my best wishes to you all for the future, I remain yours, &c.,

RUSSELL BATES,
Chief Mate, *Mexicana*."

In conclusion, we feel to thank our God for the blessings that have followed us thus far, and trust his kind care may still continue over us; and asking our heavenly Father to bless you and those associated with you, in the responsible duties of your calling, we remain, respectfully, your brethren in the Gospel,

M. G. Atwood, Prest. of Comy.

A. H. Noon, } Counsellors.

H. Smith, }

P.S.—We arrived in New York, all well, on the 18th inst., and expect to start for Wyoming on the 20th. The Saints are well pleased with the attention showed by brother Thomas Taylor, the agent in New York.

Ship *B. S. Kimball*, off Fire Island, }
June 15, 1865.

President Wells.

Dear Brother,—It is with great pleasure that, as requested by you, I give an account of our voyage. It has been firstrate, this far, in regard to wind and weather. We have been a long way north, and I am sorry to inform you of the sickness we have had, betwixt measles and scarlet fever, principally amongst the children. The Jutland Saints brought these diseases with them, which caused many deaths. I think many of the cases have ended with inflammation of the brain and bowels. Captain Henry C. Dearborn has acted very respectfully to our people, and we could not expect more kindness than he has shown us. Any comfort that has been asked for the sick and needy, have never been refused. The first mate, Mr. Benjamin

Goss, has had charge of the provisions, and acted very fairly to our people. He has also assisted me in the medical department. The lesser officers on board treated us kindly, our provisions have been of good quality, and plenty of them, and we could not ask for better on ship board, but the list that Mr. Goss received from the office, was not the same as that on the tickets of the passengers. The passengers' cook has been very attentive to all the people, and did everything he could for them, as I have not heard one complaint against him. Up to this date we have had twenty-nine deaths among the Saints, one of them through old age, one in child birth, but who was consumptive and sick when she left home, and one of decline. Further matters I shall leave President Winberg to report.

May the Lord bless you and all associated with you. I remain your brother,

JOHN SWENSON.

P.S.—We have landed to-day, and shall start for Wyoming this evening. There has been one death off Castle Garden, a child, and a few are going to the hospital.

New York, June 16, 1865.

President Wells.

Dear Brother,—I take great pleasure in reporting to you the arrival of the ship *B. S. Kimball* which came into this port on Wednesday evening, June 14th, 35 days from Hamburg. The Saints had fine weather, and it would have been a very agreeable passage, only that the measles broke out before they had been to sea long, and resulted in the deaths of some thirty persons, three adults, and the rest children.

The ship was remarkably clean, and the brethren in charge had no complaints to make of anyone, or anything. The Captain and first mate were very high in their praises of everybody, and the latter told me he had now crossed the seas with our people four times, and he hoped he should make out the dozen voyages; indeed, all who has anything to do with passengers, say, that we bring the best emigrants who come into the port of New York.

Elders Winberg, Swenson and Hogstadt, seem to have had the confidence of all on board, and in fact every one looked cheerful and happy. When I went on board, many whom I had seen while on my short visit to Denmark readily recognized me, and I am shure I was equally pleased to see them, and give them welcome to "Zion's land."

After collecting railway fare, changing their money, etc., we got them all comfortably started for Wyoming on Thursday evening, that is, to the number of 420 souls. Those who had not means to go on further are here yet. I find there is not one of them who can speak English, and in consequence of the cessation of war and the large emigration, labor is not easily obtained, so I have told brother Swenson (whom I kept back to assist me with them), to go to work and get them to throw away their large heavy boxes and all unnecessary luggage, and sell all they possibly can of this kind, together with watches, jewelry &c., to assist themselves all they possibly can, and I would make out the balance to get them to Wyoming, all of which they readily agreed to. Indeed let me here say, that I have not to my knowledge made a request of one person, either in this company, or the *Belle Wood*, nor of the Saints who were in the States before, of Elder W. H. Miles, or any of the Elders who have come, but what they have agreed to, and we have so far got along without one unkind word. I say, God bless such people.

The most of the English people who remained here have obtained employment, only a few cases who have not. I sent off a small company of Saints on Tuesday last, gathered from different parts of the States. They were in charge of brother Joseph Hanmer, of Pennsylvania, a very promising young man. I requested each President of company to telegraph back to me if any difficulty arose, but as yet have heard nothing from them, so I conclude all must be right.

I am in hopes we shall now soon have the *David Hoadly* and *Mexicana* in, and then I am off for the West.

The last news from home was up to the 23rd of May, all well then. The

report is that there is trouble with the Indians, but nothing authentic has appeared. I saw a letter from Omaha, dated 9th of June, and up to that date there had been no trouble reported there. I trust all will be overruled, so that our emigration may pass on safely. With kind love, I am your brother,

THOMAS TAYLOR.

June 20, 1865.

In great haste I sit down to pen you a few lines. Yesterday the *David Hoadly* and *Mexicana* arrived, they both had prosperous voyages. The *Mexicana* had lost, one a brother Kershaw, he was a poor man. We have forwarded the family on to Wyoming. The brethren and sisters all appeared very cheerful and happy, and seemed to have the utmost confidence in brother Atwood, who is a very good man. We have now got all our passengers started off by train, making together some 825 adults we have forwarded to Wyoming. In a few days I shall be off West myself.

The people have a tremendous lot of over weight luggage some 41,000 lbs., but I dont know that it is worth while to trouble you about it. I am trying to do the best I can with everything. We sold our gold at 137 the best we could at the time.

I pray the Lord to continue his blessings to you and brother Young and all my Liverpool friends, yours very truly,

THOMAS TAYLOR.

ENGLAND.

NORWICH CONFERENCE.

Norwich, June 20, 1865.

President Wells.

Dear Brother,—Knowing the interest you feel in the progress of the Gospel in this country, I will give you a faithful, though brief account of the situation of the Saints composing this Conference, and the prospects of the Work, as far as I can judge from my own observation, and from the report of the Travelling Elder, J. L. Dolten, one with whom I am prond to be associated. Our District President, W. W. Raymond, is one with us, and visits much with us amongst the different Branches.

We endeavor to meet as often as possible with the Saints, and feel blessed in so doing. We do not have a great number of strangers to meet with us, yet we still baptize one now and then. I have baptized five in one Branch, and others have given in their names for baptism. The Saints composing this Conference, are widely spread over the greater part of two counties, and to visit all the Branches requires much time and a great amount of travel. Yet, as a general thing, we find the Saints in first rate spirits; and although many of them are poor, and not blessed with the luxuries of this world's goods, those who are living their religion enjoy even a richer blessing, the Spirit of God.

It is indeed a source of consolation and joy to me, to be counted worthy of being called by the mouth of the Prophet of God, and sent forth, though in weakness, to bear a humble testimony of the truth of this great Latter-day Work, and to stand in the midst of the Saints, and behold their countenances beaming with joy and gladness, because of the great light and important truths which God has revealed and which they enjoy. When I remember the great condescension of God in permitting us to live in this favored generation, when angels have again descended, arrayed in glory and clothed in power, and conferred the everlasting Priesthood upon man—when the voice of God is heard again, and Prophets and Apostles, inspired by the Holy Ghost, are heard proclaiming glad tidings of great joy to a wicked and benighted world.

I have had the privilege of visiting all the Branches in the Conference, but cannot report all living up to their privileges, as now and then we find one whose feet are wandering in bye and forbidden paths. To such we feel to extend the hand of love, lead them from those slippery ways, and place their feet again upon the path which leads to honor and glory in our Father's kingdom.

I pray God that the happy day may speedily come, when the mist of darkness which now covers the earth, shall be swept away by the light of truth; when God shall assert his own right to teach the world wisdom by the

spirit of eternal truth; when to him every knee shall bow, and every tongue confess that Jesus is the Christ.

I remain your brother in the Gospel,
G. W. MOUSLEY.

GLASGOW CONFERENCE.

Glasgow, June 26, 1865.

President Wells.

Dear Brother,—I fear from my long silence, that you may think me neglectful of my duty, in failing to keep you posted in relation to the prosperity of the Work of the Lord in this Conference. I realize that its progress is intimately associated and connected with the happiness and well-being of those who have embraced its heaven-born principles; for, when it prospers, they have more joy, and their hearts are filled with gladness, knowing, as they do, that as those principles which comprehend all truth take root in the hearts of the human family, error, tradition and superstition, those enslavers of the human mind, will have to flee before its resplendent rays, even as the morning sun chases away the darkness of the preceding night.

I am happy to be able to report things very favorable at present. The Saints generally manifest a desire to do right, and to walk up to the line of their duty before the Lord, realizing that this is the only course open to them, by which they can obtain his blessing and merit his approbation. During my short sojourn among the Saints, I have received many expressions of kindness from them, although a stranger in their midst, which has served to cheer me in the performance of my duties, and lightened the weight of responsibility which the Lord has placed upon me through his servants. I feel that I have been greatly blessed, and have had great joy in my labors, although performed in much weakness. The brethren are united with me in doing whatever is dictated by the holy Spirit. The Branch Presidents are good men, and also the local Priesthood generally, and are desirous to do their best for the advancement of the kingdom of God. There has been quite a number added by baptism, with good prospects for more. The Conference num-

bers upwards of 700 Saints, and is divided into fifteen Branches, Glasgow being first, and numbering over 200 members. The hall being situated in the heart of the city, we are favored with many strangers, who generally pay very marked attention. The people here are very strict Sabbatharians, and, like the Pharisees of old, bitter opposers of the Truth. On account of the opposition the brethren received in out-door preaching, there is little done here, although it is carried on

in the country Branches to some extent, but not so much as it might be. Financially the Conference is involved in debt, as you are aware, and our efforts have not been able to lessen it much at present, though we have better hopes for the future. The brethren are well, and unite with me in kind love to all.

Ever praying that the Lord may bless you, I remain your brother,

JOHN RIDER.

VARIETIES.

It is a heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth.

A genius advertises on behalf of a certain railway that "a coroner and twelve jurors will follow each regular train in special carriages, together with a few surgeons and reporters."

The commandant of a camp was greatly addicted to swearing. The Iron Duke, knowing he had been on leave of absence one day, asked if he had returned. The answer was, "Yes, sir, he arrived last night."—"Has he resumed the command?" inquired the Duke. "Yes, sir," replied the aide-de-camp, with the most consummate gravity; "he swore himself in this morning."

A certain divine in Jamaica having decided on changing his pastoral situation, mentioned his determination from the pulpit. After service was over, an old negro, who was one of his admirers, went up to him and desired to know his motives for leaving his flock. The parson answered, he had a call. "Where from, massa?" said the negro. "The Lord," answered the parson. "Massa, what you get for preaching here?"—"Three hundred pounds a year, Caesar."—"And what you get t'oder place?"—"Five hundred."—"Ah, massa, the Lord might call you all day from five hundred to three hundred—you'd not go."

A Jew broker was standing on an oil-tub at an auction, when, in the excitement of "going, going, gone!" he stamped the staves loose, and disappeared in the oil.

An old lady inquired at one of the railway stations what time the 7.45 train would start, and was told at a quarter to eight. "Bless me!" she exclaimed, "you are always changing the time on this line."

To a lady who once complained of the insolence of some English coalheavers, their employer replied by an humble apology on his own account, adding, "But, madam, to tell you the truth, we have failed in all our efforts to get gentlemen to undertake the business."

An intoxicated man leaning against a church railing, replied in answer to a question from the sexton, that he didn't exactly belong to that church, but he was *leaning* that way.

"I always sing to myself," said a timber-toned canticulus, humming a tune in company in his usual distressing style. "Then you're not at all difficult to please," remarked a gratified beau.

"Ah," said old Mrs. Roosenbury, "larning is a great thing; I've often felt the need of it. Why, would you believe it, I'm now sixty years old, and only know the name of three months in the year, and them's Spring, Fall, and Autumn. I larnt the names of them when I was a little bit of a gal."

THE BATH.—Next to eating and sleeping, the bath may be ranked among the very foremost of the necessities and support of life. It is of far higher consequence, and of more utility, than any kind of manual exercise, gymnastic, or sport. It affects the system more powerfully than these, even in the very points wherein their excellence consists; and is applicable in a thousand circumstances where they are not. It does not supersede, but it ought to come before, these other practices.

ADDRESSES :

J. E. S. Russell, } 16, Louisa Street, St. Phillips, Bristol.
A. V. Call, }

DIED :

At Dulston, Cumberland, on 30th May, 1835, of consumption, Elder Thomas Adams, aged 62 years :
also same place, July 2nd, 1835, of consumption, his daughter, Jane Adams, aged 19 years.

P O E T R Y .



THE CLOAK O' RELIGION.

(Selected.)

Haste, haste, my dear brethren, your budgets
get ready,
Flee, flee to the mountains, stay nae langer
here ;
For the time that the Savior predicted is coming,
The buds on the trees tell the time o' the year.
The hale o' the nations are in a commotion,
Men's hearts are beginning to fail them for fear :
The interest o' baith Kirk and State' in confusion,
Like a barque wi' nae helm an' nae pilot to steer.

The auld kintra bodies wi' their plaids and, blue
bonnets,
A' doon the hill-side will begin for to steer :
To the nearest han' smiddy, saying, hie smith get
ready,
And beat this auld plo'share o' mine to a spear.
For they're a' lost in the mist o' conflicting
opinions,
They're a' revell'd thro' ither wi' nae lease ava :
Their CLOAK O' RELIGION's sae threadbare wi'
wearing,
That the principal pieces are a' torn awa.

They hae rent it and sew'd it, and darn'd it and
cloot'd,
Wi' a' sorts o' colours and cloots ye could name :
But the mair they do patch it the rent grows the
wider,
Till at last the foundation nae mortal can ken.
For they winna believe that our Faither has gi'en
us,

The gude coat that Peter and Paul used to
wear,
Sae they'll just hae to row their auld rags about
them,
Till they fa' off their shouthers and leave them
stark bare.

For it seems they're content wi't altho' it's in
taters,
For ane's got the skirt and anither the sleeves :
They're sae sweerd for to part wi't, just gae them
a rag o't,
And they'll preen'd on their backs and be braw
they believe.

For they sneer at the thoct o' getting a new ane,
For the chap's that do cloot it can mak' them
believe
That their coat's splinner new, tho' in fact if they
kent it,
There's some o' them gaun wi' their legs in the
sleeves.

But never mind, brethren, we ken we hae gotten,
A coat that will wear and never gang done ;
For the longer its brushed it'll aye grow the
brighter,
Till its silk glossy rays will shine like the sun.
Sae we'll no quarrell wi' them aboot their auld
scarcrow,
But prize our ain gude coat and learn to tak'
care,
And no handle things that would file or disgrace
it,
But pray to our Faither and he'll gi' us mair.

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AND FROM ALL BOOKSELLERS

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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Saturday, July 22, 1865.

Price One Penny.

TRUE AND FALSE FAITH.

BY ELDER JOHN H. DONNELSON.

While we admit the saying of the Apostle Paul, that without faith it is impossible to please God, we are also constrained to believe that by faith alone we displease him, and hence we consider it very necessary to define true from false faith. In the life of the Apostle just mentioned, we find true and false faith described at different times and under different circumstances. He tells us that he thought he was serving the God of his fathers, when he was putting the Saints of the Most High in prison, and to the most horrible deaths. He had a very strong faith in the law of Moses, zealously putting it into practice, and showing, by his works, that he meant what he said; but, he tells us after his conversion, that what he did he did blindly. To him the faith of Moses, David, Samson, &c., was only the dead letter of what men had once enjoyed, but after the Lord revealed to him that the faith he had was false, and that he must receive true faith by the revelation of Jesus Christ (the only true source by which it is to be

received by all who will seek unto God for it), we find manifest this true faith also by his works. But how different! instead of the death and imprisonment which he had inflicted upon the Christian Saints, he now became their most zealous advocate, and suffered perils by sea and land, scourgings, imprisonment, and at last laid down his life in the cause of true faith. By the power of such a faith he could say, I have received more revelation, can speak with more tongues than any of you, and the dead have been raised by this true faith. Well might Jesus say, "By their works you shall know them," &c. It is faith that causes the heathen to place himself beneath the massive wheels of the car on which a lifeless image is drawn—that causes the widow with the babe in her arms, to ascend the woodpile on which her lifeless husband is placed, and lay herself down by him while the priest sets it on fire. It was faith that lighted the Smithfield fires, and caused Catholics and Protestant to burn each other and

be burned. But here we pause, and ask the question, Could they say like Paul, that their faith was the result of knowledge that they received neither from man nor by man, but by the revelation of Jesus Christ? The answer is obvious to all, they could not, for neither the one nor the other believe in revelation. The heathen knows his God cannot speak, and the modern Christian is in the same position, for his is a God without "body, parts or passions," and of course such gods cannot speak to those who address them. The one is a pile of inanimate matter, while the other is nothing, for immateriality is only another name for nonentity. If it is eternal life to know the only true God, and Jesus Christ whom he hath sent, they have not received it, and this knowledge is only obtained by true faith, for the Apostle says, "The righteousness of God is revealed from faith to faith." While we now see as in a glass darkly, we shall then see face to face, for He has promised that after we have served him by faith and good works, he and the Father will come and make their abode with us; thus we will obtain eternal life by our faith and good works, for the Apostle tells us He will have a people zealous of good works, and such are the fruits of true faith. Men, like Paul, may believe in the Scriptures, they may believe like the ancient Greeks in the unknown God, and ignorantly worship him, but, unless He is revealed to them by the Spirit of truth, and the testimony of the Holy Priesthood, their faith is false, and all their works vain. The faith of a Peter, a Paul, and a Phillipian jailor, will never be realized by them except by the performance of the same laws, for the plan to obtain true faith and all other gifts of God, is co-eternal with God, and cannot be changed. "To the law and to the testimony, if they speak not according to them, it is because there is no light in them." If the performance of a certain duty eighteen hundred years ago, could procure a certain gift from God, the same will be the result now, or else God has changed, and if he has, he has failed to tell us of it. We are led to follow the admonition of the Apostle,

"Contend earnestly for the faith once delivered to the Saints." Contend for the gifts of the Spirit, but rather prophecy, for then you are certain yours is the true faith, for these were to be the key-words of true faith, "He that believeth and is baptized, shall be saved," and, "Signs shall follow them that believe." For this Christ died. He led captivity captive, and gave gifts unto men. Without such faith it is impossible to please God, and such is the living faith mentioned by Apostles and Prophets, and by the Redeemer himself. When Paul was actuated by this faith, Ananias could say to him, "Why tarriest thou? Arise, and be baptized, and wash away thy sins;" and he in turn, after hearing the jailor's confession of faith, could go out at the dead of night to some river, and baptize him and his household. Phillip, on hearing the confession of the eunuch, could take him down into the water and baptize him. After Cornelius had power by faith to call an angel from the courts of glory, Peter had to tell him words whereby he would be saved. These were not, Believe on the Lord, as this he had already done, and such belief was confirmed by the revelation of an angel from God, but he was called to show this faith by his works. "Who can forbid water that they should not be baptized?" Thus this good man could say like Paul, This Gospel I received not of man, but by the revelations of Jesus Christ. A faith that cannot say this is a false faith, and never did nor never will save one of the human family; on the contrary, they who work by a false faith, will hear themselves denounced as workers of iniquity, for every man will be rewarded according to his works. Faith in the abstract, exists only in the heads of a few modern religionists, whose belief is vain, as their worship of God is mere lip-service, without that life-giving power which is the result of a true faith.

This, then, was the faith by which the ancients could quench the violence of fire, stop the mouths of lions, raise the dead, put numerous armies to flight, call fire from heaven, and converse with God himself. Well might the Apostle say, Show me your faith

without works, and I will show you my faith by my works. But, says one, Is not faith the gift of God—not of works, but of grace? True, faith, as also all other blessings bestowed upon man, are the gifts of God. They were purchased by Him, but it is not presumable that man will receive them without an effort on his part to obtain them. The Apostle says faith comes by hearing the word of God, and then, as we further prepare ourselves to receive it, we receive an increase. If faith is bestowed by God on man, independent of any preparation on his part, then we would ask, Where would be the justice in God to punish him for not exercising a gift he never had? As well might I whip my horse for not harnessing himself, or my cow for not milking herself. If either could speak like Balaam's ass, they would remonstrate by saying, Why whip me when it is your duty to harness or milk me? And so might the sinner say, Lord, why punish me for not exercising faith in thee, when thou art the only giver of this precious gift, and thou knowest that I could not obtain it by any act of mine? But by revelation we understand that faith is the gift of God to man, in the same sense that money is the gift of the king to his subjects, who dispenses this gift to those who perform certain prescribed duties in the realm. We might say, then, like the Apostle, of ourselves we cannot do anything for our temporal salvation, but the king can. In like manner, when man lay under the sentence of banishment from the presence of God, and his body was to moulder in the grave, and the spirit return having accomplished nothing by its probation, man could do nothing for himself, but the great King could form the plan in the council of the Gods and sons of God. A voice was heard saying, I will atone for the sin of Adam, and be the first fruits of the resurrection, for I am pure and holy, and there is no just claim to keep my body in the grave. Thou wilt not suffer my soul to remain in hell, nor thy Holy One to see corruption. I will give unto man a code of laws (the

Gospel), which if they obey, they can also obtain a resurrection; and to show that such laws are simple, and in nowise hard to perform, I will perform them myself. This code is, first, True faith on my name; second, Repentance or sorrow for ever having merited the displeasure of the King, with a firm determination to do so no more; third, Baptism by immersion for the remission of such offences; fourth, The laying on of the hands of my duly commissioned Apostles and Elders, and then the living a pure and holy life by adding to these virtue, prudence, brotherly love, &c. And unto all who do this, I will give gifts by my agent called the Comforter. He will prevent them from being deceived by false kings and officers, who will come in my name, for none else have power to confer these gifts on their subjects. They shall have power to cast out devils, speak in other languages; they shall lay their hands on the sick, and they shall recover; if they drink poison it will not hurt them, and the bite of the serpent shall not harm them. Thus we see how easy it is to discern true from false faith, for, "By their works ye shall know them." Be not deceived, God has not yet changed, if the mother of harlots and her numerous progeny have for years labored to blind the eyes of kings and subjects. God has now, as in former days, spoken to man by his own mouth and by his angels, and in numerous ways through his holy Spirit, thus proving the truth of the words of his Apostles, that He is no respecter of persons, but in every nation those who hear him and work righteousness, are accepted of him. Here it then, O inhabitants of the earth! herein lies your condemnation, that light has come into the world, and ye love darkness rather than light, because your faith and works are evil; and your worship of God is taught by the precepts of men. Therefore we call on all to repent of such sins, exercise true faith in the Lord our God, and their hope and salvation is sure.

Labor has divine precept and example. In no way can any one better work out his own happiness and improvement than by doing what he can to advance those who have no leisure of their own.

NECESSITY OF BEING BUILT UPON THE FOUNDATION OF TRUTH.

The necessity of being built upon the foundation of truth is a very important and essential principle, one which ought to be thoroughly investigated in its minutest details, so as to enable us to understand it correctly and truthfully, according to the order of the Gospel which our Savior taught when he was here upon this earth, teaching and suffering for the cause of fallen humanity, in order that we might receive a glorious resurrection, and enjoy the blessings of a new-born life. It is necessary that we exercise a prayerful mind, so that we shall be able to distinguish truth from error, when it is presented unto us under the name of the Gospel of Christ, because it has a very great bearing upon us individually, in working out our own salvation in the Church and kingdom of God. The majority of mankind look forward with strong hopes and anticipations, to the joyful rewards which are promised and held out in the Gospel of Christ, not cherishing the thought of going to that dreadful place called hell, the abode of Satan and wicked men who have lived upon the face of the earth. This thought is too gloomy to anticipate, and so we look forward to higher hopes and promises, which are held out unto us in the Gospel. Many men cling tenaciously to the false principle, that the merits of our Savior will cleanse and purify them from all sin, if they will only remember his sufferings in their behalf, and believe on him as the Son of God, and thus they continue through life in the bare belief of Jesus, and the assured safety which they have raised within their own imaginations, spending their time, strength, genius and talents, not serving God, working the works of righteousness, helping to disseminate and spread Gospel truths, nor helping to build up the kingdom of God. Neither have they any desire to bless and elevate the human family, or help to raise up from degradation those unfortunate beings who fell under the

influence of sin, to implant within them the pure principles of truth, virtue, honor and liberty, and learn them to exercise kindness and brotherly love. Jesus says, "By this shall all men know that ye are my disciples, if ye have love one to another." Neither do we sufficiently throw around them the mantle of charity, to endeavor to draw out and develop those noble qualities which nature has implanted within them, and which are lying dormant through a false training and education, which with kindness and perseverance could be brought out, and gradually developed, until they become bright specimens of God's handiwork, an honor to their Creator and to themselves, and to those by whom they are surrounded. These things do not sufficiently interest a great many of us, to cause us to put our shoulder to the wheel, to assist in spreading abroad the Gospel of Christ, or stand before the battery of ridicule and scorn, and devote a portion of our time and talent to the cause of God, thus in our humble capacities paying back that great debt of gratitude which we owe to our heavenly Father, the giver of all good. Who can think of the load of obligations under which His daily mercies place us, on the cares of that ceaseless Providence without which we would expire, our health turn into sickness, our reason into madness, and our blessings into curses, without reviving our sleeping energies, and causing us to work faithfully for his Divine cause? We all love to receive blessings from the hands of the Almighty, because we are selfish to a certain extent; but it is likewise our bounden duty, when we receive blessings from the hands of our heavenly Father, to endeavor to bless those who are not so fortunate as ourselves, for as the Psalmist says, "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble."

Many are willing to receive blessings from the hands of the Almighty,

and to believe in the Gospel of Jesus Christ, but it goes no further than belief. It is very easy to say that we believe, as it does not cost us much in this the nineteenth century, nor are we in peril of our lives as were his disciples anciently! Because it has become quite fashionable in the world to acknowledge Jesus. You can scarcely find a person who will utterly deny Him. You may go into very nearly every house, visit the criminals in their prisons, or the vilest wretch that walks God's earth, and they will acknowledge Him, because they know that it is for their own individual interests, it will give them a better name, the people will respect and assist them in their difficulties; while on the other hand, if they deny the Gospel of Christ, they are treated with indifference, and hardly considered worthy to be received into respectable society. Thus we see that it is for their own personal advantage to recognize Jesus; not for the love of him or his commandments, but principally for the sake of themselves, their business and their offices in the world. This is about the foundation of their faith; and while with this faith they hold to the Gospel, their works go in an opposite direction, a direction not in harmony with the faith which they profess, nor materially assisting them in building up the kingdom of God. The main point which they strive for is to build themselves up, and they devote all the energies and powers which God has blessed them with, for the consummation of their own purposes, and the greatest desires which they possess are, to increase in wealth and worldly position, and gather into the garner all the rich things of the earth, so that they may live in luxury and ease the remainder of their days. Thus many move heedlessly on with their phantom salvation, with a dim conception of the Gospel of Christ, its utility and bearing upon them, clinging tenaciously to the idea that faith in Jesus is alone sufficient to save them with the redeemed sons and daughters of God. The Apostle James says in his epistle, "What doth it profit, my brethren, though a man say he hath faith and have not works?" Can faith save him? No; for we

read in the same epistle, "Thou believest that there is one God, thou doest well: the devils also believe and tremble," and, "For as the body without the spirit is dead, so faith without works is dead." Now we clearly understand that faith without works is not a sure foundation to build our hopes upon, and is not calculated to merit the blessings of the Almighty. What is it we do to deserve or expect the rewards of the kingdom of heaven, when we merely hold to a faith without works? This can never be developed, it is almost a nonentity, and is as the Apostle James says, dead. The true faith which our Savior taught always led to good works, and was combined with them. Jesus said on one occasion, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; and because I go unto my Father." Again we see that faith which comprises works is essential to our salvation, and is the beginning of works, the nucleus of progression, or the starting point of action. For instance, when we have any principle or idea within our minds, and we let it lie dormant and undeveloped, it does not benefit us so much as if we had put it into practice, and fully developed it, because we are cramping the light or power within us by so doing. Neither will it lead us to progression or perfection of works, but rather tend to obliterate the little that we do know. It will not enable us to draw down the smiles and approbation of our Divine Creator, after he had laid down a perfect plan of salvation, whereby we could all be saved with a fulness of glory, if we would only faithfully and earnestly put into practice the principles and ordinances which He in his infinite mercy has revealed unto us. Yet, if we affirm that we believe with all our hearts, and still let the light within us lie dormant, and do not seek to develop it in our daily walk and conduct before men, but go heedlessly on, seeking pleasure and practicing the works of men, and when we begin to get old and greyheaded, after having satiated our passions in the gay but delusive pleasures of the world, realizing that our days are getting short, and fears

and doubts begin to creep within our minds relative to the safety of our souls, begin a forced reformation and repentance on a dying bed, what will it avail us? How vain and delusive a doctrine is this to instil within the minds of the people, causing them to tamper with the mercy and justice of an infallible God! Insult is harder to bear than injury, and what more insulting to the kindness, love and mercy of our God, than with our lips to say that we love him, but in our works to say, I will turn to him when I can do no better; so long as I can sin safely I will do it; I will play the prodigal, I will eat, drink and be merry, I will sail down the stream of pleasure as long as I can, and then I will turn unto God, I will acknowledge Jesus, and God will receive me as the father received the prodigal son. This is like what the Savior said in his beautiful sermon upon the Mount, "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand, and the rain descended and the floods came, and the winds blew and beat upon that house, and it fell; and great was the fall of it." We are told in the first epistle of John, "If any man love the world, the love of the Father is not in him." Jesus says, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." We believe that works are indispensably necessary to secure unto us salvation, for Jesus says, "If ye love me, keep my commandments." Now, it is a matter of impossibility to keep those commandments without works. Some of His commandments were, to love one another, to overcome the lusts of the flesh, and finally to become perfect in the truth, which could only be performed through a gradual progression, overcoming one obstacle after another, and this is clearly manifested in the following quotation: — Jesus was speaking unto his disciples and said, "Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven." Now, we understand that

to throw away works, and simply cling to faith, is to take away part of the Gospel of Christ, because faith and works should unite and harmonize together. Without faith it is impossible to please God. Why? Because faith is the mainspring of action. We would not exert ourselves to obtain wisdom and intelligence, unless we first believed that we could obtain them. If we were only to obtain that faith which merely consists in believing on the Lord Jesus Christ, or as the hymn says, "Only believe and you shall be saved," what position would we stand in when the Savior comes? "Behold I come quickly, and my reward is with me, to give unto every man according to his works." From this we learn, that we shall be judged by our own deeds and actions, so that if our works are righteous before the Lord, we shall receive good rewards, and an everlasting salvation in the presence of our God, and if our works are of the opposite character, which is evil, we shall receive the rewards which our course of life merits. Then let us build upon the foundation of truth, exercising and developing our faith in our daily walk and conduct before men, uniting faith and works together, and in all things showing ourselves a pattern of good works. The practice of good works also gives us that sweet and delicious feeling of joy, which no tongue nor pen can describe, it fills our mind with transcendent happiness, which we were formerly strangers to. Then we could not comprehend nor realize that satisfaction and peace of mind, which those who work the works of righteousness experience, in fulfilling Jesus' words, "If ye love me, keep my commandments." And if we continue on in the true faith of Christ, we shall feel like unto Paul when he wrote to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

THOMAS TRISTEAM.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 441.)

HISTORY OF LYMAN WIGHT.

Lyman Wight, the son of Levi Wight and Sarah Corbon, was born in the township of Fairfield, Herkimer county, New York, on the 9th day of May, 1796. He served the Republic in the war of 1812-15 with Great Britain.

He united with Isaac Morley and others in forming a society in Kirtland, Ohio, conducted on the common stock principle, being one phase in the rise and progress of the Campbellite church.

He was baptized in the Church of Jesus Christ, by Oliver Cowdery in 1830, and was soon afterwards ordained to the office of an Elder. He was ordained to the office of High Priest by Joseph Smith, at the June Conference in Kirtland, 1831. While at that Conference he testified he had a vision and saw the Savior. He went to Missouri in 1831 by revelation. He soon after went to Cincinnati on a mission to preach the Gospel. On arriving in that city he called at a hotel and engaged his board for several weeks. The landlord asked him if he was a merchant. He said, "No." He asked him what his business was. He replied, he was a preacher of the Gospel. He asked him what order he belonged to. He answered, he was after the order of Melchisedec. He created so much curiosity that they wished to hear him preach. He told them that was his business, and if they would open the court house he would do so willingly. They obtained the house, and he delivered a series of lectures and built up a Branch of the Church, and baptized upwards of one hundred. The family of Higbees were among the first baptized; they were fishermen, and brother Wight would fish with them through the day and preach at night. One evening he went from the fish net to the court house and stood on the top of a stove barefooted, with his trousers rolled up to his knees, and his shirt sleeves up to his elbows, and preached two hours. Some of the

people remarked, "He preaches the truth, though he does not look much like a preacher."

Many that he baptized went to Jackson county, Missouri, and were with him through the persecution of 1833. During that persecution he was a dread to his enemies and a terror to evil doers, and his life was often sought after.

He commanded the brethren in Jackson county in their defence against the mob. In one instance he was chased by seven men about six miles; they were fully armed and came upon him so suddenly that he had to mount his horse with a blind bridle, without any saddle or arms, except a pocket knife. His horse being fleet, he escaped by out-running them and leaping a deep wide ditch, where none of his pursuers dared follow.

On the 23rd day of July, 1833, he signed an agreement with others that the Saints would leave Jackson county before the first day of January, 1834; but before that time they were all driven out. After the Saints were driven out of Jackson county into Clay, volunteers were called for to go and visit the Prophet in Kirtland. Several of the Elders were asked by Bishop Partridge if they could go; but they made excuses. Lyman Wight then stepped forward, and said he could go as well as not. The Bishop asked him what situation his family was in. He replied, his wife lay by the side of a log in the woods, with a child three days old, and he had three days' provisions on hand; so he thought he could go very well. P. P. Pratt next volunteered, and they went together to Kirtland in February, 1834. On their arrival at Kirtland, the Prophet obtained the word of the Lord, and they were commanded to gather up the strength of the Lord's house to go up to Zion, and it was the will of the Lord that there should be five hundred men, but not to go up short of one hundred. In fulfillment of this commandment, Lyman Wight went through Pennsylvania, and on the

15th day of March, he attended a Conference at Avon, New York; he also went through Michigan, northern Indiana and Illinois, and assisted Hyrum Smith in gathering up a company of eighteen, who joined Zion's Camp at Salt river, Missouri, June the 8th, where the camp was re-organized, and Lyman Wight was appointed the second officer. He walked the whole journey from Michigan to Clay county without stockings on his feet. By the appointment of Joseph Smith he gave a written discharge to each member of the camp when they were dismissed.

July 3.—He was ordained one of the High Council of Missouri.

He was one of the signers of an appeal to the world making a proclamation of peace in Missouri, July, 1834.

He spent the summer of 1834 in Clay county, Missouri. He took a job of making 100,000 bricks, and building a large brick-house for Col. Michael Arthur in Clay County; Wilford Woodruff, Milton Holmes, Heman T. Hyde and Stephen and Benjamin Winchester, labored for him through the season.

He was counselled to go to Kirtland and get his endowments. He started in the fall of 1835, and preached his way through to Kirtland, baptizing such as would receive his testimony. While on the journey he called at the city of Richmond, Indiana, and gave out an appointment to preach in the court house. He walked through the city, and being a stranger was unknown; but wherever he went the people were blackguarding the "Mormons," and many declared they would tar and feather the preacher when he came to meeting that night. At the time of appointment brother Wight was at his post. There being no light provided, he went and bought candles and lighted the room. The house was soon filled with men who brought tar and feathers for the "Mormon" Elder.

He preached about two hours, reproving them most severely for their meanness, wickedness and mobocratic spirit. At the close of the meeting he said, "If there is a gentleman in this congregation I wish he would invite me to stay with him over night," whereupon a gentleman stepped for-

ward and tendered him an invitation, which he willingly accepted. His host said, "Mr. Wight, it is astonishing how you have become so well acquainted with the people here, for you have described them very correctly." He was kindly entertained and furnished with money in the morning to aid him on his journey.

He spent the winter of 1835-6 in Kirtland, and received his endowment.

He returned to Missouri in 1836.

D. W. Patten preferred a charge against brother Wight for teaching false doctrine. He was tried before the High Council at Far West, April the 24th, 1837; and it was decided that he did teach false doctrine. He made the required acknowledgements.

He opposed the selling of land in Jackson county, Mo., and considered W. W. Phelps and John Whitmer in transgression for selling theirs.

June 28, 1838, he was chosen and ordained the second counsellor to John Smith, President of the Stake at Adam-ondi-ahman, by Joseph Smith.

Sheriff Morgan, of Davies county had agitated the people of the surrounding counties, by asserting that he had writs against Joseph Smith and Lyman Wight which he could not serve without endangering his life. He invited the people to assemble together in Davies county with their arms, so that he could summon them as a *posse comitatus* to make the arrests, the real design being to murder Joseph and Lyman, as they had not offered any resistance, neither had the Sheriff made any attempt to arrest them. They went before Justice A. A. King, at Ragland's farm, to allay this excitement, and gave bonds in the sum of two hundred and fifty dollars for their appearance in court.

Lyman subsequently went before three mobocratic magistrates, under the protection of General Atchison's militia, and gave bonds for his appearance in court, in the sum of one thousand dollars, on a charge of misdemeanor. This examination was had in Atchison's camp at Netherton Spring, in Davies county, surrounded by several hundreds of the mob, and about one hundred militia. His life

was repeatedly threatened, and it required the energy of Generals Atchison and Doniphan to prevent his murder. At the close of this examination, he asked for thirty writs against members of the mob, but was refused.

He was commissioned a Colonel in the militia of Caldwell county previous to his removal to Davies, and in Davies he commanded his brethren while defending themselves against the mob.

In Oct. 1838, after learning that Far West was surrounded by a mob, he raised fifty-three volunteers in Adam-ondi-ahman (25 miles distant,) and repaired immediately to Far West to aid in its defence, where with Joseph and Hyrum Smith and others, he was betrayed into the hands of his enemies, by Col. George M. Hinckle, on the 31st; and was sentenced by a court-martial to be shot next morning (November 1st) at 8 o'clock. During the evening, General Moses Wilson took him out by himself, and tried to induce him to betray Joseph Smith, and swear falsely against him; at which time the following conversation took place. General Wilson said, "Col. Wight we have nothing against

you, only that you are associated with Jo. Smith. He is our enemy and a damned rascal, and would take any plan he could to kill us. You are a damned fine fellow; and if you will come out and swear against him, we will spare your life, and give you any office you want; and if you don't do it, you will be shot to-morrow at 8 o'clock." Col. Wight replied, "General Wilson, you are entirely mistaken in your man, both in regard to myself and Joseph Smith. Joseph Smith is not an enemy to mankind, he is not your enemy; but is as good a friend as you have got. Had it not been for him, you would have been in hell long ago, for I should have sent you there by cutting your throat, and no other man but Joseph Smith could have prevented me, and you may thank him for your life. And, now, if you will give me the boys I brought from Diahman yesterday, I will whip your whole army." Wilson said, "Wight, you are a strange man; but if you will not accept my proposal, you will be shot to-morrow morning at 8." Col. Wight replied, "shoot and be damned."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 22, 1865.

TITHING.—ITS IMPORTANCE.

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OUR readers would observe from President Young's last letter published in the *STAR*, that he urges upon us the necessity of inculcating upon the Saints one great duty obligatory upon all—namely, the paying of Tithing. "I wish you," he says, "to impress upon the Saints, within the bounds of your Mission, the propriety and the importance of paying their Tithing. I do not wish you to be strenuous or harsh in urging this subject upon the brethren and sisters; but no indifference should be allowed to prevail in relation to that

important doctrine, through the laxness of yourselves or the Elders in setting it forth." Since we came to this Mission, although not writing much on this subject for publication, we have while travelling through the various Conferences, constantly pressed this matter upon the attention of the Travelling Ministry, and also pointed out to the people the duty of attending to it, and the benefits to be derived from a practical and steady adherence to it. The letters of appointment held by the various Conference Presidents embody within them instructions on this head, and the Travelling Elders and Branch Presidents ought also to give the matter their attention and care. We, as a people, profess to have within our Church the elements of strength, solidity and greatness, and our past as well as our present history give forth abundant proofs to the truth of the assertion. From the organization of the Church until now, the careful and attentive observer cannot have failed to have been struck with the unity that has pervaded all our movements, and characterized our plans and designs, and the order and harmony with which those designs have been carried out and executed. Although the material with which the servants of God have had to build up the kingdom has been rough and unhewn, it has, under the magic influence of that Spirit which accompanies obedience to the mandates of heaven, become plastic and obedient to their will. The world have wondered at seeing so many apparently conflicting elements fused and blended into one, and although they have puzzled their brains and racked their ingenuity in striving to discover the cause, the "Mormon problem" still defies solution, and puts to shame the vain philosophy and vaunted intelligence in which the world boasts. And yet, although wonderful to them, to those who have embraced the truth the reason is plain and obvious. It is simply the fulfilment of that promise Jesus gave to his disciples, that if they were his children they would become united, and that this was to be the continual distinguishing characteristic of the Gospel, "By this shall men know that ye are my disciples." When men and women come under the influence of the Spirit, and yield obedience to the requirements of Heaven, they immediately see alike, and are unanimous in regard to the truth of the principles they have believed in and embraced. Ask them what constitute the initiatory ordinances of the Gospel, and all will agree in their answer, no matter what former prejudices they may have entertained, or under what antagonistic influences they have been reared. Begin to speak to them in regard to the fulfilment of prophecy, and the establishment of the Latter-day kingdom, and they will each bear concurrent evidence as to its organization, nature and results. On these points, we say, union exists, but when we come to some of the more practical parts of the Gospel, we find, not perhaps actual variance existing, but a sluggishness, indifference and apathy, tending to weaken the faith and knowledge which should be in the possession of every true Saint. A mere theoretical belief and knowledge that the Gospel has been restored, and its laws once more in operation upon the earth, is of no more benefit than the belief of the sectarian, that faith in the merits of Jesus will grant unto him salvation. Unless there is a unity not only on major but also on minor points, not only as regards the spiritual, but also the temporal duties of life, those fruits of the Spirit which should be exhibited in the walk and conversation of all, will be found weak or absent. When the Christian world are asked to reconcile the anomaly betwixt the unity that was promised would pervade the Church of Christ, and the discord and confusion prevailing amongst those

styling themselves its members now, they reply that they only differ in minor parts, and that in the grand fundamental truths of the Christian faith they are one. And yet, we find that it is those very *minor* points that cause so much disunion, threatening to shake the bulwarks of Christendom, and bringing the faith of heaven under the ban of ridicule and censure. And the very same principle will hold good here. We may be agreed as to the necessity and efficacy of faith, repentance and baptism, and to the fact that God has revealed himself once more unto his children, yet, if we ignore or set aside those things which may properly be styled the bone and sinew of the kingdom, union and harmony cannot necessarily exist. Theory and practice must go hand in hand together, in order to produce the necessary result. And more than this, we understand that the salvation promised by God unto man, is not alone a spiritual but a temporal salvation, and that the kingdom to be built up must combine within it both these elements. It is not sufficient that we believe as the majority of mankind do, in dogmas and articles and creeds that neither have within them the principle of life and vigor, nor are adapted to the constitutional requirements of man, nor to the higher longings which the Gospel implants within him, but that we look upon it as essentially a practical, every day religion, requiring from each of its followers implicit obedience as the condition upon which they are to receive happiness and freedom from sin, and an exaltation amongst the ruling classes of the universe. The kingdom has not alone to be built up in the hearts of its subjects, by the genial influences of the Spirit of Truth, but these subjects must build it up really and tangibly upon this earth. One of the fundamental principles of this Church, the centre to which all the hopes and affections of its members move, is that of an appointed gathering place, as a city of refuge from the evils coming upon the world, a place where the Lord can raise up to himself an holy nation, a royal Priesthood, a peculiar people zealous of good works, and where in the Temple they can receive those washings and anointings and blessings prepared and ordained for the faithful from before the foundation of the world. "The Lord whom ye seek shall suddenly come to his temple, and who may abide the day of his coming?" and therefore for this consummation something more is requisite than abstract faith or lip-worship. We are not simple enough to believe that all the wondrous changes to be wrought upon the earth, will be brought about in any other way than by the gradual operation of natural laws known to and practised by its inhabitants. We look forward to a new heaven and a new earth, wherein dwelleth righteousness, the purified home of the redeemed and sanctified. We read that instead of the thorn shall come up the fig tree, and instead of the briar the myrtle tree, and that the wilderness shall rejoice and blossom like the rose, and we must remember that this can only be accomplished by hard and persevering labor, and every one by his time, his talents and means, assisting in the great work of human progress. There are temples to be reared, roads to be built, cities to spread themselves out from east to west, and from north to south, and the whole earth to be filled with the knowledge, the power and the glory of God. We are called upon to assist in this, if we would wish to receive a blessing from the hands of our Creator. We need not lay the flattering unction to our souls, that if we simply obey the primary ordinances of the Gospel, we will have a right to the promised exaltation awaiting the faithful, else we will find ourselves mistaken. Nor need we begin to say that we have paid Tithing, we have clothed and fed

the Elders, and were promised that we should gather unto Zion, but we are still here. And wherefore still here? If we were to answer the question honestly and impartially, we would find that in nine cases out of ten the reason lay in ourselves, and that had we taken the course marked out by the Priesthood, the result would have been different. If we pay Tithing, or do any other action with any ulterior, selfish or mercenary motive in view, except that of doing it as the will of our Father, we cannot expect a blessing to follow. We are satisfied that there are hundreds and thousands in this Mission to-day, including many who are considered as apostates to the truth, who, if called upon, would testify that when they paid their Tithing they enjoyed more of the Spirit of God, and were blessed more abundantly even in temporal matters, than when they relinquished attending to that duty. But some shadow stalked across their path, some evil power whispered pleasing words in their ear, some man in whom they placed confidence betrayed that trust, and they, his dupes or victims, must needs also betray the trust God had placed in them, the covenants they had entered into with Him, and follow in the wake of him who injured them. Let us act independently of all, like Joshua of old, as for whatever others may do, as for us and all belonging unto us, we will serve the Lord our God, and we will find that our calling and election is sure, because we have built it upon a firm and enduring foundation, remembering, also, that it is for ourselves and not for them that we bring offerings and pay Tithes of all we possess unto the Lord. If we will, we may be the honored instruments in his hands, of participating in that great and glorious Work of the last days, which will "bring again Zion," and establish that kingdom upon the earth which will stand forever. It is with his people that he will perform his great Work, therefore does it not become our own work, and should we not esteem it a privilege, as well as a duty, to be thus engaged, and to give it our most earnest support, forasmuch as we expect to become the recipients of those great blessings which we naturally suppose will flow therefrom?

We trust that these few remarks will be read and considered by all, and that the Priesthood especially will take hold of the matter in the right and proper spirit. There are several Conferences throughout the Mission which remit no Tithing to the Office, others which contribute a small proportion considering their numbers, and we have, therefore, written this with a view to bring the matter before their attention, and incite them to fresh and renewed vigor and energy in their endeavors to build up the kingdom; and should they thus act, we can promise them that the words of the Lord will be fulfilled unto them, and that he will pour them out a blessing from the heavens, so great that they will not have room to receive it.

DISCRETION.

(From the *Deseret News*.)

There is an old saying that "the more haste the less speed." This is particularly applicable to those who, losing sight of the great purposes for which we are here, bow to the spirit of gain—making haste to get rich—and yield to

other enticements to evil practices, for the more they hasten in this course, the farther they will be from realizing that which is of all most valuable.

It may be somewhat trying to stem the current, while evil is so prevalent and aggressive the world over ; while so many are crying "evil, be thou my good ;" while wealth is sought and worshiped with so reckless a frenzy ; while place and power are so generally used as vantage ground for oppression, pride and corruption ; while the "social evil," through man's rascality, has pervaded all classes to so fearful an extent, and wickedness of every description is rioting in high places as well as low, but whosoever fails in preserving his integrity, has but himself to blame, and with his fastest haste makes the slowest speed.

C O R R E S P O N D E N C E .

AMERICA.

Wyoming, N. T., June 17, 1865.
President Wells.

Dear brother,—As I informed you by previous letter, we anchored in New York harbor on May 31st, and were landed at Castle Gardens, with our luggage, on the following day. We experienced no difficulty in passing the doctor and custom house officers, who were very courteous and accommodating. Of course we did not fail to show our appreciation of their kindness in enabling us to pass our effects without going through all the tedious formalities of the custom house regulations. In consequence of unwillingness on the part of railway contractors to fulfil their engagements with Elder Thomas Taylor, we were detained in Castle Gardens between five and six days. The weather was intensely hot, the Saints suffered much from various sources of annoyance, and disease made its appearance and began to spread rapidly. I am thankful, however, to be able to say that, by the blessing of the Lord, we escaped with the loss of but one child, who died of the croop. Under these circumstances brother Taylor had no alternative but to take steps to obtain legal redress ; which, when the contractors found he was determined to do, they concluded to fulfil their agreement.

We accordingly left New York for Albany, by the Hudson River R. R. at 8 p.m., on the 6th. We arrived

safely at this place on the 15th inst., having had a very agreeable trip, without any material detention, with the exception of the short distance between Quincy and the Palmyra Junction, which we had to ride in miserably dirty cattle trucks. At the latter place the Saints—men, women and children—were turned out into the pitiless storm without shelter. We remonstrated with the officials in vain, until, assuming to have more authority than I really possessed, I told them I should certainly send our following company by some other route, where they would be treated with something like decency and humanity. The station master then concluded to let us into the depot where the people were tolerably comfortable till they proceeded to St. Joseph. About a mile east of St. Joseph the flood, during the night, had washed away a portion of the railway, causing a detention of a few hours. We experienced no material difficulty along the route, and were treated with great courtesy and kindness by nearly all with whom we came in contact. We have had a great many cases of measles, but all have done well with two or three exceptions. One child, aged eleven months, (Frederick Wilson Simons) died in the cars near, and was buried at, St. Joseph. Sidney Biddle, aged 9 months, from Walsall near Birmingham, died of decline, and was buried at this place yesterday ; Samuel A.

Shaw aged 3 years, from the same place died to-day of measles.

During the journey from New York to this place, every possible attention was given to the sick and feeble, the best railway carriage was always appropriated exclusively to their use, and the preference was given to them in all things.

It has been very stormy ever since we have been here, making the country very muddy and disagreeable. The thunder and lightening have been of that fearfully grand and, to me, sublimely magnificent character peculiar to America. Elder J. G. Holman has done every thing in his power to make the Saints comfortable and to provide for their necessities. Several merchant trains for Salt Lake City are starting for Nebraska City, seven miles below this place, and are engaging many of our brethren as teamsters, paying from \$40 to \$50 per month. Twenty-six men and four women engaged and went to Nebraska to-day, under the Presidency of Elder William Willes. Elder Holman has selected twenty more men, half of them with families, whom he expects will start with another train on Monday, under the Presidency of Elder E. F. Bird. From present appearances it is likely that many more will be wanted, and brother Holman hopes to be able in this manner, to get off many who would otherwise have been unable to go to Zion this season. We all feel very grateful to the Lord for thus opening the way for the gathering of his poor Saints. The wagon masters and the rest of the teamsters are Gentiles, but brothers Naisbett, Hampton, Basset, and others have done all in their power to ensure the comfort and welfare of our brethren and families who go with them.

In consequence of the fall of gold, and the high prices of every article needed for emigration, Brothers Holman and Taylor are seriously embarrassed for means. Brother Holman called a meeting for the brethren who wished to drive teams over the Plains, and stated the case to them, when nearly every one nobly and cheerfully volunteered to give their wages to the Church, to assist to gather the aged and females who are, here without

means. I do not think there has ever been a company of Saints come from Europe who have been more generally united and willing to obey counsel than this one. Provisions are very high here at present; flour is five dollars per cwt., Bacon is 18 to 20 cents, sugar 25 to 30, coffee 45, tea \$2. 50 cents, and other things in proportion.

There has been a great deal of luggage brought this season, the freight of which, over the railway, will I fear be lost to the Church, as there was no possibility of weighing it—individually—in New York, and no means of doing it here.

The health of the returning Elders is generally good. Matthew Lyon has greatly improved, as also father Lee. Brothers C. B. Taylor, and F. W. Cox have gone to see their relatives in the States, but we are expecting them here in a few days. Brother T. Taylor was very anxious that I should accompany the Saints to this point, and I am now waiting their arrival at Nebraska of brother W. T. Godbie (whom I had the pleasure of meeting at New York) and George Reynolds, when we expect to take stage together for Salt Lake City.

I forgot to mention that while detained in New York, we had some excellent meetings at Williamsburgh, in the Adelphi Hall, at which a great number of the Saints from Castle Garden attended. By the liberality of Brother W. T. Godbie, and the kindness of Elder T. Taylor and others, a very refreshing and substantial repast was provided for all who had come from Castle Gardens, consisting of rich sweet milk, new bread, and good fresh butter, spread in our liberal American style. The food was very acceptable, and refreshing to the bodies of the fatigued Saints, and the kindness that prompted the movement was still more grateful and invigorating to their spirits, as it showed an interest in their welfare and comfort, that can only be fully appreciated under such circumstances.

Brother Holman says he hopes to be able to get the last of the Saints off by the 10th or 15th of next month.

Ever praying for your welfare and

prosperity, as also for all the Elders laboring under your watchcare, I remain your brother.

WILLIAM H. SHEARMAN.

P.S. — Sunday, 18th. Brothers Godbie and Reynolds arrived to-day. We leave by stage in the morning at 7.

VARIETIES.

Sir James Wilde has decided that a will made by a married woman after her husband has been convicted of a felony, is valid.

At a Waterloo festival, held at Brunswick on the 18th ult., 900 veterans who claimed to have been in the great fight were present.

At a recent meeting of the Metropolitan Association for Improving the Dwellings of the Poor, a dividend of 3½ per cent. was declared.

An Exhibition of Industry has recently opened at Moscow, and among the many curiosities, there is a large portrait of Peter the Great made up of many-coloured lucifer matches.

In a case lately tried before Justice Mellor, in the Bail Court, a jury locked up, requested that some water should be furnished to them. Upon well considering the oath, his lordship said he could not allow it, but he added that it was a scandal to our law, which he hoped would soon be altered.

Among the announcement of the day is one of an "International Polyglot Travelling Institution," young gentlemen of all nations admitted. The school "will be continually travelling, under the superintendence of a superior person. Each language will be taught in the country where it is spoken with the greatest purity. Towns, monuments, and museums, will be carefully and scientifically inspected." The next season (October, 1865, to August, 1866) is to be devoted to France.—*The Reader*.

When may two people be said to be half-witted?—When they have an understanding between them.

A horrible bachelor wants to know if ladies, corsets mean *Staid* women.

"I am astonished, my dear young lady, at your sentiments," said a young gentleman; "you make me start."—"Well," said she, "I have been wanting you to start for the last half-hour."

"I say, how far do those rocks run into the sea?" asked a gentleman of a half-clad, tousie-haired fisherman's son on the east coast of Scotland; "They dinna run awa, zir, they joost lie still there."

Lord Rockville used to declare that no man was really drunk so long as he could old on by the grass. "Why so?" asked a friend. "Why so?" exclaimed his lordship with huge disdain, "you fool, to prevent his tumbling up, of course."

A Paris paper lately described a row in London, which was at once quelled by the appearance of the "policemans" with his "ivory staff," and the rioters quietly permitted the "policemans" to take them up for "trial before the coroner next morning."

An unsophisticated countryman, the other day, saw a military officer, followed at a respectful distance by two orderlies, in full gallop. "Good gracious!" said he, "haven't they caught him yet? I was here about three weeks ago, and they was a runnin after him then."

Frederick the Great was overturned one day in his carriage, and having most liberally vented his anger on the coachman, he asked what he could say in excuse of his want of skill. "Did you never lose a battle?" was the interrogatory of the fearless John. The king was pacified.

Quin was at dinner where there was a delicious pudding of which the master of the house begged him to partake. A gentleman had just before helped himself to an immense piece of it. "Pray," said Quin, looking first at the gentleman's plate and then at the dish, "which is the pudding?"

A candidate for a Scotch burgh, when canvassing, did his best to secure the good graces of the electors' wives. In one house he kissed the guidwife on the cheek, slipping at the same time a few guineas into the hand which had modestly been extended to protect her face. Delighted with the sight of the yellow piece, the matron enthusiastically called to the candidate, as he withdrew, "Kiss my dochter, too, air."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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PREJUDICE.

BY ELDER JOHN NICHOLSON.

This subject has been written upon a great deal, much also has been spoken concerning it, and the declamations against it have been exceedingly strong and vehement; still, as we think it a subject of considerable importance, and as such, deserving a fair amount of consideration from intelligent men and women, we think there is yet a little room left both to write and speak about it. There is no surer evidence of a contracted mind, than an excessive display of this principle; and if we may be allowed to use a figurative and oft-used expression, the minds of those in whom it predominates, could be compressed in the limits of a nutshell. If prejudice is exercised in any direction whatever, save one, it is entirely wrong, and those who indulge in it not only injure others, but themselves, as it is sure to limit their power for good, and act injuriously against them in their researches after knowledge. The opposite of a mind prejudiced, is broadness and comprehensiveness of intellect.

There is a form which prejudice can assume and a direction it can take, which is legitimate, and were all the prejudices of men to run into that channel, what a glorious and happy transformation the world would undergo! That channel is, to have it directed against evil, for men can be justified in being as strongly prejudiced as they please, so long as it is directed against error and wrongdoing; yea, they may set their faces against it as a flint, and be as immovable as the everlasting hills, but upon no other principle is prejudice justifiable. In looking around us, we can see this feeling in operation amongst men in all its different phases. It is not necessary for us to traverse back to the days of Columbus, Harvey, Luther, or even to the early rise of this Church, in order to find examples, for there is enough displayed now to afford ample scope for commentary. It can be seen in one of its most disagreeable forms, when the Elders of Israel go into the streets and byeways to declare the heaven-

born principles of the Gospel of Jesus, and when some individual, brimful of self-importance, comes up, opposes the Lord's servants, and endeavors to hinder them from performing their philanthropic duties.

There are different classes of opponents of the truth, each kind or class having its peculiar motive for opposing that which is calculated to bless humanity. For instance, there is the long-faced, hypocritical, modern Pharisee, or self-styled preacher of the Gospel, who, forgetting that the Gospel is good news, and, as such, calculated to inspire the heart with joy, draws out in doleful accents his entreaties for all people to conform to his peculiar notions of religion, elaborating profusely the natural depravity of man and his sinful nature, or vehemently holding up before him terrible threats of eternal, never-ending punishment, his elongated countenance wearing the while a most lugubrious expression. Such people as these will (because of their prejudices), without inquiring whether they are railing against that which is right or wrong, depict what is "handed about from mouth to mouth," as the evils of "Mormonism," (so called), and the crimes of its propagators and defenders, they being selfish enough, of course, to believe in the old adage, that charity begins at home, but not liberal enough to admit that improvement ought to commence there also; for, we think that were those persons who thus oppose God's work and his servants, to look around them in the towns in which they themselves are citizens, or even in the streets and lanes perhaps in the immediate neighborhood of their own dwellings, sufficient crime, wretchedness and degradation would come under their observation, without going so far away from their own doors, and, consequently, they would find ample room for improvement and comment, without interfering with an innocent and unoffending people, of whom they know nothing.

Then there is the individual who, if the countenance is the index to the inner man, the good, pure and upright would not seek to be very intimately associated with. Such an one

probably opposes that which is pure and holy, because principles of that kind are entirely at variance with his own tendencies and inclinations. To the pure all things are pure, and on the same principle, to the corrupt all things may appear corrupt; and when we hear men speak of the supposed corruptions of the Latter-day Saints, we cannot but apply to their case the words of the Savior, when he says that "Out of the abundance of the heart the mouth speaketh." We see no reason why we should doubt the words of Jesus in this instance, and if we accept it as truth, there must decidedly exist in the hearts of those who oppose the Latter-day Saints, a superabundance of adulteries, whoredoms, and every species of abominations, judging from the filth which proceeds from their lips.

Some oppose the truth as advocated by the Latter-day Saints, because such doctrines are unpopular; hence, in opposing God's people they gain the applause of the vulgar multitude, for, as a general rule, the gaping crowd is ever ready to gulp down that which panders to its tastes and suits its prejudices. How many, instead of listening calmly to the preaching of the Gospel by our Elders, will shout, and otherwise create disturbances, for the purpose of drowning the voices of God's servants? It would be well for such, if they would bring to mind the words of Solomon, who says that "He who judgeth a matter before he hear-eth it, is not wise." Men who will not listen to, but interrupt the Elders, show that they are not wise men, and as most things have their opposites, the opposite to a man that is wise is what is commonly called a fool. If those, then, who pursue the above course, do not wish to be classed amongst that int resting portion of humanity by all right-thinking, liberal-minded men, they had better turn from their untoward and uncharitable course.

Much could be brought forward to show the disagreeable and progress-retarding nature of prejudice, when it is implanted within the human mind; but we consider it unnecessary, as we presume sufficient has been shown up to give us to understand that it is

anything but Godlike when displayed by man. We, as Saints of God, can plainly see that it is entirely opposed to the free and liberal spirit of the Gospel of Jesus, and as we continually experience that it is one of the greatest evils which we have to contend with in others, it is necessary that we should be very careful, lest others may have it to contend with in us, and we with it in ourselves. When one embraces the truth as revealed from the heavens, and continues to progress in developing it within his own soul, until he not only becomes its exponent, but a living embodiment of its principles, his soul becomes enlarged, his views broaden out, and his feelings are liberalized; in fact, he becomes in the true sense of the word a cosmopolite, and, consequently, anything narrow, small, or contracted, is distasteful to him. The Latter-day Saints are less national in their feelings than any other people on the earth. By national, we have not reference to the particular country one has been born and reared in, for all the Saints have a laudable and natural preference for that land where shall be established the Zion of our God; we mean nationalism so far as it affects men. We are less national than others in this respect, for have we not learned the source from which we all have sprung? The Gospel teaches us that a good man is a good man wherever he is found, or of whatsoever name or nation he may be.

Sometimes we almost make it appear by the course we take, that we would very much like to have control over those eternal and supreme laws by which intelligence is organized, and abolish the vast variety which exists in all nature. It is a principle in nature, that "like cleaves unto like,"

consequently there are some people who take greater hold upon our affections than others do. There are some we can esteem and love more than we can others. Now, we are not going to entirely condemn this as wrong, so long as our hearts are filled with the love of God, for if our bosoms are inspired with that love, our interests and affections will extend towards all mankind, although, at the same time, it may be particularly so towards some. Our heavenly Father in his dealings with his children, shows that he holds some of them in higher estimation than he does others; but what we have to guard against, is a tendency to find fault with others, simply because they do not happen to be of the kind that we can particularly esteem. If we do so we are prejudiced, and, to say the least of it, have but a very limited and contracted conception of the vast and boundless works of God, for it is an acknowledged fact, that there are no two things alike in nature. There cannot be found even two leaves of a tree that are exactly alike in every particular. Then is it not very plain, that if we could have every one just of that description that we like, this world would become a very stale affair indeed. Let us, therefore, not be prejudiced, nor find fault with people because they do not agree with our notions, but rather take a charitable view of the matter, by considering that if everything and everybody does not come up to our notions, that which does not suit us may suit some one else. Let us throw all prejudice aside, and look at humanity in a broad and comprehensive sense, for it takes all the endless variety of intelligence, temperament and disposition, to make up the grand whole.

A WORD TO THE DISBELIEVERS OF SO-CALLED "MORMONISM."

BY PRIEST WILLIAM H. SCOTT.

By the writings of ancient chroniclers, we find that in all ages of the world the authorized servants of God

have been looked upon as impostors, and their message rejected, from the days of Noah until this present gene-

ration. Jesus Christ, the Messiah, whose advent was looked for with anxious expectation, no sooner proclaimed himself the Son of God, than he was denounced as an impostor, scourged and buffeted by the Jews, and finally crucified a martyr. His disciples received the same treatment, and after having passed through a severe ordeal, were driven from the earth, as spoken of by John the Revelator, when he says, "The woman (even the Church) fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days." No sooner did Satan see his way clear by the destruction of the Saints of God, than he sought out the wicked priests whom he then had under his control, inspired them by his spirit to gather together the sacred writings of the Saints, and to go out into the world with long and pious faces, declaring that they had slain the true Messiah and his Apostles, but that they had repented of their cruel deeds, had become "meek and lowly followers of the Lamb," and had their sins blotted out by faith and prayer. Thus it went on, generation after generation, until now we have sects and parties and divisions innumerable. For seventeen hundred years Satan had every opportunity of impregnating the minds of the people, and causing them to be tossed hither and thither with every kind of doctrine, until they are now like a ship upon the troubled ocean, driven to and fro, having no resting-place.

It may appear strange to some, that Satan has filled the minds of the people with principles contrary to the doctrine of Christ, still it is true. We ask the question, Why not Satan invent doctrines whereby the people may be kept in darkness, as God give a Gospel whereby they may be saved? Yet, in the midst of all this confusion, a voice was heard in the wilderness, crying unto all to repent and be baptized for the remission of their sins, for angels had visited the earth, restoring again the Gospel of Jesus Christ which formerly had been preached, but had, by the influence of Satan, been removed from the earth.

That voice was the voice of Joseph Smith! No sooner was the cry made, than the priests with one accord declared that he was a false prophet, a deceiver, and not fit to live. It seemed as though they had still retained the same spirit as their fathers had, or else they were inspired by some unknown power, for no sooner was it proclaimed that God had sent angels to the earth, than they tried with all the craftiness and acuteness of the Evil One, to put the messenger to death, as did their forefathers to Jesus, without even inquiring into the nature of his message, examining his authority, or seeing whether such things had come to pass. Nevertheless, the Prophet went on the mission he was commanded, amidst the persecutions of an adulterous people, and for sixteen years bore testimony to the Truth, when he was assassinated in cold blood. Prior to his death he prophesied unto the world, that whatever nation disbelieved and rejected the Gospel, should fall. How literally this is being fulfilled, is seen by the war that the American nation has been engaged in for upwards of four years. They rejected the message of the Most High, and killed the Prophet he had sent, and for this he has punished them, but only partly yet, for, so long as they or other nations of the earth continue to reject the testimonies of his servants, he will chastise them with the rod of his power. The Gospel has to be preached as a witness, and whosoever does not believe and repent, shall perish.

It is now upwards of thirty years since the Gospel, as revealed to Joseph Smith, was first preached to the people of England, and during that time the Elders have borne faithful testimonies amidst the calumny of the priests of this country. Many thousands have believed, rejoiced, received a knowledge of the same, and emigrated to Zion, the place prepared by God for the ingathering of the house of Israel, so that they may rest in peace whilst he is punishing the wicked. During these many years, the press and pulpit have belched forth slander and calumny of every description, in order to stay the progress and onward march of the great Work of Jehovah,

but all their wicked schemes have failed. The Gospel of the kingdom is being preached unto the uttermost parts of the earth, and thousands are being gathered out from the various nations year after year, to assist in building up the "waste places of Zion," raising temples unto the Lord, and striving to fit and prepare the earth for the time when the kingdom will be fully established, and Jesus reign King of nations. The Latter-day Saints are looked upon by the world as a poor, illiterate and insignificant class, because of the unpopularity of their doctrine. Men know not that the kingdom is growing and increasing, that the honest and upright of the nations of the earth are speedily gathering out of their midst, and that the Lord has sent his servants to preach the Gospel as "a witness unto all nations," before he sends forth his angels to cleanse the earth of the wickedness which now reigns predominant. The nations are so much engrossed by the cares of the world, that they cannot see these things. As it was in the days of Noah, so will it be at the coming of the Son of Man. Know ye not, ye proud and hard-hearted people, that the promise of the Lord to Malachi has been fulfilled, that the messenger who had to prepare the way previous to the second advent of the Savior, has come, bringing with him the Gospel of the kingdom of God as a means of salvation to the human family; that the heavens are weeping over you, and that if ye repent not, ye will be found in the same position as were the Jews when they crucified the Messiah? How often do ye mourn over your fathers, when it is brought to your remembrance that they slew the Prophets and crucified the Messiah, and yet ye think not that ye are following in their very footsteps, by slaying the Prophets and servants of God who have been sent unto you in these last days! The

Lord has held back the sword of the destroying angel for eighteen centuries, in order that the inhabitants of the earth might follow their bent, either to serve him or Satan; but now the "times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began," is at hand, when all things must be restored to their primal order. The priests of Baal must cast off their cloaks of hypocrisy, the rulers of the earth must submit their governments to the government of God, Satan must yield his grasp of power, every law must be of *Divine authority*, and wickedness of every grade must be blown to the winds of heaven, and then the "will of God will be done on earth as it is done in heaven," the prayer of the Savior be answered, peace and goodwill dwell in the hearts of men, and nothing hurt or destroy in all the mountain of the Lord. The time draws near when the judgments of God will be poured out, for the earth shall burn as an oven, and all that do wickedly shall be as stubble. God has spoken from the heavens in these last days unto his Prophets, and said that he will make a quick end of all nations, that he will no more allow his Saints to be overcome, but that whosoever lifts his hand against Zion shall perish, and that whoever will not lift up his sword against his neighbor, must needs flee unto Zion for safety. Then will be heard the cry, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage for every unclean and hateful bird," and the kings, priests, rulers, and those who reject the message, will say to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?"

THE HOLY SPIRIT.

It is of the utmost importance that the Saints possess the indwelling of the Spirit of God continually, so as to enable them to honorably discharge the duties that devolve upon them. It is apparent, that in order to enjoy

this richest of all possessions, we must live lives of purity and holiness before God, practically observing the sacred covenants which we made with him at the waters of baptism. Inasmuch as we went forth and attended to this holy ordinance with penitent hearts, and a feeling of determination to manifest our devotedness to our God, we could not fail in having our souls imbued with that joy and peace which ever accompany the possession of the Holy Spirit. We must remember, however, that it entirely depends upon our continuing faithful and devoted, whether or not we shall retain that which we obtained through obedience to our Father's will. It is not the mere act of primary devotion and integrity that will ensure continual divine grace. It is just so long as we keep ourselves pure and faithful in the work we have espoused, that we have a right to expect the Holy Spirit's assistance, so that if we wish to continue faithful to the end, we must continually calculate how, by our purity, we will be able to live so that this mental luminary may quicken our understanding, and point out to us the path of duty and safety. Some may suppose that they have acquired, through the Spirit's whisperings, a knowledge sufficiently grounded to qualify them to act in the Church, irrespective of the counsel of the Priesthood, and apart from a strict attention to what may be considered every little trifling duty; but the assumption is false and ruinous, and unless speedily eradicated, will assuredly lead to disappointment and apostasy. Prayer, by some, may be considered as a little trifle, and not particularly essential—not an every day duty; but, let a Saint neglect his prayers for a day, a week, or a month, and see how he will feel at the close of either period. He will feel a want of spiritual energy, a lack of confidence in himself, and the influence of Satan bearing so heavily against him, that he can scarcely find power to bend the knee again to his heavenly Father. Prayer being the life of the Saints, as much as food is the life of the body, the Enemy strives to diminish its importance, and holds it forth before their minds in its contracted form,

thus endeavoring, and that, too, often successfully, to weaken their spiritual energy, thereby rendering them so much the more feeble in the cause that will ultimately wrest from him the power he now wields.

The Scriptures inform us that the things of God can only be discerned by the Spirit of God; also, that no one can truly say that Jesus is the Christ, but by the Holy Ghost. Contrasting these inspired words with the practices and theories of men, how different do they appear? It is obvious that priests and people are alike ignorant of the Divine influence that is requisite to clearly show the plan of eternal life to the understanding, from the fact that they have not attended to those things necessary to be known and practiced, before the Spirit's power can accompany them. The teachers of the people may say that they, by having had a superior education, are capable of instructing the credulous multitude; but vain are all such affirmations, and in direct opposition to the voice of inspiration, which assures us that no man by learning can find out God.

The Saints of God being the only people who, by virtue of obedience to Heaven's mandates, possess the inestimable gift of the Holy Spirit, are not to entertain notions like these, at one time held by some of the ancient Apostles—namely, that the Gospel is only theirs by some particular exclusive right, and thereby neglect the dissemination of the truth among their less fortunate neighbors, the Gentiles. It is the duty of the Saints to so live, that the Holy Spirit will love to dwell within them, that when they may be set apart to labor, either among the Saints or in the world, they may carry with them a power for good that will be felt by all who come within their reach. No power save that of the Spirit of God can render us good, effective ministers of the Gospel of Christ. We are not to infer from this, however, that the Spirit of God, which is promised to bring things to our remembrance, will cause us to become remarkably intelligent, if we use not the powers of mind wherewith we are endowed for the acquisition of knowledge. In one

sense, it is wrong either to depend too much or too little on the Spirit. In the one instance, we might allow lethargy to steal over our mental powers, and in the other, although intelligent, render ourselves comparatively useless. It is the office of the Spirit to bring forth, in a seasonable and wise manner, the intelligence we have acquired, and it will ever impel us onward to new conquests, enabling us at all times to prove all things and hold fast those that are good. A vast amount of useful knowledge exists in the world which we, as Saints, before rendering ourselves particularly useful instruments in the hands of God, have got to learn; therefore, the

sooner we apply ourselves to this work, the better it will be for us. The kingdom with which we are identified, is destined one day to become the pride and glory of the whole earth, and will be full of prominent positions. Let us, therefore, resolve to go forth in humility and meekness, learning here a little and there a little of the Gospel as it is scattered among men, that by the aid of the Holy Spirit we may be able to turn such knowledge in the proper channel, and make ourselves fit subjects for the different spheres that may yet require to be filled by us in the kingdom of God.

J. CHRYSTAL.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 457.)

HISTORY OF LYMAN WIGHT.

This was the true character of Lyman Wight; he was true as the sun to Joseph Smith, and would die for his friends. He was taken to Jackson county with Joseph, Hyrum and other prisoners. They were chained together, and fed on human flesh in prison by their Christian guards, and he continued to suffer with his brethren until the 15th day of April, 1839, when he started with Joseph and Hyrum Smith, Alexander Mc. Rae and Caleb Baldwin and guard, to go to jail in Columbia, Boon county; but on the night of the 16th, the sheriff fell asleep, the guard got drunk, and the prisoners left them, and went to their families and friends in Illinois.

Oct. 20, 1839, brothers Lyman Wight and Reynolds Cahoon were appointed counsellors to John Smith, President of the Saints in Iowa Territory.

Jan. 19, 1841, he was appointed one of the Nauvoo House Association.

He was called and appointed, at the April Conference following, to be one of the Twelve Apostles, in the place

of David W. Patten, who fell a martyr at Crooked River in Mo.

He was commissioned a Brevet Major General of the Illinois Militia, by Governor Carlin.

He went to Kirtland in 1842, and rebaptized about two hundred of the cold, dead members of the Church, and brought many of them to Nauvoo.

July 1st, 1843, he was examined as a witness before the municipal court of Nauvoo, and gave a plain, unvarnished account of the persecution against the Saints in Missouri, and of the sufferings of Joseph Smith and his fellow prisoners, concerning which he said, "We were committed to Liberty jail, under the care of Samuel Tillery, Jailor; we were received with a shout of indignation and scorn by the populace. The jailor sent for a mittimus some days after. His *tender mercies* were intolerable; he fed us on a scanty allowance of filthy and unpalatable food, and for five days on human flesh; from extreme hunger I was compelled to eat it." The guards inquired, "How do you like Mormon beef?"

During the winter of 1843-4, he was employed in the pine country, at

Black River, Wisconsin Territory, superintending the procuring of lumber for the Temple and Nauvoo House.

In a letter directed to the Presidency and Twelve, dated Black River Falls, February 15, 1844, he wrote his views about preaching to the Indians, and going to Texas.

In the spring of 1844, he started on a mission through the Eastern States, and was appointed one of the delegates of the Baltimore Convention. He delivered a speech on Bunker Hill, on General Joseph Smith's claims to the Presidency of the United States; and on hearing of the death of Joseph, he returned to Nauvoo with the Twelve.

After his return to Nauvoo, he said, "I would not turn my hand over to be one of the Twelve; the day was, when there was somebody to control me, but that day is past."

AMASA LYMAN'S HISTORY.

I was born in the township of Lyman, in the county of Grafton and State of New Hampshire, on the 30th of March 1813.

I was the third son of Boswell Lyman and Martha Mason. The names of my grand parents, on my father's side, were Elias Lyman and Ruth Griswold. My mother's parents were Perez Mason and Martha Barney.

I was borne on a small homestead belonging to my mother's parents, so my infancy knew not the blessing of a paternal home.

In something less than two years subsequent to my birth, my father left on a journey with one of my mother's brothers, for the purpose of mending their fortunes in the West; my uncle's name was

He died at Utica in the state of New York, leaving my father to pursue his doubtful way alone.

Years flew by and our hearth was still sad, nor was our domestic circle again cheered by the presence of the husband and father; some six years thus passed, in which time my eldest brother, Mason Boswell, was indentured to a farmer in the town of Lebanon, county of Gratton, State of N. H. My elder brother, Elijah, died

in infancy, thus myself, my younger brother, Elias, and my sister, Ruth Ellis, remained with my mother, who resided with her father, until her second marriage, which was with a Mr. Isaiah Emerson, subsequent to my father's death, which, from the best information we have, transpired near New Orleans, some six years after he left us.

My mother left me with my grandfather, with whom I remained until I was eleven years of age, at which time my grandfather retired from his farm to reside with his eldest son, Perley Mason, with whom, according to the wishes of my mother, I remained, without being indentured, for seven years.

During the year 1831, I became somewhat thoughtful on the subject of religion, and found peace with God and my soul in striving to break off my sins by righteousness, and my iniquities by turning unto the Lord, (this was, however, in my ignorance much like the blind groping for the wall at noon).

I remained in this condition (not united with any of the churches of the times) until the spring of 1832, when our place was visited by Elders Lyman E. Johnson and Orson Pratt, from whom I first heard the Gospel. I was baptized on the 27th of April 1832, by Elder Lyman E. Johnson, and was confirmed on the day following by Elder Orson Pratt.

On account of the ill feelings that arose in my uncle's family because of my baptism, I resolved to go to the west, and accordingly on the 7th of May (having bid adieu to my uncle's family) I started on a journey of some 700 miles.

My earthly wealth was composed of some sixteen pounds of half worn clothing, and eleven dollars and thirty-seven cents in cash. These were some of the circumstances under which I left the land of my birth, a stranger to everything to be encountered on my journey.

The weariness consequent upon the first day's walking I had ever performed, admonished me that I had better ride, which I did, by stage and canal, until I reached Lyons in Wayne county, New York. Here finding my

funds *minus*, I walked to Palmyra where I sought for employment, which I found with Mr. Thomas Lacky, who bought Martin Harris' farm when he sold it to raise the money to print the Book of Mormon.

I here labored one half month, for which I received four dollars and a half, with which I continued my journey as far as Buffalo, where I shipped on board the steamer *Henry Clay*, had a quick but rough passage to Cleveland, from this point I travelled on foot forty-five miles, to the residence of brother John Johnson, in the town of Hiram, Portage county, State of Ohio, where I arrived on the 5th of June. Father Johnson was the father of Brother Lyman E. Johnson who had baptized me; he received me kindly and ministered to my wants, in which he was heartily joined by mother and daughters.

It was at this place that brother Joseph Smith resided when he was brutally mobbed, tarred and feathered on the night of the 25th of March previous.

He was now absent on a visit to

Missouri, from which he returned in July following.

After resting and refreshing myself for one week, I engaged to labor for Father Johnson at ten dollars per month; under this engagement I labored until the 1st of July, about which time the Prophet returned to Father Johnson's to reside, this afforded me an opportunity to see the Man of God.

Of the impressions produced I will here say, although there was nothing strange or different from other men in his personal appearance, yet, when he grasped my hand in that cordial way (known to those who have met him in the honest simplicity of truth), I felt as one of old in the presence of the Lord, my strength seemed to be gone, so that it required an effort on my part to stand on my feet; but in all this there was no fear, but the serenity and peace of heaven pervaded my soul, and the still small voice of the spirit whispered its living testimony in the depths of my soul, where it has ever remained, that he was the Man of God.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 29, 1865.

THE PREACHING OF THE GOSPEL.

"Go ye into all the world, and preach the Gospel to every creature," was the command given by Jesus to his disciples upwards of eighteen hundred years ago, and repeated by him to his servants to-day. The Gospel being restored, with the power and authority of the Holy Priesthood and the revelations of heaven, and the world responsible for the acceptance or rejection of the message proclaimed and the principles taught, it necessarily follows that those who have been called upon to officiate in the ordinances of the house of God, should use every means and opportunity of spreading the principles of truth, and

pointing out to mankind the way of happiness and salvation, so that their garments may be clear from the blood of this generation. The plan of salvation has been designed and is now in operation. It grants to man deliverance and freedom from bondage and sin, adapts itself to his capacities, and gratifies the legitimate wants and requirements of body and spirit. But, in order that its efficacy may be tested, and its beneficial results extended amongst mankind, it is necessary that it be known by them, and this can only be accomplished through the medium and by the energy of those clothed with the power of heaven, and having the authority to preach it. The position, therefore, that they hold, is important, the responsibility resting upon them great. "We then," says the Apostle Paul, "being ambassadors for Christ, beseech you, as though Christ spoke in our stead, be ye reconciled unto God," and the claims arrogated by him and his brethren, although mayhap considered presumptive and blasphemous, are possessed in equal amount by those called to-day; hence they stand in the light of saviors unto the world, stepping in betwixt God and men, and proclaiming to them the way by which their sins will be forgiven, and they be received into the presence of their Father.

Viewing their calling in this light, and not, as too many of the world do, as a mere profession assumed because of its respectability, or the fame attached to it, the Elders will strive by all righteous means to attain to that knowledge and wisdom which will fit them for being proper and successful exponents of the truth, and strive to profit by the experience of others, and the hints and instructions thrown out for their guidance and direction. Not only will the Lord hold them responsible for the industry they exhibit, and the amount of work they perform, but also for the manner in which it is performed. While availing themselves of every source from which they might receive useful knowledge, they should strive to gain a proper understanding of the principles of the Church in all their bearings and phases, so as to be able to lay them before the people in such a manner as to gain their attention, and awaken their interest in them. And yet, mere theoretical knowledge, although mayhap useful to a certain extent, if wanting the convincing power of the Spirit, will not be followed by permanent and lasting results. It may appeal to the understanding by its logic and reasoning, or charm the ear by the beauty and the purity of its diction, yet, if the testimony of the Spirit does not accompany it, the impression left by such will be evanescent and easily effaced. Upon the manner in which any principle is presented, the success of its teachers greatly depends. Our ideas may be different from those whom we are laboring amongst. By the light of the Spirit of God we may be enabled to comprehend the harmony or reasonableness of certain principles at a glance, while they, through the force of tradition or early training, may be unable to perceive it, and in such cases, patience and meekness ought to be exercised. There is no necessity for us, if we preach to a people, and they refuse to believe our testimony, turning our backs in anger upon them, and deeming them unworthy of another trial. It is difficult for truth to penetrate through the thick, impervious covering caused by the accumulated error and superstition of ages, and yet it may at last gain an entrance. Every word spoken, every testimony borne, although mayhap driven back for a time, will ultimately gain a foothold, and germinate gradually, and at last attain to its full development and growth. If we cast our bread upon the waters, we are sure to find it after many days, springing up in the hearts of the honest, and in a quarter where

we least expected to find it. And if we come down to the understanding of the people, and suit ourselves to their condition and circumstance, our labors will be productive of more good. Truth, like beauty, when unadorned, is adorned the most, needing no meretricious garb to deck it in and add to its loveliness; and if it can be presented in plainness and simplicity, the harmony of its proportions will be the sooner and the clearer perceived. Flowers of rhetoric, allegories, and tropes and figures, may dazzle the eye and fall in soft and musical cadence upon the ear, but the still, small voice of the Spirit will reach to the heart, quick and powerful, even sharper than any two-edged sword. Nor need any one think that through thus adapting himself to the understanding of his hearers, he degrades or lessens himself in any way. The greatest master of oratory, the Divine man who could sway the hearts of the multitude, and lead them along by the magic of his eloquence, thus adapted himself, to-day disputing with the doctors of the law in the temple, tomorrow breathing words of hope and kindness into the ear of some repentant publican or sinner, sitting with the Scribes and Pharisees, and astonishing them so by the force of his reasoning, that they were compelled to exclaim, that never man spake as he spake; or by the shores of Galilee, or on the placid bosom of Gennesaret, with the soft sunshine around them, and the blue deep beneath them, teaching heaven's great truths beneath heaven's vast canopy, and presenting them in such beauty and plainness, that poor, untutored, uncultured fishermen could grasp them in all their majesty, and in their turn proclaim them to others.

Through kindness and gentleness more good will be performed, than through denunciation of the creeds or doctrines in which others believe. Fierce phillipics and invectives, are not productive of good, but are generally followed by feelings of irritation which engender hate and animosity, and destroy all opportunities for good. We are apt oftentimes to misinterpret men's motives for pursuing a certain course of action. We look outwardly only, but God looketh on the heart. We doubt not but that there can be found many people honest and sincere in their belief, although mayhap misguided and far from the truth, and in such cases we ought to present our principles in a clear and forcible manner, showing their harmony with revelation, and with the plan of salvation, allowing our hearers to draw the contrast betwixt them and those they follow, and so preparing the way for their future reception in the minds of the honest and inquiring. Often the Elders are opposed in their endeavors to preach to the people, and through taking this course, and throwing neither ridicule nor censure upon the different faiths of their hearers, their enemies cannot bring the accusation against them, that such opposition was brought about by the course they had themselves taken. Every means will be adopted by the Adversary to weaken the force of the testimony that is borne, or withdraw the attention from the subject on hand to the answering of irrelevant questionings or abusive remarks, and therefore the brethren ought to guard against this. Often pertinent and reasonable questions are asked by those whose desire is to gain information, and the Spirit the Elders are in possession of, will teach them when this is so, and guide them accordingly. They should be careful of steering clear of both horns of the dilemma, and pursuing a medium course, neither submitting to be questioned by every ignorant pretender, aspiring to the honor of being considered an "Anti-Mormon" chief, nor refusing to reply, at the proper time, to any reasonable question put, and thus bringing them-

selves under the imputation of knowing things which they wish to conceal. Yet still, polemical warfare ought by all means to be avoided. Controversies and disputations will not assist the advancement of the truth, and the time of the Elders can be better employed than listening to, or refuting the foul-mouthed aspersions of every platform debater striving to win the applause of the vulgar crowd. The Elders can move along silently and unostentatiously, dropping a seed here and there, bearing an humble testimony to the passer by, and the fruits of this will be apparent, For the kingdom cometh not with observation, and from beginnings small as these will spring the power and the truth that shall yet sway the world.

Finally, if the brethren of the Priesthood will strive to magnify their calling, and seek for the Spirit of the Lord, they shall in no wise lose their reward. Let them dedicate their time, their talents and their services, to the spread of the Gospel, let them seek continually for light and intelligence from the true and living source, and power and success will accompany their labors, and men seeing their works will glorify their Father who is in heaven.

NEWS FROM HOME.

—o—

We have received files of the *Semi-weekly* and *Daily Telegraph* up to the 15th of June. From them we learn of the sudden death of Governor Doty, which took place on Tuesday, the 13th ult. He had been laboring for some time under an affection of the heart. The honorable Schuyler Colfax, Speaker in Congress, accompanied by Lieut-Governor Bross, of Illinois, Mr. Albert D. Richardson, known as the chief of the *Tribune's* War Correspondents with the Federal armies in the west, and Mr. Samuel Bowles, one of the principal proprietors of the Springfield (Mass.) *Republican*, arrived in Great Salt Lake City on the 11th ult., on their way to California. They were hospitably received by a committee appointed by the Mayor and City Council, and were tendered and accepted the hospitality of the city during their stay. The Honorable John F. Kinney, Delegate from the Territory to Congress, arrived in the City on the 14th ult., accompanied by his brother, E. M. Kinney, Esq. of Wisconsin. The health of the people throughout the Territory was generally good.

C O R R E S P O N D E N C E .

—o—

AMERICA.

Wyoming, N. T., June 26, 1865.
President Wells.

Dear Brother,—This evening, at 6 p.m., the Danish company arrived, about 550 in number. They brought with them the bodies of three persons who had died on the steam packet *Denver*, coming up the Missouri river

between St. Joseph and this place. A child died two hours after their arrival, and about thirty have died since they started from their native land, including four betwixt New York and St. Joseph. The diseases were mostly measles, followed by scarlet fever, and debility produced by diarrhoea. The company are in-

dustrious and cleanly, and every attention has been paid to their sick. Elders Winberg and Swenson have had the care of the company. When they arrived at New York, they were accompanied by Elder Miles P. Romney to this place. The company are composed of Danes, Norwegians and Swedes. Elder Henson Walker has arrived here, having joined the Danish company at Quincy. The Danish Saints have brought with them several good tents, and they are pretty well armed, and have considerable luggage with them.

The English company arrived here on the 15th inst., numbering nearly four hundred; one sister died of consumption, and two children of measles, within a few days. On their arrival, the Saints were immediately conveyed to dwelling-houses, where they were made as comfortable as practicable. The poor families were supplied with food, and the sick with medicines; the ordinance was frequently administered to the sick.

It is our expectation to get the Saints away as soon as possible, but how long before they will get started we cannot say, as the high waters in the Grand and Little Platte rivers, between St. Joseph and Quincy, have washed away miles of railroad line, thereby hindering the forwarding of the wagons and other articles necessary for the outfitting of the emigration. In consequence of this, a few of the Saints have lost some of their luggage, and it was with great difficulty the last arrival of the Saints got across, as the bottoms were entirely covered for miles.

We have many here who are actually destitute, depending upon being assisted through. It is the intention of brothers Taylor and Holman to forward all the Saints that are here, and will go, if means can possibly be arranged to accomplish the matter. There are plenty of cattle here for sale, at prices from \$140 to \$175 per yoke. The yokes and bows are already purchased. Flour is contracted for at \$4, 12 cents per sack; bacon can be had at 16½ cents per lb. Material for wagon-covers and tents has been and will be forwarded in sufficient quantities to supply the demand.

The health of the Saints is generally good. Meetings have been held, and have been well attended, all seeming to feel first rate, and glad they have so far been able to effect their emancipation from Babylon.

On the arrival of the English Saints the rain commenced pouring in torrents, accompanied by vivid lightning and thunder, lasting some three days and nights with scarcely any cessation, and now on the arrival of the Danish company, although the day has been very fine and fair, and to all appearance no prospect of a storm; yet, on their arrival, the clouds began to gather, accompanied by thunder and lightning, and it is now raining a regular American shower, almost leading one to suppose that the Lord designed in sending it to wash the Saints and luggage, thereby cleansing them from the dust and filth accumulated while travelling by train through the States.

There have been some forty-two of the single men hired to the different merchant trains as teamsters, at the rate of \$50 per month, to drive through to Great Salt Lake City; the proceeds of their labors (with the exception of what has been used out of the \$25 that has been paid in advance for each teamster, for the purpose of getting them what articles of clothing, shoes, &c., they needed to make them comfortable while crossing the Plains,) is to go to the Church to assist in getting those from here who are not able to assist themselves. This is the arrangement made by brother Holman with those who have gone as teamsters. Those brethren have gone in different companies from ten to twenty together, each allotment being presided over by some of the returning Elders, as follows:—Ten men that went in a Mr. Overton's train, loaded with goods for W. S. Godbe and Co., are presided over by brother G. W. Grant, he going as assistant wagon-master, at \$75 per month. Nine men in McCann's train, are presided over by brother William Wiles, he going as teamster, and drawing \$50 per month. Sixteen men are gone in Mr. Street's train, presided over by Elder Bird, he going as teamster, and receiving \$50 per month; also, accompanying these brethren, is brother Matthew Lyon, who

has gone as assistant wagon-master, drawing \$75 per month. Five more of the brethren going in Judge Kerr's train, are presided over by one of the English brethren who is emigrating. Brother Holman proposed letting the returning Elders have the benefit of their wages exclusively to themselves, for getting them a comfortable outfit for crossing the Plains, and, so far as it would go, getting them such things as they may wish after they have arrived. In addition to the single men employed as teamsters, there are several married men with their families accompanying the trains, working their way through, receiving as wages the transportation of their families.

There are many of the brethren getting labor at adjacent places during their stay.

Elder W. H. Waylett arrived in New York on the 4th inst., after a passage of twelve days; he then joined the company at Castle Gardens in good health and spirits, and came on with them to Wyoming.

June 29th.

Lars Patterson, who arrived with his father, mother, and some relatives, in the Danish company, went with a few emigrants to bathe in a small stream called the Weeping Waters, took the cramp, as it is supposed, and was drowned unobserved by the rest of the company. He was a single man, about thirty years of age, and assisted some twenty of the Danish Saints in emigrating. As soon as it was discovered, through seeing his clothes remain upon the bank, search was immediately made, and his body found in the bed of the stream. To-day he was buried, and a large concourse of Danish Saints followed him to the grave, who feel to mourn his loss, as he was greatly respected by them.

I do not think of anything further to mention at this time, excepting that I am expecting Elder Thomas Taylor to arrive in ten or twelve days.

Ever praying for your welfare, and the continued prosperity of the Cause, I remain your brother,

GEORGE SIMS,
for JOHN G. HOLMAN.

WELSH DISTRICT.

Merthyr Tydvil, June 30, 1865.
President Wells.

Dear Brother,—Having now a little recess from the hurry I am often in, I take my pen to inform you in regard to my feelings, and the general state and progress of the work of God in this part of the vineyard. It has been with much weakness I have labored amongst the Saints, but the Lord has blessed me and I feel thankful I am to labor in his Kingdom, knowing that my efforts will not be in vain. I ever feel to put my trust in God, and have a strong determination to serve him that I may be accepted of him, and that my labors may be crowned with success.

I can safely say that no great change has taken place here of late, but we are looking for a change of some kind to occur soon either for or against us. However, we are as one united by the power of God in bearing our testimony to the people, and laying before them principles which are irresistibly convincing to the honest, and which we think cannot fail to be of inestimable value were they to receive them.

We are now doing considerable outdoor preaching, and our meetings are most always attended by large and attentive congregations, who apparently seek for the truth. A spirit of inquiry, and a desire to investigate the principles of the Gospel are manifested by the people more than ever known in any former period, which evidently shows there are some yet to come and obey the truth.

Since it has fallen to my lot to take charge of this District, my time has been mostly occupied in travelling and visiting the Saints through the different Conferences comprising said District, laying before them as well as I could the important duties necessary for them to attend to in order to obtain salvation. According to the best of my understanding, the Saints are doing their best to carry out the counsels of the servants of God and live their religion, though there are some who are very careless and indifferent about their salvation, and are satisfied with a mere name. I have observed that since President

Young's letter has appeared in the **STAR** some time ago, requesting receipts to be given to those individuals who have money deposited in the Individual Emigration Account, and be in readiness in case trouble should arise between this nation and America, it has made quite an alteration in the greater portion of the Saints, as to their temporal salvation, and making their way from this country, when before they were not in the least concerned about it, but depended entirely upon the Church or the exertion of others, thus finding themselves at last whilst depending upon others pursuing the wrong course, and still left behind to prosecute their own way the best manner they could. Many of them now are beginning to look around them—have apprehended their folly, and are ready to say, we shall no longer rely upon others for our deliverance, but will go to work and take measures wherewith to help themselves, and no longer depend upon our brethren to do all. I think that by next year, quite a number of this class will be ready to present their names for the journey. Those of our emigration who went away this year were working people, who had nothing to fall upon but what their hands could

bring in by day's work, but through their industry and perseverance, we see they have obtained the object desired for, and won the victory, and are gone to the land of promise, to share with their brothers and sisters the riches which God is continually bestowing upon his people in those lands. In this we cannot help seeing that providence works with those who strive to help themselves.

The brethren from Zion, W. S. Phillips, W. T. Jones and E. A. Richards who are laboring with me in this District have been truly diligent, and their teachings are highly appreciated by the Saints.

I feel much attached to them on account of their unwearied faithfulness, and I pray God to bless and protect them so that they may fulfil their mission with honor, and return in safety to Zion. Brother John E. Hughes is laboring faithfully in North Wales, and I think he will be able to do good in that part.

With love, and praying the God of heaven to bless you, and all that labor for the interest of the kingdom of God I remain your brother in the Gospel,

W. D. WILLIAMS.

V A R I E T I E S .



Mr. Adam Black was lately unpopular with his constituency in Edinburgh, which gave rise to a respectable joke. "What can have caused Adam's Fall?" asked one constituent. "The Eve of an election," was the reply.

A young dandy, who sported an enormous moustache, asked a lady what she thought of it. "Why," said she, "you look as if you had swallowed a squirrel, and left the tail sticking out of your mouth."

Small change is so scarce in Georgia that eggs are used as currency. Fancy travelling a long distance by rail with this small change in one's pocket, and the issue of a doze with a restless dream!

"Good blood will show itself," as the old maid said, struck by the redness of her own nose.

A clergyman called on a poor parishioner, whom he found bitterly lamenting the loss of an only son, a boy of about four or five years old. In the hope of consoling the afflicted woman, he remarked to her that "one so young could not have committed any very grievous sin; and that no doubt the child was gone to heaven."—"Ah, sir" said the simple-hearted creature, "but Tommy was so shy—and they are all strangers there!"

"Well, wife, I don't see for my part how they send letters on them 'ere wires without tearing them all to bits."—"Laws me, they don't send the paper, they just send the writin'."

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
AND MISSIONS FOR THE QUARTER ENDING JUNE 30, 1865.
(THIS ACCOUNT IS MADE UP TO NO. 25 INCLUSIVE, VOL. 27.)

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.			£ s. d.
Bristol ...	Anson V. Call ...	13 19 5½	Brot. fwd.		186 11 11
Bedfordshire...	B. J. Stringam ...	6 14 7	Glasgow ...	John Rider ...	47 4 0½
Belfast ...	John Reid ...	73 11 6½	Herefordshire	Seth A. Pymm ...	3 13 2
Channel Isles	Charles Horman ...	4 4 10½	Lincolnshire ...	G. W. Cleavland	14 14 11½
Cheltenham ...	Charles S. Kimball	3 9 5	Monmouthshire	William Lewis ...	2 8 2
Carmarthen ...	John Evans ...	2 5 10	Norwich ...	G. W. Mousley ...	2 1 2½
Dublin ...	Robert Brown ...	37 7 10	Reading ...	Jonas N. Beck ...	0 19 6
Dundee ...	Joshua K. Whitney	23 2 8½	Southampton...	F. Merrill ...	0 15 1½
Derbyshire ...	John Flinders ...	1 7 8½	Staffordshire ...	James Stanfield ...	7 18 8½
Denbighshire	Thomas P. Green ...	4 6 8	Swansea ...	Philip Dell ...	4 4 4½
Dorsetshire ...	Harrison Shurtleff	12 8½	Worcester ...	E. Eldrege jun ...	4 5 2
Essex ...	Charles A. Benson	3 19 7½	MISSIONS.		
Edinburgh ...	James Ure ...	9 2 4½	Australian ...		308 0 4½
Flintshire ...	Edwin E. Price ...	1 16 5½	East Indian ...	James P. Meik ...	7 7 3½
Glamorgan ...	James Boden ...	0 10 2½	South African	George Francom	115 8 0½
			San Francisco		70 0 5½
Carried forward ...		...£186 11 11	Total ...		.. £775 12 6½

P O E T R Y .

THE SAINTS' BLESSINGS.

TUNE—"Mary of Argyle."

We hear the Saints oft singing,
Sweet Zion's peaceful lays,
The soft strains visions bringing
Of future better days;
When Zion's King shall rule us,
On earth God's will be done,
Discord and strife be vanquished,
And sons of God are one.
And we thank him for salvation,
And the sweet and loving smile,
That cheers our stern probation here
And saves from sin and guile.

We hear the ancient Gospel,
Preached with the spirit's power;
And heaven's appointed priesthood,
Proclaiming judgment's hour:
Commanding us to gather
From nations steeped in sin,
To help build up God's kingdom,
And righteousness bring in.
And we praise the Father's mercy,
That warns mankind to flee
From judgments and destruction,
To love and liberty.

London.

G. C. FERGUSON.

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save : neither his ear heavy, that it cannot hear : But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 31, Vol. XXVII.

Saturday, August 5, 1865.

Price One Penny.

SELF-GOVERNMENT.—EARLY TRAINING OF CHILDREN.

Man, destitute of the principle of self-control, is like a ship at sea that has lost its rudder, tossed about and drifting hither and thither at the mercy of the currents, the winds and the waves. It is, therefore, one of the most important offices of education to develop and strengthen this power in the minds of the young, and it is a subject that should receive the very earliest attention and the most careful consideration from parents and teachers, and all who have human beings committed to their charge. There was a vast depth of meaning in the saying of Jesus, "The truth shall make you free." No man is truly free until he is perfect master of himself, and that can only be when he is divested of all error in thought, feeling or practice. The man who cannot, or does not properly govern himself, is the veriest slave that walks the earth. The bondage of the poor African is not to be compared to it, for he has but one master at a time, while the former is the slave of every passion or caprice that may take possession of him. The freest, indeed the *only* free man, is he who obtains

and maintains the strictest government over himself. The freedom of license is not liberty ; it is the most galling and degrading form of slavery. Strict and firm government is not oppression, but necessary to the maintenance of all true liberty ; and he only is free who can command himself.

We find but few persons possessing that perfect government over themselves, which it is their privilege and happiness to exercise, while none, except absolute lunatics, are entirely destitute of it. Between these two extremes, however, are to be found a great variety of characters, possessing different degrees of this power. Some can control themselves very well in some respects and not in others. The drunkard, the glutton and the debauchee, are of this class, though, in other respects, they may manifest a commendable, and, perhaps, admirable equanimity, and sometimes even nobility of conduct ; yet, whenever the one ruling passion is aroused, it assumes the reins of government, and the whole being becomes subject to it. The same is true of many traits of character less venal than those chosen

for illustration, but no fault can be considered trifling, which interferes with that perfect order and government which the will, or the spirit, ought to maintain among the different faculties, appetites and passions of the human organization. Nearly all the crimes which mankind are guilty of may be traced to the want of this principle, for the slightest irregularity in life or insubordination on the part of any of the passions, may lead to the most disastrous results. For instance, an individual allows his desire for drink, luxurious food, for fine clothing, amusement or anything else that may be named, to obtain the mastery over him. At first it appears but a trifling matter, and he would revolt at the idea of ever being led into any criminal practice thereby; but the passion grows upon him, by degrees it causes him to neglect his duty, everything must bend to it, and ultimately, although naturally conscientious and honest in his feelings, he is led into dishonesty, his own means failing to enable him to supply the imperious demands of the appetite to which he is a slave, he appropriates that which does not belong to him, and the downward course thus once commenced, it does not take long to reach the depths of vice or ruin.

Man is very properly said to contain within himself a miniature world, over which he should preside with dignity, firmness and wisdom, maintaining the most perfect discipline and absolute control over, and good order among all the subjects of his will. His mind is thickly peopled with thoughts, and they, together with the desires, appetites, passions, hopes and fears engendered by the body, need the restraining influence of a wise and firm government. But instead of order, peace and harmony prevailing in this little world that man carries about with and in him, it is too often the case that, as in the outer world around us, confusion, anarchy and rebellion prevail to such an extent, as to be subversive of all peace, order, virtue and good government, and the man, instead of being the master of himself and the controller of his passions, is himself their slave, subject to their every caprice, and compelled to sub-

mit to every demand which their mobocratic violence may make upon him. The proverb very wisely compares the man who has no government over his own spirit, to a city whose walls are broken down, leaving it at the mercy of any enemy that chooses to enter. Such a being is in a deplorable condition. Were it as easy to restore to the man his self-control, and to re-establish around his spirit the bulwark of firmness, as it would be to rebuild the walls of the city, it would not be so terrible to contemplate; but when a man has once lost confidence in himself, though by no means an impossibility, yet it is an extremely difficult matter to renew it within him. Still there is hope for even such in the Gospel. It is a blessing for which he should be thankful, to see his true condition, no matter how painful and humiliating it may be to him at first. The sight will beget within him a desire to effect a change; the desire, if cherished, will develop into a faith that will show itself in effort, and though he may not be able by his own unaided power to bring his rebellious thoughts and feelings into due subjection, yet he has the promise of Divine aid, the intervention of the Spirit of the Lord, to assist him in restoring that subordination and harmony which should exist within him.

In mental as in physical diseases, however, prevention is better than cure; and our object was not so much to show how to remedy this state of affairs when it has once obtained the ascendancy, as to point out the way to prevent so disastrous a consummation. In the first place, as before remarked, care must be taken to develop the principle of self-government and self-reliance in the mind at a very early age. It is true that some children manifest this virtue from their earliest infancy, they appear to have inherited it; but others are woefully deficient therein, and it is a lamentable fact that most parents, instead of watching with alarm, and endeavoring by judicious training to correct this dangerous symptom, actually foster it, and encourage the weakness of their children by their injudicious indulgences and false kindnesses. The first symptom of irresolution, despondency

and lack of perseverance, should be watched with a jealous eye, and corrected with kindness but firmness. It is neither necessary nor wise to let the child know its own weakness in every instance; a judicious mother will perceive the bent of her child's mind, and adapt her training accordingly, by endeavoring to direct the youthful feelings and energies in their proper channel. The parent or guardian should encourage children to complete everything they undertake, provided it is within the range of possibility, gently but firmly insisting upon it, and, if necessary, rendering a little aid, the less of the latter, however, the better, except in the shape of advice or encouragement. It is not necessary that the object undertaken should be completed at once, or within a given time (except for some special reason); in fact, so that care be taken not to induce a habit of procrastination and carelessness, the longer the work is in being completed, the better will be the effect upon the mind, as it will cultivate the principle of continuity as well as firmness. But where a child is seen to be particularly averse to long application, and very fond of change and variety, care should be taken to select short or easy tasks or lessons at first, always being careful, however, even in this case, to see that whatever is commenced is finished, so far as practicable. The length and difficulty of the tasks should be gradually increased as the confidence, self-reliance and perseverance of the child progress. But most mothers, unfortunately for the children, so far from taking warning by these symptoms of mental disorder, as they would by manifestations of physical derangement, and promptly applying the proper remedies, make the disease the very excuse for neglecting it. Their children feel restraint to be irksome, it damps their spirits, and it is probably absolutely painful to them to confine their attention for any length of time to one thing or subject, it is worse than punishment to be compelled to finish anything they have begun, and habits of regularity and perseverance are very distasteful to their restless natures; so they are allowed to do as they like, to suddenly

abandon any undertaking, to neglect their studies, to play when they should be at work, and to follow their every whim and caprice because, forsooth, "confinement and restraint make them ill!" Would parents pursue this course in case of bodily disease? No; however disagreeable or painful the medicine or remedy might be, they would insist upon its being submitted to. Now, if these mental or constitutional ailments be not attended to and corrected in infancy and childhood, they will increase to so fearful an extent, as to cause their unhappy possessor a thousandfold deeper anguish when, perhaps, he will be unable to check or eradicate them, although he feels himself being dragged down to destruction by them.

Then there are inordinate appetites and desires which manifest themselves very early in some children. These differ with different constitutions, but the tendency of every disposition should be carefully watched, and whatever the passion or appetite that unduly prevails and threatens to be subversive of the happiness and usefulness of its possessor, it should be promptly checked. This may generally be more effectually accomplished by indirect than by direct means. A direct attack upon, or attempt to coerce any passion of the mind or body, has the invariable tendency to inflame and increase it, its demands for gratification become more clamorous, and the whole being joins the standard of rebellion which the disordered appetite has raised against this imaginary infringement of individual right and liberty. But, by diverting the attention to other objects, fresh feelings and desires of a more elevating and healthful character may be enkindled, and thus two ends will be accomplished at once—the appetite which we seek to subdue will become weaker in proportion as the thoughts of the mind are withdrawn from it, while faculties more noble in their tendencies are excited and invigorated, and thus the mind is more than doubly strengthened and fortified, by the loss of influence the first sustains, and the increase of it which the latter gains.

The mind may be said to move in the centre of, a little universe of

passions, all of which are exerting their influence upon it; that passion or those passions which predominate, or, to follow out the comparison, which are the largest, using the greatest influence over the mind in causing it to decide upon the course it will pursue. Whatever appears to promise the greatest amount of gratification or happiness will, probably, be chosen by it. The reason why so many choose present, momentary gratification at the certainty of future misery, to present temporary self-denial and eternal happiness, is because present pleasures are ever more tangible and powerful in their influence upon us than remote ones, and the foolish and wicked always indulge in the hope that something will transpire or intervene to avert the threatened evil of the future. But had they, when they first commenced their career in evil, and before it had attained that overpowering influence which urges them downwards in spite of their own fruitless strugglings, realized where and to what their course would lead them, they would probably have turned with horror from the path that led to such a fearful abyss. What men need then, in order to influence them to act aright, is an enlightened conscience, a knowledge of truth, and a correct understanding of the laws of their being, and the penalties which are inflexibly attached to the slightest violation of the same. All this, it will be said, cannot be given to children at once; but it is not necessary, therefore, that their minds should remain uncultivated and undirected. Children are governed by motives just as much as men and women, and it is the duty of parents to hold out to their children such motives as are calculated to induce them to make a continual series of correct decisions, and so to cultivate their minds—as touched upon in a former part of this article—that the necessary firmness be developed and exercised before they are diverted to other objects. Parents are presumed to have gained that experience which their children lack, and as they know the certain tendency of any disposition or desire, they should aid the conscience and the judgment in seek-

ing to repress the first manifestations of whatever will result in evil. Instead of this, however, it is too often the case that parents, in their mistaken kindness, plead for the gratification of the caprice or injurious appetite, and thus become confederates with the enemies of the future peace and happiness of their children.

The Lord, fully comprehending the lasting influence of early training, and the immense importance of having correct influences brought to bear upon the infant mind, condescended to give a revelation on this very subject, commanding all parents among his Saints, under penalty of his severe displeasure, to instruct their children in the principles of the Gospel, and train them up in the practice of its precepts. We do not know of any more effectual method of cultivating habits of firmness, order, perseverance, virtue and self-control, than this plan recommended by the Lord. The child can and should be taught to pray, long before its infant judgment can comprehend the motives to action which the Gospel presents to the mind. It is the duty of every mother, and she should improve all suitable occasions in teaching her children to pray, and imparting within their hearts a love and affection towards their heavenly Father, until they would as soon think of going without their food as abstaining from their prayers. They should also be early accustomed to asking a blessing upon their food, the example being continually set them by their parents. If parents would see even these simple regulations systematically and punctually attended to, they would develop habits of perseverance and self-control in their children, and beget, also, a feeling of veneration for the Lord, and a sense of his overruling power and presence, that would deter them from the commission of wrong, and inspire them with a desire to do right. Add to these a regular attendance at the meetings of the Saints, a participation every Sabbath in the sacrament, with an explanation of its nature and object suitable to the comprehension of the child, the committing to memory of portions of the revelations the Lord has given for

the guidance of his children, regularity of rest, food, lessons, play and labor, or employment of some kind, and we feel no hesitancy in saying that the result will abundantly reward those who patiently persevere in such a course, and that they will doubtless have the proud satisfaction of seeing their children grow up truthful, noble,

firm and upright, having that perfect control over self and all its passions, which imparts freedom to the soul, dignity to the manners, and that self-confidence which inspires to the performance of great and noble deeds. So shall their children rise up, and call them blessed.

W. H. S.

PRESIDENT YOUNG'S TRIP TO UTAH COUNTY.

(From the *Deseret News*.)

Editor *Deseret News*.

Dear Brother,—On Monday morning, 5th inst., President Brigham Young, accompanied by Elders John Taylor, Wilford Woodruff, E. D. Richards and Geo. Q. Cannon, Bishop Hunter, Mayor Smoot, Col. R. T. Burton, and a number of other brethren, started for Payson, leaving Great Salt Lake City a little after nine o'clock. Col. O. H. Irish, Superintendent of Indian Affairs, joined the company, en route for Spanish Fork Indian Reservation, as U. S. Commissioner, to make a treaty with the Indians, involving their title to various reservations in Utah, and their removal to Uintah Valley as a permanent reservation. He was accompanied by Col. J. C. Little, G. S. L. City Marshal, and I. L. Gibbs, Esq., U. S. Territorial Marshal. An escort met the company at Porter Rockwell's, and preceded it to Lehi, which was reached about 2 p.m. After partaking of the hospitality of the brethren there, shortly before 4 p.m. a start was made for Provo.

At American Fork, Elder Geo. A. Smith, and Bishops L. E. Harrington, William Miller and A. Johnson, were waiting to meet the company, Bishop Miller having come to act as pilot over the Provo, which was considerably swollen. Passing through Battle Creek, the Provo was reached at 6 o'clock. We found that it had been quite as erratic and independent in its course as its sister rivers farther north, having "hewn" out for itself several channels other than it usually occupies, and done a great amount of

damage in its sudden and excessive rise. Upon inquiry, I learned that some 300 acres of wheat in the Old Fort field had been destroyed by the high waters, and 100 acres farther up the river, as well as a large tract of grass land and some corn, but, as the corn can be re-planted, it only involves the loss of the labor.

The good people of Provo were somewhat taken by surprise at the arrival of the President, expecting the party to remain over night in Lehi, the first intimation they received being when the carriages drove into the city. Remaining over night in Provo, a start was made for Springville next morning. The morning was lovely, and

THE SCENERY ROUND THE LAKE exceedingly beautiful. The mountains on our left were covered with verdure nearly up to their lofty summits, where the lingering snow glistened in the early sunlight. To the right and left large tracts of well cultivated farming land, with the young grain shooting through the genial earth, showed marks of thrift and industry. Provo, Springville, Spanish Fork and Payson, with their orchards and gardens in full foliage, lay quietly in the dreamy haze of an Indian summer-like morning, like huge emeralds round the shining silver of the lake, which spread away to the right in silent beauty, fringed with a bordering of variegated green, the mountains on the west forming a fitting background to this picture of loveliness and grandeur.

An escort from Springville met the

company on the way, and preceded it into the city, where the bands were playing and the streets were lined with citizens.

A MEETING IN SPRINGVILLE

had been appointed, and convened in the hall usually devoted to theatricals, the meeting-house undergoing some alterations which are expected to be soon completed. After prayer and singing a hymn, Elder J. Taylor addressed the congregation at some length, dwelling upon the blessing of not only having the truth, but being able to realize, to an extent, its value and the benefits flowing from it. He was followed by Elder Geo. Q. Cannon, who spoke for a short time on the power of the Priesthood, and the impotence of men to administer in the ordinances of the kingdom of God without it. President Young occupied some time instructing the Saints in the principles of government, showing that men wielding authority and power can rule so tyrannically that the feelings, affections and love of those whom they govern will be turned from them. Parents who rule their children with iron severity, estrange those children from them, when an opposite course would draw them closer and bind their affections to them. So in the various organizations in the kingdom of God. The Priesthood is the power of God, it rules in the eternal worlds, and should be recognized by all the inhabitants of the earth.

Took dinner with the brethren of Springville, and drove

ON TOWARDS PAYSON.

On reaching Spanish Fork, the schools were out in line with their preceptors, the little folks bowing and waving hats with consummate gusto. Just outside of Spanish Fork, an escort met the President, which, passing through the city, headed towards the Indian Reservation Farm. A few minutes brought us into the middle of the lodges and wick-i-ups of the Indians, which were erected on either side of the road, and an astonishing "how"-ing and hand-shaking was got through with in a short time. Driving on to the Farm House, a halt was made until some of the chiefs came up, when a short "talk" ensued. The movements of a body of military proceed-

ing to assist in making the new mail road, created considerable alarm amongst them, but on President Young and Col. Irish assuring them that the military were not coming to the council, and did not mean to attack them, they agreed to assemble next morning at 10 o'clock for business.

The party then proceeded to Payson, where they remained over night, except Col. Irish, who returned to the farm, to expedite the matter of which he was commissioner.

MEETING WITH THE INDIANS.

Wednesday morning a little before ten, the President and company drove down to the farm, where under a temporary bowery the Indians were to meet Commissioner Irish, to have the treaty talked over, etc., etc. There were present besides Col. Irish, representing the U. S. Government, President Young, Elders John Taylor, W. Woodruff, Geo. A. Smith, F. D. Richards, Bishop Hunter, Mayor Smoot, Cols. J. C. Little, R. T. Burton and D. J. Ross, Capt. Winder, Marshal Gibbs, and a number of other gentlemen from G. S. L. City, Bishop Harrington from American Fork, Bishop Miller and Col. Pace from Provo, Bishop A. Johnson from Springville, brother G. W. Wilkins presiding in Spanish Fork, Bishop Fairbanks from Payson, Bishop A. Moffat and Col. W. S. Snow, from Manti, with a considerable number of citizens from the neighboring settlements; on the part of the Indians, Sow-e-ett, Lon-osh, Tabby, To-quo-ne, San-pitch, and eleven other chiefs of lesser note, with a large crowd of Indians. Dimick B. Huntington and G. W. Bean, were interpreters.

THE TALK.

with the Lamanites was very interesting. Col Irish called attention to some good acts performed by a few and bestowed presents upon them. He then read an abstract of the treaty, which is quite liberal in its provisions, and talked plainly, straitforward and sensibly to them. Kon-osh led off on the part of the Indians. He was a boy, but Sow-e-ett was an old man and could speak; he couldn't, yet he kept on trying and made quite a speech before he got through; Col. Irish talked with one tongue, but others had talked

with two; they had lied to the Indians; would Col. Irish always talk one way? Brigham had always talked with one tongue, they knew him, and he had never lied to them, but had always spoken the truth and been their friend. What did he say about it? They did not want to sell their lands and go away; they wanted to live round the graves of their fathers. San-pitch followed him, and spoke rather bitterly, manifesting a strong desire to exert his influence against the treaty. President Young then talked to them, recalled his counsel and advice to them in the past, assured them he was still their friend, and advised them to sign the treaty and accept the provisions guaranteed in it for their benefit. The effect of his advice manifested itself in a few moments, most of the chiefs being strongly inclined to act

upon it at the time, but Tabby counselled waiting a little to calm their minds, so that they might act without any excitement of feeling. The "pow-wow" was consequently adjourned till the next morning.

MEETING AT PAYSON.

The President and party then returned to Payson and held meeting in a newly erected bowery capable of seating about 4000 persons: Elders W. Woodruff and F. D. Richards spoke upon several principles of the Gospel, and directed the attention of the Saints to various duties devolving upon them.

I must bring this communication to a close, and defer the continuation of the Indian business till another opportunity.

Yours, Respectfully,
E. L. SLOAN.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 473.)

AMASA LYMAN'S HISTORY.

I continued laboring for Father Johnson until some time in the month of August, when one Sabbath evening after a social prayer-meeting with the few members in our place, the Prophet, in his own familiar way, said to me, "brother Amasa, the Lord requires your labors in the vineyard." I without thought replied, I will go, and on the 23rd of August 1832, myself and brother Zerubabel Snow were ordained to the office of Elders in the Church, under the hands of Joseph Smith and Frederick Williams; and on the following day started on our first mission to proclaim the Gospel of salvation. I had heard five sermons preached, three by brother Orson Pratt, one by brother Joseph Smith, one by brother Rathbone; but strong in the Lord and in the conviction of our own honesty we started.

About the time of our starting there was an application came to President Joseph Smith to visit an old gentleman who was afflicted with a severe

pain in his head. From a press of business, brother Joseph could not go, but instructed brother Snow and myself to call upon the old man, which we did, and as we came near his house, before we entered, we heard his groans extorted from him by pain, which seemed intolerable.

We entered and introduced ourselves, being strangers; we prayed for and laid our hands upon him, in the name of Jesus, and rebuked his pain which was instantly removed, and the sufferer rejoiced and praised God, who had so signally blessed himself and us as his ministers: the old gentleman's name was Harrington.

From brother Harrington's we continued our journey, and as the close of the week drew near we found ourselves in the township of Chipeway, where we found a few members of the Church; we stopped with brother Baldwin Welton, a brother Bosinger lived near. Here we made our first appointment for meeting on the Sabbath, the day came and the hour, but the people did not, a dull prospect this for

converting the world. The day passed, but we concluded that we would have a prayer meeting at night, the hour came and brother Welton's family and some of brother Bosinger's family who did not belong to the Church came in, and, with a Miss Smith, were seated, the latter reclining on a bed in the corner of the room; we sang and prayed, and brother Snow proceeded to make some remarks, but in an instant a chilling sensation pervaded my entire body, and a cry of alarm from the bed attracted the attention of all. On stepping to the bedside we discovered that Miss Smith's face and her entire form were distorted in the most shocking manner, her eyes were glaring wildly, but apparently sightless, her respiration was very difficult and her limbs were rigid as iron; the common restoratives were used without effect, we laid our hands upon her and rebuked the devil when she was instantly relieved, but in another moment she was bound as before, we knelt down by her bed and prayed, when she was again released, and asked for baptism, stating that she had been acting against her convictions of right in some conversations we had held with her during the day; we repaired to the water, and there under the mantle of night introduced the first souls into the Church as the fruits of our labors.

Thus the Lord in the days of our weakness strengthened and comforted us, with the assurance that His power could sustain us while we trusted in Him.

We blessed our friends and proceeded on our way, as our destination was the southern part of the State of Ohio, where Elders Seymour Brunson and Luke Johnson had been laboring, and had built up a small Branch of the Church.

We at length reached our field of labor some time in September, having preached by the way.

We continued here and in Cabell county, Virginia, until the following spring, during which time there were some forty souls added to the Church.

We then started for Kirtland, where we arrived early in the spring, here we met with the Prophet and many of the Elders, with whom we had a good

and instructive time. Here I parted with brother Snow, he being appointed a mission to the Eastern States, and had for his partner Horace Cowen.

I was appointed on a mission to the East, and had for my partner William F. Cahoon, with whom I started from Kirtland, on my second mission, about the 21st of March 1833. I continued my labors for about eight months, during which time I travelled as far east as Chautaugue and Cattaraugus counties, New York, during this time I held one hundred and fifty-two meetings, and saw one hundred souls added to the Church. About the first of December (brother Cahoon having previously returned to Kirtland) I made my arrangements to return to Ohio, and while on the way I met with brothers Lyman E. Johnson, Orson Pratt and John Murdock, in the Girard Branch of the Church in Erie county, Pennsylvania. Here we held a Conference on the 11th of December 1833, at which time I was ordained to the High Priesthood, under the hands of Lyman E. Johnson and Orson Pratt.

From this place I accompanied brothers Pratt, Murdock and others to Livingston county, New York, where we labored for a length of time in settling difficulties in a Branch of the Church in the town of Genesee, under the Presidency of Elder Landon, who with some twenty-five others were cut off from the Church (perhaps in some instances rather prematurely.)

The above labor, with considerable other preaching in the country, occupied the time until near spring, when I parted with the Elders, with whom I so pleasantly spent a portion of the winter, and in company with brother Alva L. Tippetts started for the land of my nativity.

We journeyed eastward, preaching by the way as opportunity offered, until we reached Lake George in Warren county, New York. On the shore of this lake I found a small Branch of the Church, connected with which was Elder John Tanner. To effect the adjustment of some differences existing between some members of this Branch, I went to New Hampshire to secure the co-operation of some High Priests.

While making this journey, the call to go to Zion reached eastern New York, through Lyman E. Johnson; responding to this call changed my plan of operation, and after filling my engagements in this region, I went directly to Kirtland, taking in charge as a contribution some money and teams and the two sons of John Tanner, John J. and Nathan.

I here received on my own account between nine and ten dollars in money, to provide myself for the journey, the above money I received from sister Polly Beswick, it was all she had.

We journeyed westward as far as Kirtland, where we arrived about the first of May, but did not join the camp until the day previous to their leaving New Portage, which was on the 7th of May, 1835, at this point we identified ourselves with the camp by enrolment, and paying over our money to the credit of Father Tanner.

From this place I travelled with the camp, participating in all the vicissitudes it encountered, and sharing in its toils and labors, as well as the varied and rich instruction that we received from time to time from the Prophet.

Thus we pursued our "anomalous and strange journey, the vicissitudes of which afforded us ample oppor-

tunity to evince our faith by the offering of our lives for the truth, thus proving by the patient endurance of our toils and our untiring perseverance in the accomplishment of our purposes, that the interests of the Kingdom, when they should be committed to our keeping, would be faithfully cared for, thus laying the foundation for the effectual redemption of Zion, in the development of a faithful and energetic ministry.

On the 17th of June, on Grand river, I met for the first time with Bishop Edward Partridge, I travelled and conversed with him the most of the day.

June the 19th, we arrived in the vicinity of Fishing river, and encamped near a Baptist meeting house; during the night we were visited by a severe storm of rain and high wind, accompanied by thunder and lightning, which prostrated the most of our tents. Some of the fugitives from the fury of the storm, found shelter in the church (the most salvation it probably ever ministered).

The morning found me minus my tent, and a depression in the ground, in which my bed had been inadvertently made, was full of water, in which myself and bed were submerged.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 5, 1865.

NECESSITY OF UNION.

THE swift and rapid progress of the principles of the Gospel, in these last days, the increased development of the resources of Zion, and the position that we as a people are beginning to occupy, are matters for serious reflection to all interested in the cause of human progress, or striving to comprehend the means by

which such great results are effected. And one would consider that with intelligent men there would be no difficulty in arriving at a proper conclusion, and being able perfectly to understand the causes that had led to such an unexpected result, humanly speaking, considering the weakness of the elements of which this Church was composed and organized. Still, we find them divided as to the causes to be assigned for the success which has attended us in all our labors, and attributing it to the effect of delusion or imposture. And yet, if they were to consider the matter in a proper light, they would see that the union by which all our efforts have been characterized, and the harmony which has distinguished our movements and designs, have been the principal causes of our unexampled welfare and prosperity. True, the Divinity of the principles we teach, the source from whence they were revealed, is the moving cause, but the love and union flowing from obedience to the doctrines taught, are the necessary results of the acceptance of Divine truth, and so their presence is the best surety and guarantee unto man for the truth of that in which he believes. Union is the principle of power, the only basis upon which hopes of success can be built, and the condition of the world politically, socially and religiously, shows the fearful results flowing from its absence. Every instruction that ever has been given by God unto man, has had for its grand aim the establishment of this principle; and whenever the Gospel has taken a firm and lasting hold upon the heart, union has been stamped upon every feature and lineament, and exhibited itself in every action. This is one of the chief objects for which it has been restored, and knowing this, and the present condition of the world, the Saints have a great responsibility resting upon them, to act so that men seeing this principle developing itself within them, may strive to imitate it, implanting it within their bosoms, and thus bringing about the happy time when all should be "of one heart and mind." This is required on the part of the Saints as a preliminary work, prior to the coming of the messenger who was to prepare the way of the Lord, and make his paths straight. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." Every Saint, therefore, should strive to gain the assistance of the Spirit of truth, in order to determine him what course of action he ought to pursue, so as to have this feeling of union and harmony within his breast, and be instrumental in spreading it amongst men. In the days of primitive Christianity, the exclamation of the world when they looked upon the followers of Jesus was, "Behold! how these Christians love one another." Jesus himself, in all his teachings, strove to bring this before the minds of his disciples, and prayed to his Father that he might fill their hearts with it. "Neither," said he, "pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." This was the result that followed obedience to the Gospel, and the purpose for which the Priesthood was organized. God, we are told, gave us these officers for the perfecting of the Saints, until that time when the

watchmen on Mount Zion would see eye to eye, and the unity of the faith prevail over the earth. The Priesthood is the only institution for the regeneration of the world that the Lord has recognized, or to which he has said, "Whatsoever ye bind upon earth shall be bound in heaven ; whatsoever ye loose upon earth shall be loosed in heaven ;" and in this latter dispensation the servants of the Lord have received the same promise, and labored earnestly to plant this love and union in the hearts of men. Whenever the people have striven to understand the Spirit those placed over them were in possession of, and gain it themselves, every effort for good, no matter how herculean or surrounded with what difficulties, has been crowned with ultimate success. Whether in the beautifying and adorning of Zion, the development of staple products, improvements in architecture and manufacture, building up cities, navigating new rivers, preaching to the nations, reasoning with philosophers or divines, the effects of this unity have been apparent, and nothing has marred or hindered their progress. But, before these results were effected, it was necessary that each should begin to cultivate this principle in his own family and amongst his associates, and from these small beginnings will spread forth those giant results. No matter how zealous we may be in the cause of truth, if we are not in possession of this feeling, if we do not strive after a oneness of thought and sentiment with our brethren and sisters, our labors will not be productive of good. And this must be shown in all our actions, whether for the temporal or spiritual upbuilding of the kingdom. We must remember that our religion is a practical, matter of fact religion, that it does not deal in undefined propositions, nor vague generalities, but that every duty is marked out so plainly before us, that we cannot but perceive it, and that if we fail in the slightest, we destroy the unity of the whole, and therefore debar ourselves from the possession of the like unity and harmony. Look to national councils, and the discord and confusion prevailing there, and what is the necessary result ? They sow the wind, and reap the whirlwind, the dragon's teeth are planted, and armed men spring around them, and ruin and desolation fill the land. And when we find a nation whose rulers fear the Lord, and recognize his power and authority, believing that they only hold theirs in tenure from him, then we will find a people amongst whom union prevails, a people whose labors will outlive the "starry pointing pyramid," survive the wreck and the ruin of the institutions of men, and stand forth abiding testimonies, eternal monuments to the truth of the institutions of Deity. This future is before the Latter-day Saints, if they take the course marked out by the Gospel. The faint throbbings of new-born life and union and liberty are beginning to beat in the hearts of men, and in the light of the millennial morning of peace and righteousness, will the chrysalis burst forth in all the bloom of its beauty and immortality. Then the words of the Lord to Enoch will be fulfilled, "The day shall come that the earth shall rest, but before that day shall the heavens be darkened, and a veil of darkness shall cover the earth ; and the heavens shall shake, and also the earth ; and great tribulations shall be among the children of men, but my people will I preserve: and righteousness will I send down out of heaven : and truth will I send forth out of the earth, to bear testimony of my Only Begotten ; His resurrection from the dead ; yea, and also the resurrection of all men ; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth, unto a place which I shall pre-

pare ; a Holy City, that my people may gird up their loins, and be looking forth for the time of my coming ; for there shall be my Tabernacle, and it shall be called Zion, a New Jerusalem. And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us ; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other ; and there shall be my abode, and it shall be Zion, which shall come forth out of all the creations which I have made ; and for the space of a thousand years shall the earth rest."

ABSTRACT OF CORRESPONDENCE.

BRISTOL CONFERENCE.—Elder Anson V. Call writing from Bristol on the 1st ult., says :—"The Saints I labor amongst are a good people. The local Priesthood are united with brother Russell and myself, in trying to warn the inhabitants of this place of the work which has been commenced in the last days, but, as yet, all we have said does not seem to have much effect, and they only point the finger of scorn and cry delusion ; still, quite a number have been rebaptized of late, and a few strangers are investigating our doctrines. I do not feel discouraged, but will try to renew my energy, bear a faithful testimony to all those who come under the sound of my voice, and then leave them in the hands of the Lord. Paul may plant, and Apollos water, but God gives the increase."

NOTTINGHAM CONFERENCE.—Elder Harry Luff writing from Nottingham on the 10th ult., says. "It is now six months since I began to labor in this part, and from that time up to the present I have been greatly blessed. The majority of the Saints in this Conference are striving to live their religion and build up the kingdom of God by their faith, prayers and works. The Conference numbers 578 members. We preach in the open air in various places every Sunday, and meet with very little opposition. I am well satisfied with my field of labor, and enjoy the society of the Saints who are good and kind hearted. I wish to live my religion and magnify the Priesthood which I hold, knowing that the nearer I live to God, the better I shall feel."

DORSETSHIRE CONFERENCE.—Elder Harrison Shurtleff writing from Dorset on the 19th ult., says. "Matters are moving along very quietly in this part of the Lord's vineyard. We are not adding so many to our number as I would like, but we are doing all we can to spread the truth, and I shall leave it with the Lord to give the increase. We cannot meet together in large numbers, but the spirit of the Lord is with us. We are having out door meetings, and the people listen attentively to what we have to say, and acknowledge that it is all Scriptural."

WARWICKSHIRE CONFERENCE.—Elder Francis Platt writes from Coventry on the 20th ult., as follows. "I enjoy myself in my labors, and find that as I live for and claim the promises made to the servants of the Lord, those promises are sure and steadfast to the faithful, and there is a fountain of intelligence to draw from continually, qualifying for the performance of every duty. Brother Blair and I have travelled considerably through the Conference. We find the Saints as a general thing good and faithful, and making the necessary

efforts to gather to the land of Zion next season, should the way be open. We have done a good deal of out door preaching, and with two exceptions have had good attention paid to us. In the city of Coventry we have had some opposition, and had missiles thrown at us, but we have not been discouraged. It has now subsided, and we still continue preaching, and have good meetings. We are baptizing some, and future prospects are good. The local Priesthood are willing to do all they can to promote the Work, and the majority are good humble men who live for the truth."

SCANDINAVIAN MISSION.—Elder Charles Widerborg writes from Copenhagen on the 13th ult., as follows:—"Since the emigration business was over, we have continued our efforts to spread the Gospel in the various parts of the Mission, as much as our forces in the field would allow, and we have the joy always of adding some to the Church by baptism. The numbers baptized in the past half-year (June included), are about 500, and I hope we soon will be able to fill the decrease caused by the emigration. I have visited District meetings out in Sealand, and felt first rate among the Saints in the country. Brothers Sprague and Felt have been travelling in Fuen, Lolland and Falster, giving cheering reports of their labors. Brothers Sharp and Gee are doing their best in Sweden; they have lately attended quite a good little Conference in Stockholm, where they tried to instruct the Elders and Saints in the best possible way through the medium of their broken language, and assisted by the Spirit of the Lord, they made themselves understood on the main subjects they wished to impress upon the people. Brother Brown, in Norway, has also been busy in visiting the eastern and western branches of his field of labor with success. On the whole I am happy to say that the Elders from Zion, as well as the native Elders, are united with me in their efforts to spread and establish the revealed truth of the Gospel in these countries, though we all wish we could do more for the cause and kingdom of our God, and the salvation of mankind. We have great reason to be thankful to the Lord for his blessings attending our feeble efforts, and I hope when you send us the additional strength of the Scandinavian Elders now on their way from the Valley, we will be able to extend our labors more than hitherto, for want of sufficient laborers, as every emigration generally takes away quite a number of good and experienced men."

NEWS FROM CONFERENCE.—**NEW YORK CONFERENCE.**—Elder William H. Miles forwards minutes of a Conference held in Brooklyn, on the 9th of April last, which, owing to press of matter, we have been compelled to abridge. There were present Elders Thomas Taylor, Henson Walker, H. W. Naisbitt, W. H. Miles, &c. The number of members represented were 254. The Authorities of the Church were presented and unanimously sustained, and the brethren gave instructions that were listened to attentively by all present.

GOOD PRECEPTS.—Society may aid in making the laborers virtuous and happy, by bringing children up to labor with steadiness, with care, and with skill; to show them how to do as many useful things as possible; to do them all in the best manner; to set them an example in industry, sobriety, cleagliness, and neatness; to make all these habitual to them, so that they shall never be liable to fall into the contrary; and to let them always see a good living proceeding from labor.

CORRESPONDENCE.

ENGLAND.

STAFFORDSHIRE CONFERENCE.

Market Drayton, Shropshire, }

June 4, 1865. }

President Wells.

Dear Brother,—Thinking it might interest you and the numerous readers of the STAR, I beg to inform you of the progress of the Lord's Work in this neighborhood. President W. C. Gregg, in connection with myself and the brethren residing about here, having planned a summer campaign, commenced operations on Sunday, May 7th, at the villages of Cluswardine and Sambrook, and a place called the Camp. The local newspaper had previously announced the fact that the "Mormons" were coming to contend for their faith," &c., which announcement caused numerous gatherings of attentive and generally well-behaved people at the places named. They were addressed by Elders D. P. Kimball, Edwin Frost, W. C. Gregg, J. Bird and O. S. Walsh. The preaching at Sambrook has been kept alive every other Sunday subsequently, by President Gregg and Travelling Elder J. Bird, and they have also preached at Woods Eaves and Hinslock. A deep impression was made upon the people, many of whom became regular attendants at the meetings. Tracts were also distributed, and everything looked very promising. The Saints felt the benefit of coming a distance to sustain the Elders in preaching; honest, believing people invited and entertained the Elders at their houses, and everything looked promising, when lo! the bright horizon of our fair prospects was suddenly beclouded, the awakened parsons began to thunder anathemas upon us, our tracts were taken possession of, and others left in their places, such as "Beware of Mormonism," "Owen's Experience," "Mormonism and its Author," &c. One clergyman in particular, has bestirred himself amazingly; houses which before were not graced with his presence or his tracts, have been carefully seen to.

The poor cottagers in Sambrook have been told plainly they must not attend our meetings nor receive our tracts, on pain of losing their cottages, their work, or any other benefits the conferring of which his reverence could influence. He sent his clerk around to each house with his compliments, accompanied by an ounce of tea to each house, to invite his "dear parishioners" to attend a temperance meeting instead of going to hear the "deluded Mormons." This failing, he resorted to the above threats, and held three services on Sundays instead of two. Still the same attentive congregation would assemble to hear the "Mormon" Elders, rather than say three times over, "that they had done the things which they ought not to have done," &c., and pray "Thy kingdom come, thy will be done," &c. A publican kindly lent an old wagon for the Elders to stand in, but his Christian reverence, the parson, compelled him to discontinue the favor. Then we showed the people how we could do without any pulpit at all. Brother George Brown, who keeps a grocery business in Sambrook, has received verbal notice to quit his house, and the poor people of Sambrook are so scared, that very few of them will receive our tracts. Others are "disgusted with the character of that dreadful man," Joseph Smith, a respectable minister (Henry Caswall) having written a tract to "prove him a murderer, thief, adulterer," and everything that is bad. Another clergyman is similarly employed at Woods Eaves, where a brother has been told plainly by his master, that he must drop the "Mormons" or lose his place. Elder Gregg has spoken very plainly of the fate of such men as delight in lies, and who will not only refuse to enter the kingdom themselves, but do all they can to prevent others entering. The local newspaper has faithfully recorded our doings, naming the principles preached, and inserting Joseph's prophecy. The diligent clergyman protested, expostu-

lated, and entreated in vain with the editor, who would not make his paper sectarian to please even a parson.

Confident that the Lord will cause all things to come out for the best, I am, dear brother, yours faithfully,
WILLIAM LEWIS.

CHELTENHAM CONFERENCE.

Cheltenham, July 8, 1865.

President Wells.

Dear Brother, — After waiting so long in writing to you as regards the welfare of this Conference, I avail myself of the present opportunity, knowing the desire you have to hear of the prosperity of the Work. I submit the following for your perusal and consideration. I can state truly that this Conference is in a good working condition; but as the Elders often affirm, when representing their respective fields of labor, there is ample room for decided improvement, from the fact that this is a progressive Work, and all those who enlist in it must move with it.

As you may be aware, there is considerable travelling to be done, still, I have visited the Branches three or four times, and I believe, with very few exceptions, have seen all the people at their homes, and found them in good spirits. I have not been with them all on Sabbaths so often as I should have liked, owing to there being no President over Cheltenham Branch, and there being a good prospect of baptizing quite a number. I have felt that it would not only be judicious, but productive of much good, to direct my labors here, and I have not been disappointed in my

anticipations, for I have already baptized some, and have a number of candidates on hand.

We have this year emigrated twenty-two and baptized twenty. We have done considerable open-air preaching, and our congregations generally have been large, preserving good order, and evincing a desire to investigate the principles which we teach. I suppose that I have a natural magnetic power to draw a congregation while in the open-air meetings, that not many of the Elders are in possession of, and that is owing to the fact of my being so prodigiously long; and the people being of such an enthusiastic disposition if they see anything or person out of the ordinary way, that they are all on end till their enthusiasm is satiated. But, however, if I can afford them any amusement, and in the meantime get them to listen to the message which I have been sent to propagate, and which will ultimately prove their salvation or condemnation, let them go on, as it is for the spread of the Gospel I labor.

The Saints generally feel well, and are desirous of doing what is right. The local Priesthood are good and faithful, zealous of good works, and willing to do what is required of them. On the whole I am satisfied with this Conference and people, and my ardent desire is to bless them, convert the honest, and perform an honorable and faithful mission.

My prayer is that you, and all the brethren laboring with you, may be blessed continually. I am, your brother in the Gospel,

C. S. KIMBALL.

VARIETIES.

—o—

A Manchester gentleman having invented a new dance, with a true commercial eye has christened it the "Cotton Reel."

It is said that nearly every negro in Richmond is now seen with a cigar in his mouth. A few weeks ago, it would, perhaps, have cost him fifteen lashes on the back to indulge in that luxury. New masters make new manners.

"Mamma," said a little fellow, whose mother had forbade him drawing horses and ships on the mahogany sideboard with a sharp nail, "Mamma, this house ain't a nice house. At Sam Sickett's we can cut the sofa and pull out the hair, and ride the shovel and tongs over the carpet, but here we can't get any fun at all."

Fear not to have every action of your life open to the inspection of mankind. Remember that a nicer casuist than man sees into your least actions. Answer to him, and fear no man.

For a long time it has baffled the medical authorities to account for the force with which the waves beat against the shore, and it has recently come to light that it arises from the fact of there being "muscles" in the sea.

At an election dinner, a voter said he had never received a bribe to the extent of a farthing. "Oh, Mr. Smith, how can you say so," observed another voter, "when I know that Mr W.—sent you a hare?" "Ay, that's true enough; but it was full of maggots." "Well, then, if it was not bribery, it was certainly corruption."

DIED:

At Fountain Green, Sanpete county, on 17th May, of scarlet fever, Joseph, son of Edward and Sarah Broadbent, aged 1 year, 9 months and 5 days.

At Birkenhead, on 27th June, of disease of the lungs, William Sheriff, aged 41 years and 9 months.—*DESERET NEWS*, please copy.

Suddenly at Shepshed, Leicestershire, on the 2nd ult., of disease of the heart, Elder Thomas Hall aged 48 years.

At Irchester, Northampton, on the 16th ult., in childbirth, Ann George, wife of John George.—*DESERET NEWS*, please copy.

P O E T R Y .

"GOD'S KINGDOM OR NOTHING AT ALL."

(TUNE—"Gentle Annie.")

(From the *Deseret News*.)

O who would not dwell with the righteous
In Ephraim's blest vales far away,
Where the union is one with immortals,
And the priesthood of God bears the sway?
While the names of oppressors shall perish—
Earth's monarchies totter and fall,
Our motto shall be, now and ever—
"God's kingdom, or nothing at all."

In dangers, in trials and afflictions,
We've shared with the worthies of yore,
That we at truth's banquet may join them
When error's great conflict is o'er,
While the names of oppressors shall perish—
Earth's monarchies totter and fall,
Our motto shall be, now and ever—
"God's kingdom, or nothing at all."

Hell's legions may rise with the despot,
Our homes to lay waste with the sword;
But their evil designs shall be thwarted,
For vengeance belongs to the Lord.
While the names of oppressors shall perish—
Earth's monarchies totter and fall,
Our motto shall be, now and ever—
"God's kingdom, or nothing at all."

O Lord! be the strength of thy Prophet,
In these days as in days of the past;
If led and controlled by His counsels,
We'll come off victorious at last.
Though the pillars of heaven may tremble,
And earth's tottering fabrics should fall,
'Midst the wreck shall our motto be ever—
"God's kingdom, or nothing at all."

ALEXANDER ROSS.

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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EXCUSES.

BY ELDER JOHN BURROWS.

There is a natural feeling within the mind of every individual, leading him to justify himself for the course he pursues; but the making and use of excuses, paltry, empty and unreasonable, for the commission of any wrong or evil act, should be avoided by all, as such things have a tendency to lead the mind astray from light into darkness, and from truth into error. Ever since Satan rebelled, and was cast out from heaven with all those who merited the same fate, there has been a mighty combat betwixt the two great powers of good and evil, and Satan has often striven, by this plan of excuses, to thwart the designs of the Almighty, and bring about his own purposes; still this plan, like all others used by him, has, in the majority of instances, proved futile and unsuccessful, and this is clearly shown in many cases, from the time of the transgression of our first parents in the Garden of Eden, up to the present time. When Jehovah had finished the creation of this beautiful world, and devised laws to direct the pro-

gress of nature in the animal, vegetable and mineral kingdoms, all was order, harmony and unity, and flowers and fruits shed forth their rich perfumes. In the designs of Providence, two intelligent beings came forth, and when they were clothed with immortality, they stood forth as king and queen of a universal Eden; but we read that before the Lord left them, he gave unto the man the following striking commandment, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." As is well known, after this commandment was given, Satan made his appearance in the Garden, and he, understanding that if he could cause Adam and Eve to disobey the commandment which the Lord had just given to them, it would bring them under renewed responsibility, tempted and induced the woman to partake of the forbidden fruit, and she, in turn, tempted and induced the man, who, regardless of

the grave sentence "thou shalt surely die," also partook of the forbidden fruit, and as the poet says, "Brought death into the world and all our woe." Thus our first parents transgressed; but shortly after they heard the voice of that Being who gave the important commandment, inquiring of them why they had transgressed, and they were provided with excuses. The woman blamed the serpent, and the man the woman, doubtless thinking that their paltry excuses would, to some length at least, extenuate the crime which they had committed. But no, the Almighty Creator had spoken, and his words being truth, were changeless and firm as eternity. Hence the evil results of disobedience followed, and sin, misery and death were entailed upon the human race.

The excuse of Cain for slaying his brother Abel, did not prevent the curse of God from coming upon him; and the excuses made by the antediluvians, for rejecting the warning voice of Noah, only led them on till the flood overtook them.

The excuse of Moses, that he was not eligible to accomplish the important mission which the Lord gave him, did not relieve him of his great work, nor did the excuse of Saul for saving the best of the flocks of the Amalekites, justify him for such disobedience, and consequently he was punished. The excuses offered by the Jews for rejecting the Messiah, did not hinder the Lord from destroying their cities and dispersing them. He came to introduce a plan that would redeem the human family, and it was only by the doctrines that he taught being obeyed, that would save mankind from their former sins. In consequence of rebellion, the authority of the Priesthood was taken from the earth, and has been absent for nearly eighteen hundred years; but it has pleased the Lord, in his infinite goodness and mercy, to restore it again, that the human family may be left without excuse. But alas! how few there are who are willing to re-

ceive and obey its holy principles! So it was anciently. Never was a picture drawn more correctly than the one by our Savior, in the parable of the great supper, which is recorded in the 14th chapter of Luke. "A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." Such was the condition of the people in the days of Jesus. He offered them principles of eternal life which they rejected, and strove to vindicate themselves for so doing. And as it was in His days, so it is now. Those who receive and obey the Gospel in sincerity, become participators in its joys and blessings, and desire to see their fellow-beings made happy also; hence the duly called and authorized servants of God go forth to preach, and in doing so meet with hundreds of individuals who will admit the truth of the principles which they hear advocated, but strive to justify themselves for not obeying them, by such excuses as "I do not doubt the truth of your principles, but if I were to become a Latter-day Saint, my friends would no longer respect me as a Christian." Others will say, "I like the Latter-day Saints because they are such a united people, but if I were to join them, I should forfeit the good will of all my friends." To such we would say, Come forth like intelligent beings, and use your free-agency for your salvation, bearing in mind the words of our Savior, which are contained in the same chapter from which we have quoted, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Nothing serves more effectually to lighten the calamities of life than steady employment.

Nature is a book of sweet and glowing purity, and on every illuminated page the excellence and goodness of God are divinely portrayed.

DIALOGUE

BETWIXT THE REV. BUTTERMOUTH POUNDTEXT, M.A., AND HIS HIGHNESS THE MAHARAJAH DULY SEEK KNOWLEDGE, OF THE PROVINCE OF JUGGERNAUT-GONAH, IN INDIA, THE MAHARAJAH BEING ON A VISIT TO ENGLAND.

BY ELDER WILLIAM LEWIS.

Mr. Poundtext, after exchanging the usual compliments, said, I am glad to perceive by the improved appearance of your highness, that the climate of our beloved Christian country seems to agree with your constitution.

The Maharajah.—May the shadow of your Christian reverence never be less. I thank you for the unmerited interest you take in my welfare. The changes I have undergone, the objects I have seen, and things I have heard of and read about, all combine to make my visit interesting. The Christian Bible and other religious books with which your reverence has so kindly supplied me, together with various newspapers, magazines and publications, have made a deep impression upon my mind. I have also heard your reverence and other Christian ministers preach, and have been led thereby to peruse the Bible, and draw various comparisons and inferences.

Mr. P. (with clasped hands and upturned eyes)—And may God grant that your highness be convinced of its important truths, renounce idolatrous Hindooism, and embrace Christianity; aye, that soul-stirring, civilizing religion founded by the Son of God himself. Oh! that the dark, benighted heathen nations of the earth could, like your highness, be able to read, and were possessed of the Bible! They would be no longer dark, wretched and miserable!

The M.—It must be a wonderful book that could effect such a marvellous change in the morality of a nation. What visible change, sir, would there be in India, for instance, should the whole of the people, like the English nation, become professors of the modern Christian religion? Is there any contrast betwixt the two nations at present?

Mr. P. (springing to his feet).—

Contrast! Contrast did you say? Oh! that I could find language forcible enough to portray it. Contrast! Why, in the first place, instead of heathen temples and hideous images, you should have Christian churches and readable Bibles; instead of mystic priests and hordes of idol worshippers, you should have Christian ministers and decent congregations, such as you see at Christian places of worship in England, dear England, the land of Bibles and freedom of worship, the garden of Christianity and the centre of civilization, the land of wholesome laws and the sanctuary of freedom—the, the, oh dear what shall I say? (Sits down overcome with emotion).

The M.—But suppose, sir, we did not understand the Bible and Christianity as you do?

Mr. P. (recovering himself)—Understand it! God bless your highness, it is so plain that “the wayfaring man though a fool need not err therein,” especially in this enlightened age of literature, the noontide time of blazing Gospel light. All people who can read may judge for themselves.

The M.—That is fortunate, sir, for really I cannot draw such a glowing picture of English civilization and religion as that which you have so forcibly portrayed. The Bible shows me the effect of religion on congregations and communities in former ages, the newspapers, magazines, and my daily observation, show me the same in the present day. If England is the garden of civilization, I must say with Napoleon I., that she contains many bitter weeds. If the centre of civilization is here, by the bones of my ancestors! what must the outskirts be! Let us take a glance at the other side of your reverence’s high-colored picture. England is the land of fat and lordly bishops, and half-starving,

mendicant curates ; the land of jails and gallows-trees, the result of crime and rapacity ; the land of gin palaces and brothels, promoters of drunkenness, poverty, disease, misery and death ! A great portion of her respectable Sunday congregations present a different spectacle on Saturday nights. In short, sir, all the ills complained of by Isaiah, Jeremiah, and other Bible Prophets, as existing in their days, are magnified a thousandfold in Christian England. If the same jealous God lives now as the Prophets of the Bible used to call upon, the cry of the injured widow and orphan, the oppressed hireling and the destitute, must ascend with redoubled energy from Christian England, where virtue is bartered for money, and wealth and poverty take up their joint abode. Look at America, which has been colonized and shaped after the fashion of your English civilization, and well supplied with Bibles. The two Christian governments, Federal and Confederate, have been praying to the same God for help to kill each other. With a Bible in one hand, and a knife in the other, they have been cutting each other's throats for four years, urged on by some of their most prominent Christian ministers, for a Christian purpose no doubt. These things I have learned since coming to your country. May the gods of India preserve her from such civilization as that. Sahib, I would recommend you to recall your foreign missionaries from the outskirts of civilization, and purify its alleged inmost heart, ere you attempt to extend its outskirts any further, for your own Bible tells me that a bad tree cannot bring forth good fruit. If the head of the fountain be unclean, the stream must be polluted. What says your reverence ?

Mr. P. (gloomily)—Well, I must confess that the picture your highness has drawn, shows the unfortunate state of our non-professing population ;

still their bad practices cannot affect Christianity, since they act contrary to its mandates.

The M.—Suppose, sir, I take that for granted. I may, surely, hope that the legislators of this great nation must begood Christians—your bishops, lords, and honorable commons—they should be representatives of the intellect, power and morality of the nation !

Mr. P. (warmly)—The pride and hope of old England—the mainstays of her glorious Constitution. Maharajah, we are proud of our worthy representatives.

The M.—It is lamentable that such powerful and well-disposed persons do not enact laws to put down the causes of the grossest of the immorality that exists.

Mr. P.—A work of time, Sahib, a work of time. We are improving and progressing, let us hope for the best. Let me, however, recommend your highness to dismiss those gloomy and disagreeable thoughts, and to study the DOCTRINE of the Christian faith. When we shall have the pleasure of meeting again, I trust your highness shall have made yourself conversant with those principles which, I hope, shall be the subject of conversation at our next interview.

The M.—Agreed, sir, since you have admitted that your legislation and morality are improving hand in hand. "The noontide blaze of Gospel light" must, I presume, follow in their wake, and the picture brighten. When you shall condescend to call again, I shall have some questions to ask respecting your doctrines, but for the present I wish your reverence good evening.

Mr. P.—Good evening, Maharajah, good evening. (Muttering to himself in the street), These heathens are prying fellows, I'm blest if they a'int. It is fortunate for our missionaries that the heathen have to take for granted all they say.

(To be continued.)

A GOOD EXAMPLE.—I never am in debt one shilling. Poor people ought always to pay ready money, by which means they live as if they were rich. By not doing so, the rich often live as if they were poor, and die insolvent.

HOW TO PREACH THE GOSPEL.

BY ELDER HYRUM P. FOLSOM.

After obeying the first principles of the Gospel, and receiving a knowledge of its being true, then comes a strong desire to preach it to others. We are apt to think then that our friends will all believe it, for it is plain to us, and as our Savior declared, so simple that a fool or a wayfaring man need not err therein. And yet, although we strive hard, it is difficult for us to accomplish much, and we wonder how it is that others cannot see as we do; but we must consider that we, through our obedience, have received the Spirit of the Lord to enlighten our minds, and that as Jesus said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Many have borne a good testimony which would have had a beneficial effect, if they had been kept in the same place until the time came for them to preach again, but through the want of a proper example being shown by them, the value of their instructions was lessened. It is an old adage, that "actions speak louder than words," and we have an illustration of this by looking around us. We hear and read of the things that have been and are taught by kings, queens, Popes and Pontiffs, but find that they are not practising the things they teach, and that wickedness and abomination surround us on this account. God has spoken through his servants, and told them he would visit the earth with wars, plagues, pestilence and famine, and in order that we might escape these things, he has commanded us, both by ancient and modern revelation, to come out of Babylon, that we be not partakers of her sins, nor receive of her plagues, for her sins have reached unto heaven, and He hath remembered her iniquities. To gather is a good way to preach. In order that the people may be left without an excuse, we are commanded to preach unto them, and as we have been preaching to them by words, let us preach by example, and be very careful that our own words do

not condemn us, for if we preach one thing and practice another, they will think our religion vain, and so it would be in preaching by example; we will cause them to seek our company, and ask how we are able to have such peace and happiness in our families, then we can tell them that the Spirit of God brings those blessings, and through obedience to his commands they can get them. This kind of preaching will be lasting. In order that we may accomplish this, we want to call our families together at a proper time, morning and evening, and ask our Father in heaven to give us a portion of his holy Spirit to guide us, that we may perform all things with an eye single to His glory. If we wish the food we eat to strengthen us, we must ask him to bless it, for Jesus has said, If ye ask anything of the Father in my name, nothing doubting, it shall be given you, and also, If ye are not one, ye are none of mine. Then let us be one in offering up our prayers, and in performing these sacred ordinances let there be order and quietness in the house, and with one accord let our prayers ascend, then we will be able to obtain the blessings asked for. Do not insult the Lord by performing these ordinances when one half of the family are running about the room, making such a noise that you can hardly hear yourself pray or give thanks to God. Teach these kind of things to your children when they are young, for "as the twig is bent, so the tree is inclined;" learn them to respect you and your words, and they will respect the Lord, his servants and ordinances, and those older than themselves; then the people will see that we are a people as we profess to be, zealous of good works, desiring to practice what we preach. This will cause them to investigate for themselves, and in doing so with an unprejudiced mind, they will see that "Mormonism" is superior to the man-made systems of the present day, under the cloak of

religion, and they will embrace it. This kind of preaching will convert them and save us all in the kingdom of God. It is also necessary for us to put in practice these things, that we may purify ourselves from all the evil which the inhabitants of the earth have fallen into since the authority of the Priesthood was taken from them. This, however, was to be restored

prior to the Savior's second advent, and his people were to be gathered from the four corners of the earth to a place appointed, and there build a Temple to the name of the Lord, for him to come to and dwell in. Unless we are careful to obey his servants, we will not be prepared to stand before him when he comes to reign in Mount Zion and in Jerusalem.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 489.)

AMASA LYMAN'S HISTORY.

June 20th. On moving from our camp this morning, four miles, to brother John Cooper's, we found the country around us was visited during the night previous with a terrific storm of hail, which in its destructive course demolished fields of grain and made liberal pruning of the forest over which it passed. And what more directly affected our safety, it held in check, so they could not move, a large mob force that were assembled to question our presence in, or dispute our passage through the country.

We remained near brother Cooper's until the 24th, during our stay here we were visited by some gentlemen from Clay and Ray counties, among them were General Atchison, Col. Sconce, and a Mr. Cameron.

With them the Prophet had an interchange of feeling and sentiment of a conciliatory character, which the Lord blest to our good, thus adding another to the evidences already given, that it was no part of his purpose to expose his servants to the chances of destruction at the hands of their enemies. It was here the Lord signified to the Prophet, to our joy and comfort, that our offering was accepted. While here brother Ezra Thayre was attacked with the cholera, from which he recovered.

June 24th. Moved camp twenty miles, and camped at brother Burket's, two and a half miles from Liberty, the county seat of Clay. Here on the morning of the 25th, several of the

brethren were attacked by the cholera; among the first was Elder John Carter, who had a protracted struggle with the fell destroyer. The following night there were some half dozen of the brethren stricken down, and all lying on the floor in a small apartment. This was a scene that can be more easily imagined than described, to see men stricken down in a moment, and in a short hour the ruddy glow of health displaced by the palor of death.

To see the human form divine, that at the dawn of morning was stately and erect, in all the perfections of manly beauty, to see its perfections and beauty of form melt away in the death struggle of a few short hours. And to think, the sufferers, who are they? the question reaches to and stirs the fountain of feeling within us, for they are no strangers that are writhing at our feet, these are the forms of the loved, the faithful and the brave; with them we had labored—with them we had rejoiced together in the truth; they were endeared to us by the tenderest ties that bind heart to heart, and soul to soul. These are the sufferers for whom there seems to be no rest but in the grave.

I passed the night with the sufferers, in the morning, the company with which I was connected was disbanded. Ere I left, I gave a parting look, breathed a hasty prayer, and tore myself away from the scene of death.

June 26. From this place I went to the residence of brother King Follet. From this until the organization of the

High Council, I passed my time with the brethren who had been expelled from Jackson County, by whom I was kindly entertained.

I then engaged to work for brother Jabez Durfee, who was building a mill for Esquire Arthur. While thus engaged, I was called upon to assist in numbering the people of the Church in Clay county. This led me to form an acquaintance with the Saints generally who had been driven from Jackson county.

In this labor I was engaged until the 11th of August, when I was attacked by the ague and fever, with which I was confined to the house and bed until the 2nd of November. I was, during my sickness, at the house of brother Elias Higbee, whose wife was most kind and unremitting in her attentions to my comfort, as were the Saints generally.

After a partial recovery from my sickness, I received a discharge from the Camp under the hand of Lyman Wight. I then procured through the aid of the brethren a half worn coat that belonged to brother Sidney Gilbert, and on the 23rd of December 1834, I started from Clay county in company with brother Heman Tilton Hyde. We travelled and preached by the way, sharing the fate common to those who called upon the wicked to turn from their sins.

We continued eastward as far as Ohio, where we arrived in Kirtland on the 26th of May, 1835. On our way we held sixty-seven meetings and three Conferences, and in company with brother Elisha H. Groves we built up a Branch of the church in Madison county, Illinois, and baptized others in St. Clair county.

During my present stay in Kirtland, of about three weeks, I was ordained a member of the 1st Quorum of seventies under the hands of Joseph, Oliver and Sidney. The records of my ordination and blessing made by Silvester Smith are lost.

During the short respite from preaching I married Miss Louisa Maria Tanner, the daughter of Elder John Tanner, our marriage was solemnized, by Elder Seymour Brunson, on Wednesday of the week; and the following Monday I was again in the field.

My present course was eastward, mostly in the State of New York, where my labors were rewarded by liberal additions to the Church. My present mission occupied six months of time and extended over 2,000 miles of travel, and the preaching of nearly 200 sermons.

From the time of my return to Kirtland in December 1835, I resided with my father-in-law and attended school through the winter. And in the spring of 1836, I participated in the endowments then given, and in consequence of my ordination to the High Priesthood, previous to my ordination as a Seventy, I was at this time connected with the Quorum of High Priests.

The spring of 1836 found me again on my way to the east, in company with Elder Nathan Tanner; we passed through the field of my previous year's labors in Alleghany county, New York, where we were blest in adding several to the Church. While here we witnessed the signal manifestation of the power of God in the healing of the sick.

From this place we continued our travels eastward until we arrived in the town of Bolton, the former residence of brother Tanner, here we preached through the country, in which we secured the attention of the people, but not their obedience to the truth.

While here we met with Father John Tanner, who had been on a mission to the State of Vermont. While here I married Elder Nathan Tanner and Miss Rachel Smith. Brother Nathan remained with his father-in-law, while myself and Father Tanner returned to Kirtland; where I remained the most of the time engaged in work to support my family and in preaching in the country around, once going east as far as Erie county, Pennsylvania.

In this way my time was mostly occupied until the autumn of 1837, when myself and brother Nathan Tanner engaged Mr. Jared Randel to remove us to Missouri, where we joined the Saints in the new county of Caldwell. In consequence of my limited means I went to Fort Leavenworth, where I labored during the

winter. In the spring I returned and engaged in a job of work on the Court House, in the county of Chaton.

On my return home I engaged in labor for George Walters, from which I was relieved by sickness, which was induced by too severe labor in hot weather. From this indisposition I had mostly recovered, when the difficulties, that eventuated in our expulsion from the State, commenced with an affray at an election in Daviess county, in the month of August. On the first alarm I took the field, which I did not leave, until I left the State, the following spring.

The trouble thickened around us until, on my return from a week's excursion to the north of Far West (in company with brother Justus Morse, with whom my family resided), I learned, that the brethren at De Witt were surrounded by mobs in such a way as to preclude any approach to them by the usual ways, in consequence of which we were left in ignorance of their prospects of danger or safety.

On this account the brethren in Far West committed to me the task of finding a way to the brethren that were in the midst of the enemy. To accompany me I selected brother

James Dunn, I then dressed myself in some old soldier pants, and an old and somewhat tattered coat made of a Buffalo robe, and overtopt all with a red worsted cap closely fitting my head. One pocket of my coat was furnished with a pint flask for the spirits we might use, or the effect its possession might have on those with whom we would be likely to come in contact.

Thus attired in our grotesque and uncouth garb, we started across the country to the Missouri river, at a point somewhere above the ferry crossing the Lexington, we reached the river, and when the mantle of night was over us we commenced our search for a canoe, in which to pass down the river; in this, however, we did not succeed, and when the signs of the coming day were discoverable in the east, we found shelter under the edge of a stack of hay by the way, and caught an hour's sleep, and then were up and away; and travelling down the river we found a brother Benjamin Jones, who gave us some breakfast, after which we passed over the ferry, replenished our bottle and passed on through the town, passing several parties who were engaged in discussing the common topic of the day—the Mormons and their enemies.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 12, 1865.

ARRIVAL OF NEW ELDERS.—DUTIES OF THE PRIESTHOOD.

OUR readers will observe from this week's STAR, that a considerable number of Elders have arrived this year on Missions to Great Britain, Scandinavia, &c. The majority of them are men of experience, who have borne the burden and heat of the day, who have been in similar positions before, and filled them honorably, and we heartily wish them God speed in their future labors for the

advancement and spread of the Gospel. We had the pleasure of meeting with them all in Liverpool, and imparting to them such instructions as were suitable for their circumstances, and we were gratified with the nature of the spirit they appeared to be in possession of, the unity which characterized them in their actions towards each other, and the good feeling exhibited by them in regard to the appointments given unto them.

It would be but to repeat a truism accepted by every Latter-day Saint, to say that a weighty responsibility rests upon all clothed with the Priesthood, and sent forth to preach the Gospel. Upon their actions hang the prospects of success or the chances of defeat. If a Branch or a Conference is in a healthy condition, then we can rest assured that those who are placed to take cognizance of, and charge over its affairs, are men who are diligent and prayerful, and who, realizing fully what their calling and election is, strive to make it sure, by their example sowing the seeds of life and vigor in the hearts of those around them. And when we see a Branch decaying, or a Conference decreasing, we may almost rest assured that the fountain is impure, the channel through which instruction ought to flow choked and narrowed, retarding the progress of the truth, and the love and harmony which should exist in connection with the Gospel, absent from the chapel, the council and the family hearth. We wonder, sometimes, if the Elders who have stumbled on their pathway, and become subservient to the powers of evil, have ever for one moment considered the immense results which would flow from the course they seemed half inclined to pursue, or deemed that its effects would extend far beyond the scope of their limited vision, and leave their impress and stamp upon times and people far distant and remote. Philosophers tell us that there is a law which acts so, that there is not a sigh that ever has been breathed, not a curse nor a blessing that ever has been spoken, but what, when it leaves the lips of man, travels on, reverberating and rolling continually through space. And although this may be deemed a fanciful, exaggerated idea, we are confident that all these things, every action performed, more especially by those holding the Priesthood, leaves an indelible impress upon the spiritual world, the mind of man, although it should not exercise any visible effect upon the material universe. Even although those placed over the Saints may not openly violate the laws of God, there are feelings which they may immoderately indulge in, the inordinate use of which will clog and obstruct all their labors, however well meant they may be. Unless an Elder is humble and prayerful, and recognizes the hand of God in all his ministrations, his influence for good will weaken and decrease. When he enters at first into the ministry, he feels weak and dependent upon Divine assistance. He is glad of the counsels of his brethren, and strives to profit by them, and the Lord seeing his faithfulness, tries him with more blessings, in order to test his value. When he speaks, the power of heaven rests upon him, he declares the Gospel and hundreds believe and obey, he lays his hands upon the sick and they are restored to health, he devises plans for the benefit of his Conference, and they prove successful, he counsels the Saints, they listen and obey, and looking around and seeing the work he has performed, he feels elated, exclaiming like Nebuchadnezzar, "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" By this sin of pride, we are told, the angels fell, and it has caused rapine, discord and disorganization, wherever its unhallowed influence has gained an entrance.

"Man, proud man, dressed in a little brief authority, plays such fantastic tricks before high heaven, as makes the angels weep," and in order to be useful and have our labors rewarded by God, we must become as little children, and be filled with the spirit of meekness and humility. Look to nature, and we can find illustrations of this. The tall oak that rears its haughty head to the tempestuous sky, defying alike the summer's storm or the winter's hurricane, is swept often from its place, while the tiny fragile shrub nestling at the giant's feet, and bending its fragrant head to every blast, remains unscathed and uninjured. The lark that soars nearest the gate of heaven, builds its nest lowest on the earth, the nightingale that sings the sweetest, retires farthest into the shade, and the Saint who knows most of the purposes of Providence, to whom his heavenly Father reveals himself oftenest, is he who trusts not in his own strength, nor glories in his own talents, but humbly accepts them as gifts from God, to be used to his service and glory.

There are quite a number of young Elders occupying responsible and honorable positions at present in this Mission, and taking into consideration their youth and limited experience, filling them satisfactorily. Nor need the Elders who now arrive think that they are lowered, or that their gifts are not properly appreciated, if they should be called upon to labor under these young men. It is through acting properly on this principle, that so much success has attended the labors of those who believed like David, that it was better to be doorkeepers in the house of the Lord, than dwell in the tents of sin. Position should not be sought after by the Elders, in order that they might have an opportunity of exhibiting their talents to the world. A man acting as a Travelling Elder, has sufficient scope for the exercise of his abilities, as much so as if he presided over a Conference or a District; nor should any feeling of jealousy as to the success of others, or their rapid progress in the Church, be allowed to weigh with one of us for a single moment. We have now the young and the old blended together in the ministry in these lands, and we are confident that good will be the result. The fire and enthusiasm of youth will be tempered by the calmness and deliberation of age; the sire beholding the son pushing forward and gaining laurels, will remember his own happy and joyous life, when "the world was all before him where to choose," and the old lustre will come back to his eyes, and the old freshness to his heart, while the son, seeing there the fruits of a life well spent, in sacrifices and labors for the truth, will strive to do likewise, that his age too may be crowned with glory, and that "having turned many to righteousness, he may shine as the stars forever and ever."

ARRIVALS.—We had the pleasure on the 28th ult., of welcoming twenty-seven of the brethren from Utah, who were appointed at last General Conference to come on missions to Europe. They left New York on the 15th ult., per steamship *Louisiana*, and after a pleasant passage of thirteen days, arrived here in good health and spirits. Their names are William Gibson, William A. McMaster, Stephen Hales, Joseph S. Horne, Henry Cumberland, Henry Barlow, John Parry, Abel Evans, Elias Morris, Griffith Roberts, Barry Wride, Richard J. Davies, Niels Wilhelminson, F. C. Swensen, Niels Nielsen,

Peter Hanson, C. C. Folkmann, Swen Larsen, Gustaf Ohlson, Soren Iversen, Christian Christiansen, L. P. Edholm, John Fagerberg, Andru' Larsen, Hans Hanson, Martin Lund and Hans Jensen. On Saturday the Scandinavian brethren proceeded on their journey to Denmark.

APPOINTMENTS.

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Elder William Gibson is appointed to labor in the Sheffield District, under the Presidency of Elder Colin M. Gillet.

Elders William A. McMaster and Henry Cumberland, are appointed to labor in the Nottingham District, under the Presidency of Elder James Townsend.

Elders Stephen Hales and Joseph S. Horne, are appointed to labor in the London District, under the Presidency of Elder Isaac Bullock.

Elder Henry Barlow is appointed to labor in the Southampton District, under the Presidency of Elder Charles W. Stayner.

Elders John Parry, Griffith Roberts and Elias Morris, are appointed to labor in North Wales, under the Presidency of Elder William D. Williams.

Elders Abel Evans, Barry Wride and Richard J. Davies, are appointed to labor in South Wales, under the Presidency of Elder William D. Williams.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.

} *Presidents of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

ABSTRACT OF CORRESPONDENCE.

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AMERICA.—We have been favored with the perusal of a letter written by Elder Anson Call, of Callsville, on the Colorado, to his son who is laboring in England, from which we make the following extracts :—" You probably may wish to know something about this country. It is barren and sterile, very mountainous and said to be rich with minerals. A number of quartz ledges have been found near this place, but not proved up. The grass is mostly sand grass and that limited. The Colorado at this time is as muddy as the Missouri; the water is twelve feet above low water mark and is on the rise. I trust you do not trouble yourself about what is passing in this land as all is right with those who do right here and elsewhere; therefore be of good cheer and keep in mind the errand you are upon. Let your mind be fruitful in the knowledge of God, learn to know yourself and thereby you learn to know God and man. I have just returned from a walk up the river towards the narrows. These narrows are about six miles through, and frequently rocks almost perpendicular are on each side, from 100 to 1,000 feet high. The width from rock to rock as a general thing is from 100 to 300 feet being the channel of the river, the water passes sluggishly through the narrows and there is nothing to hinder navigation through them; the depth of the current at low water mark I judge to be from fifteen to twenty-five feet, it has never been navigated except by yaws, from the fact that business has never required it. Five miles above the narrows is the mouth of the Rio Virgin; this river is not navigable, and 25 miles up the Rio Virgin is the mouth of the Muddy, and two and a half miles up the Muddy the town of St. Thomas, where the brethren are fast locating, and

where there is a strip of good land 30 miles in length. 60 miles above this point are the Beaver Dams where brother Henry Miller is forming a settlement; and twenty miles above by way of the Rio Virgin is St. George. There are plenty of good bottoms along the Rio Virgin which are equally as good as the old Heber Cotton farm 7 miles below St. George. At the Muddy settlement St. Thomas, the brethren are extensively planting orchards and vineyards, where frost is seldom seen. Wheat, corn, and garden vegetables look well. I now return to the Colorado. There is a semi-circle which commences at the mouth of the narrows, and extends one mile and a half down the stream, and one mile back from the river. The town is laid out in this semi-circle, surrounded by high mountains, except a large wash from 10 to 20 rods wide, which is the only place of entrance except by water. This wash leads directly to the Muddy, Beaver Dams and St. George. The washes are dry except now and then a spring. These washes drain the country when rain falls. This valley is covered with muskeet-brush, muskeren, shaprel, willows, mountain ash, desert brush and various kinds of brush that I do not know any name for, there is no large timber. On the opposite side of the river the mountains are very high. There is an abundance of rock on the survey for building purposes, also plenty of limestone of a good quality, and there is plenty of flood wood continually passing in time of high water. It seems from appearance that the river rises sometimes as high as 25 feet above low water mark. I am daily expecting the arrival of a steamer from San Francisco, with a cargo of goods for W. Jennings and other parties. This steamboat will bring the roofing for the warehouse and other buildings, which are to be covered with pitch and felt; at present we are under a temporary roof. Should the European Saints at some future time come this route, they will in a few days travel be in the midst of our settlements. I trust you will be faithful on your mission, and warn the people as your predecessors have warned the people of this nation, for you readily see that the predictions are rapidly fulfilling which you have been acquainted with from your earliest recollection. Pay strict attention to the instructions of your presiding officers. Seek to obtain the spirit of the Prophets, and retain it. Then your labors will be successful, your joy full and life cheerful, for this is the lot of all faithful Saints."

WELSH DISTRICT.—Elder Evan A. Richards, writing on the 28th ult., says:—"I have visited Glamorgan, Carmarthen and Pembrokeshire Conferences, under the direction of President William D. Williams, and have been preaching a great deal in the open air, sometimes to very large and attentive congregations, leading me to believe that the seeds of the Gospel have been sown in good ground, and that many sheaves will yet be gathered, still we have enemies to contend against. Brother Dell and myself called the brethren and sisters of four Branches together last Sunday, in order to hold a camp meeting. We met at Alltwn in the morning, and preached at 11 a.m., to a very attentive audience. We had a Saints' meeting at 2 p.m., and then, according to appointment, met at 4 p.m. in a village called Pontardawe, but before we reached the place, there were a number of apostates preaching, but the substance of their discourses amounted to very little but lying and railing against the Authorities of the Church. We deemed it wisdom to leave them as beneath our notice, and went to another place, where the Lord had prepared a large number of attentive listeners, for which we felt thankful, and for the power given us to promulgate the truth to the people. Nothing gives me

more joy and consolation, than to know that I am doing what is right and acceptable in the sight of God and of his servants. The Saints composing the various Conferences through which I have travelled, feel well, and seem determined to strive and live up to their privileges and blessings."

SWISS AND ITALIAN MISSION.—Elder Joseph Weiler writing from Est, Holland, on the 3rd ult., says:—"I told you in my last letter that I purposed leaving Rotterdam, and visiting in the country, so after writing you, I took the boat in the morning for Bummel, and there met with brother Bune, who had come with horse and wagon to take me to his house. After an hour's ride in a regular old Dutch outfit, I arrived in Est. It is a small place, and the news soon went through the town that a "Mormon preacher" had come. Brother Bune is a wagon maker, and his whole attention seems to be occupied with the Gospel, so much so that he has sold his house and land intending to emigrate, and I feel assured his wife will soon come forth and embrace the truth. I have answered many questions since I came here, and borne testimony to several of the truth of the Work. I feel that when I am better able to converse with the people in their own language, I will yet be able to do good. Yesterday one of the brethren came from Henkelum to see me, but reports things as being rather dull there. I shall visit it in the course of a week or ten days, and trust that by that time I will be able to give you a full report as to the state of the Mission."

C O R R E S P O N D E N C E .

ENGLAND.

SOUTHAMPTON DISTRICT.

Southampton, July 21, 1865.

President Wells.

Dear Brother,—As a period of four months has elapsed since I last represented my field of labor, I feel that it might be satisfactory to you to receive a few lines, acquainting you with the present condition of this District. I think I can now say, that I have visited nearly every place where a meeting could conveniently be held, and although it may appear strange that I have been over four months accomplishing this; yet, when I inform you that I have had to travel over an area of eight hundred miles, (a good share of which has been on foot) and in consequence of business have had to visit some Branches more than once, you will perceive that I have been pretty steadily employed, physically as well as mentally. In my travels I find that one universal spirit prevails amongst the Saints, as well as those who preside

over them in the several Conferences, and that is to do right. There are, however, a few exceptions, and those as usual, give a great deal of unnecessary trouble, they generally have some fault to find with those amongst whom they are more or less associated. I find that this spirit invariably precedes apostacy, and breeds a corroding ulcer in the Branch where it is not checked in the bud.

As Elder F. Merrill's health was poor, he accompanied me over to the Channel Islands, where we were gladly received and treated with great kindness by Elder C. Horman (who presides over that Conference) and the Saints under his jurisdiction. We remained four Sabbaths in Jersey, and held twelve meetings in Zion's Hall, which is used for public worship by the Saints. Some of the meetings were advertized, and this caused a number of strangers to attend who paid great attention, and appeared highly interested in the remarks made by us. Elder Horman informs me by

letter that one who was present at the last meeting was a Wesleyan local preacher, that he said he felt that I preached the Gospel of Christ, and that we no doubt had truth on our side. Since then a Church of England minister has sent to borrow some tracts of brother Horman and obtained the Voice of Warning to read, (his motive of course unknown). On our return we visited Guernsey, where we found a few Saints who treated us with no little kindness, for which may the Lord bless them. Taking everything into consideration the Saints on those Islands are feeling well, and I can testify they are a good people. There are also a good number of honest-hearted souls who have not yet received the Gospel, and they are surrounded by some of the foulest and most damning influences that ever infested the abode of man. Nothing but the power of God could have kept them faithful in the midst of the darkness and tradition, against which they have to contend day by day. Elder Shurtleff writes me that things are going on pretty well in the Dorsetshire Conference. Since I left they have carried on outdoor preaching, where it was convenient. Elder Beck writes me that all is right in the Reading Conference. Brothers Merrill and Donnellon are getting along first-rate in this Conference, we are all enjoying good health, and I will say for the brethren, that I never wish to labor with a better disposed set of men. They are humble, and united with me in the rolling forward of the Work. I can say this, also, for the majority of the local Priesthood. This is the secret of our prosperity as a people, and wherever we can see unity and obedience, there we see the foundation of future greatness, happiness and exaltation, and not only do I look for it in the future, but I realize that this state of things has already commenced, and is enjoyed by the faithful amongst the Saints of the Most High. I thank my Father in heaven for his blessings, knowing that they have been many; and may the choicest of the gifts of heaven rest upon you and all the leaders of this people in the sincere prayer of, your brother in the Gospel,

CHARLES W. STAYNER.

LEICESTER CONFERENCE.

Whitwick, July 28, 1865.

President Wells.

Dear Brother,—Having been laboring now about six months in this Conference, and knowing your desires are to hear from the young Elders under your watchcare, I send a few lines expressive of my wishes and feelings.

I can truly say the Lord has been with me and blessed me abundantly. When I first came out inexperienced, I felt to exclaim, What am I that so great an honor has been given me, and what is there in me that the servants of the Lord should call me to labor in the ministry? I thought then that I required to be taught, instead of being sent to teach others; but the Lord's ways are not as man's ways, nor his thoughts as man's thoughts, for he has promised, as our day is, so our strength shall be, and I can say I have experienced all that was promised me, and more. The few months I labored in the Essex Conference, under the kind and fatherly instructions of brother George Sims, were the means of my learning many principles that will always be a source of pleasure to me, as well as of instruction to others, and both in that Conference and in the Leicester Conference, I have always received the kindest attention.

I rejoice in my labors more now than ever I did before, and do not for one moment regret leaving my home for the Gospel's sake, (for I am the only one out of a large family who has embraced the Gospel). I have raised my warning voice to the inhabitants of this part of the country, but we do not see many signs of an ingathering, for "gross darkness covers the minds of the people," and they are deaf to the voices of the servants of God, not being aware, probably, that after their testimony His judgments will follow. This Conference is in a good condition, the local Priesthood are united, the Branch Presidents energetic, and the Saints, as a whole, living up to their privileges, although there are some exceptions.

I am, your brother in the Gospel,
EDWIN H. TUFFS.

SUMMARY OF NEWS.

ENGLAND.—The laying of the Atlantic Telegraph Cable is progressing satisfactorily. Upwards of 900 miles have been paid out.

FRANCE.—It is announced by the Paris correspondent of the *Morning Advertiser*, that the Emperor of the French intends sending one of his aides-de-camp on a special mission to America. A strong feeling of exasperation with the American Government is said to prevail in France, which has been increased since the conviction and execution of the Southern conspirators, and the general impression in Paris appears to be that, indisposed as the French people are for war, they would willingly sacrifice their material prosperity to measure arms with the Government of the United States. A most cordial and united feeling, however, exists at the present time between France and England.

AFRICA.—It is stated in a letter from Jeddah that Captain Cameron, Her Britannic Majesty's consul in Abyssinia, has been relieved of the fetters in which he was so long arbitrarily confined, and that his complete release is shortly expected. King Theodore still keeps fettered hand and foot M. M. Stern and Rosenthal, the German Protestant missionaries. His Majesty is very ill-disposed towards these two gentlemen, for having ridiculed his claim of descent from Solomon and the Queen of Sheba.

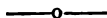
BRAZIL.—Intelligence has been received of a severe naval engagement in the river Plate. The Paraguayans attacked the Brazilian fleet near Corrientes on the 11th of June, when the Paraguayans were defeated, with the loss of 1700 men, and the destruction of nearly all their vessels of war.

CONSTANTINOPLE.—If official returns are to be believed, the cholera has considerably spread since the last report. If, on the other hand, the assurances of physicians and the results of private inquiries are to be credited, it is very doubtful if a single case of real cholera has yet appeared in or near the capital. Where the evidence is so conflicting, it is therefore difficult to report with any degree of confidence on the situation. 277 cases, in all, 'of cholera,' have appeared in the capital and the Bosphorus villages, since the first importation of the disease by the Moubir-Sourour. Of these 165 have, it is said, ended fatally. The special report of the Naval Hospital yesterday gives 21 new cases and 7 deaths, whilst for the city generally the return was 21 deaths from the epidemic.

PALESTINE.—Great armies of locusts have made their appearance in the east, first in Jaffa, and from thence travelling to Nazareth, where they have destroyed all the fruit and grain, and left the entire country desolate. A murrain had also broken out amongst the cattle, and serious fears were entertained for the results of these calamities.

AMERICA.—The absorbing topic at present in political circles is the rumored intention of the Government to cause the evacuation of Mexico by the French, and their ally or agent, the Emperor Maximilian; in short, people say that President Johnson has determined to vindicate the Monroe doctrine, this being the purpose for which General Sheridan was ordered to collect an army of one hundred thousand men, picked troops, on the borders of the Rio Grande. All show of resistance has ceased on the part of the "rebels," and yet, large reinforcements are on their way to swell the numbers of Sheridan's army to still more formidable proportions. It is asserted that General Steele, who is under Sheridan's command, has demanded from the Imperialists the ordnance given them by the Confederate General Slaughter. This demand, will be insisted upon; enforced, if necessary; and, what is more, the Mexican Imperial Government will be requested to surrender to this Administration the ten thousand Confederate soldiers who are said to have taken service in the armies of Maximilian, and who, it is feared at Washington, will form a nucleus for an ever-increasing force of Southerners, which may at some future time menace the peace of the United States.

V A R I E T I E S .



If sincere friends are desirable at any time, it is when we are in prosperity.

WHEN the purse is empty, and the kitchen cold, then is the voice of flattery no longer heard.

LOVE partakes so much of modesty, confidence, and fidelity, that it awakens these virtues in the bosoms of those who were previously strangers to them.

A certain dissatisfied wife says that her husband is such a blunderer that he can't even try a new boot without "putting his foot in it."

A Contemporary, speaking of the proposed oceanic telegraph, wonders whether the news transmitted through salt water will be fresh.

HE who is open, without levity; generous, without waste; secret, without craft; humble, without meanness; bold, without insolence; cautious, without anxiety; regular, yet not formal; mild, yet not timid; firm yet not tyrannical, in the estimation of the world—is made to pass the ordeal of honor, friendship, virtue.

WISE men are instructed by reason; men of less understanding by experience; the most ignorant by necessity; and the beast by nature.

P O E T R Y .



CONTENTMENT.

(Selected.)

My conscience is my crown;
Contented thoughts my rest;
My heart is happy in itself;
My bliss is in my breast.

Enough, I reckon wealth;
A mean, the surest lot;
That lies too high for base contempt,
Too low for envy's shot.

My wishes are but few,
All easy to fulfill;
I make the limits of my power
The bounds unto my will.

I have no hopes but one,
Which is of heavenly reign;
Effects attain'd, or not desired,
All lower hopes refrain.

I feel no care of coin;
Well-doing is my wealth:

My mind to me an empire is,
While grace affordeth health.

I wrestle not with rage
While fury's flame doth burn:
It is in vain to stop the stream
Until the tide doth turn.

But when the flame is out,
And ebbing wrath doth end,
I turn a late enraged foe
Into a quiet friend.

And taught with often proof,
A temper'd calm I find
To be most solace to itself,
Best cure for angry mind.

No change of fortune's calms
Can cast my comforts down:
When Fortune smiles, I smile to think
How quickly she will frown.

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save : neither his ear heavy, that it cannot hear : But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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Price One Penny.

PRACTICAL GOVERNMENT.

BY ELDER CHARLES W. STAYNER.

The government of God is not merely nominal but practical, and although it is divided into civil, ecclesiastical and social, yet these three heads are so blended together, that in their nature they are inseparable. It is true that at present we have governors, judges, &c., who are or should be a terror to evil doers, and who act as administrators of the civil portion of our government ; then we have Apostles, Prophets, &c., as the administrators of our religious government, and lastly, we have fathers and husbands to administer in our social government ; yet all these offices are designed to be united together for the benefit of our social happiness both here and hereafter. If our governors refuse us our rights as citizens, and our judges refuse justice to the fatherless and the widow, our social happiness is injured thereby ; thus our civil government has not to be merely a nominal affair, but requires to be administered by men who have a portion of the Spirit of God dwelling within them, that they may judge with a righteous

judgment, and use their influence and power to promote the comfort and safety of the community. So, also, if our Apostles and Prophets were to cease to enjoy the spirit of their calling, they would be rendered unfit to act as mouthpieces of God to the people on religion, and we should not have the privilege of learning those principles which are so necessary for the progress of our social happiness ; and last, but not least, are fathers and husbands, who take no small part in either promoting the progress or causing the decline of the social circle. The father must also enjoy the Spirit of God, and many of the invaluable gifts and qualifications of the Gospel. There are some which he must possess and cultivate, or he cannot act his part to the progress of his family's happiness. He must have faith, so that he can call down the blessings of God upon himself and family, for their temporal and spiritual welfare ; he must add to his faith, virtue, and to his virtue, temperance, patience, forbearance and love, seeking always the

interests of that kingdom to which he belongs, and thus teaching to his family by example, those principles which he desires them to practice through obedience.

It is impossible for a man to instil into the minds of his children, the necessity of cultivating those principles which he by his actions appears to despise. Thus, if he wishes them to be obedient to his word, he must of necessity obey the instructions which he receives from those who are called to govern him in a civil, religious, and social point of view; if he desires them to be prayerful, he must call them together at the proper times, and not only talk to them about the necessity of attending to that duty, but also go down upon his knees, and pray for them; if he desires them to be cleanly, (which, by-the-bye, is one of the most necessary duties of our temporal existence) he must not be seen at table or retiring to rest, with dirty face and hands; if he wishes them to be tidy, he must not leave his dirty clothes lying about the floor, or on the chairs, but put them in the place designed for the purpose; when he enters the house he must not lay his hat and coat carelessly down, and then, when he wants to go out again, have to inquire if any one has seen them; if he wishes his family to dress neat and clean, he must not go about with his neckerchief untied, and his coat unbrushed; if he wishes them to attend their meetings, he must not, when meeting time comes, conclude he is too tired to go, and therefore lie down and take a nap—it may not have an immediate effect upon their minds, but they will eventually feel that they would just as soon lie down too, instead of attending to their duties; and in all these apparently small points which some people treat as nothing, we can do a great deal to either forward or retard our comforts, as all the amenities and courtesies of social life blended in conjunction with its higher duties, will serve to add comfort and peace to the circle of home. It is not so much the precept as the example of their parents, that children use as a mould in which to cast their own actions. Some men will expostulate upon the evil effects

of smoking, warning their children of the dangers connected with it, and yet be seen with a pipe in their mouths several times in the course of a day. The child says nothing, but by-and-bye he is caught indulging in the same practice, and when spoken to about it, says, Why my father smokes, and why should not I? and very reasonable logic to. Some will expect their children to grow up sober and temperate, yet they will come home cross and stupid, on account of having drank a little more beer than they ought to; they will expect that no bad language should issue from their childrens' mouths, yet when a friend drops in, no one is to notice the father use a little obscenity or profanity, as the case may be, during the conversation. Such things tend to destroy the principles of purity and holiness which are in the youthful breast, and consequently sap the virtue and life from the very place from which springs our social happiness. There is also a trouble caused often through the parents not taking a wise and judicious course with their children from the commencement. A parent ought not to issue an order in the family that there is no necessity of obeying; if it is worthy of passing the parent's lips as a law, it ought to be treated and obeyed as such, and yet in all cases love should be the ruling principle, the lever by which to stir up the young to the performance of good deeds and acts of obedience. A father or husband should also preside over his own family, from the day that he is joined in the bonds of wedlock, throughout all the ages of an endless eternity. He ought never to see the day when he is so destitute of the Spirit of God, as to be unfit for acting in his position, and as we have before stated, his office is not merely to establish a discipline by means of which all his counsels and instructions would be adhered to by his family, but also to see that those counsels are of such a nature as to benefit the whole, and such as he has received from those who preside over him, and also to manifest his appreciation of their value by living up to them himself. If all men would take this course, we should see fewer rebellious wives and

unruly children as we travel amongst the people. This principle would bring unity and peace, we should all acknowledge one grand head on earth and one in heaven. The Apostle Paul says, "The man is the head of the woman, even as Christ is the head of the Church." Thus things earthly are typical of things heavenly, and as Christ protects, instructs, and gave his life for the Church, even so a man should protect, instruct, and be willing to sacrifice all earthly things to save his wife, and exalt her into the mansions of eternal bliss; and as the Church loves, honors, and obeys the Lord of life and glory, even so ought a woman to love, honor, and obey her

husband. This government will eventually bear away upon the face of this planet, and then we shall be able to testify that the will of God is done on earth as it is done in heaven, for we shall then have a heaven in our families, the knowledge of the Lord will cover the face of the whole earth, wickedness, disobedience and misery, will be forever abolished from our midst, confidence will be restored, we shall meet in every man a brother and a friend, and be enabled to raise our hearts and voices in thanksgiving to our God, for having restored to the earth a pure system of practical government.

DIALOGUE

BETWIXT THE REV. BUTTERMOUTH POUNDTEXT, M.A., AND HIS HIGHNESS THE MAHARAJAH DULY SEEK KNOWLEDGE, OF THE PROVINCE OF JUGGERNAUT-CONAH, IN INDIA, THE MAHARAJAH BEING ON A VISIT TO ENGLAND.

(Continued from page 500.)

THE SECOND INTERVIEW.

Mr. P.—I hope your highness has profited by the further perusal of the holy Bible, and that you have been led to seek the true and living God, the Creator of heaven and earth, and all that in them is. Juggernaut, Mariatele, and your various heathen gods are only made of wood, stone, and other materials, the work of man's hands. The Christian God is the great being who fills all space, who hears and answers prayers, rewards the just and punishes the wicked. Maharajah, be reconciled to Him through his Son Jesus Christ.

The M.—I delight to hear your reverence speak of a God who hears and answers prayer, although I cannot understand how he fills all space. I read in your Bible that the Bible God condescends to walk and talk with good men on this earth, saves their lives from destruction in time of danger, and reveals his mind and will from time to time for their guidance. Oh! how happy, united and holy, Christian nations ought to be. It is passing strange how so many of the

abominations I pointed out to your reverence in our last interview, could exist in a truly Christian nation. There should be no doubtings, contentions, and conflicting opinions, where God's will is revealed, and that same good Spirit enjoyed which leads into all truth, that I read of in the Bible, nor corruption and gross immorality exist where God's holy law reigned supreme. I revere the gods of India whom you have derided, yet they do not reveal themselves in person, nor send beautiful beings called angels to administer to and comfort mankind. Sahib, has your God ever walked or talked with you or any of your learned Christian brethren?

Mr. P. (coughing dryly).—There are many things in the holy Bible which are not to be understood literally, but spiritually and figuratively. It will take you some time before you can comprehend the Scriptures, when they say one thing and mean another.

The M.—I have no doubt it would take me a very long time. Sahib, I like straightforwardness. I speak what I mean, and mean what I speak. I

hope your reverence will do the same.

Mr. P.—You have read some things concerning the Deity which should be spiritualized, and as the first subject in religion should be the Deity, I will read from the Book of Common Prayer, for your edification, the first five articles of religion.

I. There is but one living and true God, everlasting, without body, parts or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity: the Father, the Son, and the Holy Ghost.

II. The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice not only for original guilt, but also for all actual sins of men.

III. As Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

IV. Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

V. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God."

The M. (with astonishment)—Mystic cord of a Brahmin priest! The dark sayings of thy more mysterious wearer have often racked my puzzled brain; fruitless have been my endeavors to unravel their knotty ambiguity! But this Prayer Book doctrine eclipses all, mystifying mystery, and multiplying ambiguity! In reading the Bible, my imagination was for a moment enwrapped in the contemplation of a pleasing reality, only to be sadly disappointed in seeing, through the medium of the perplexing Prayer Book, the magic figure vanish into charmless nonentity, like a dissolving

view. Brains of philosophers! Imagine a living God without body, parts, or passions; born into the world having no parts; possessing love enough to suffer crucifixion, death and burial, to reconcile mankind to an immaterial God, and having no passions; ascending into heaven, taking his body, with flesh, bones, and all things appertaining to the perfection of man's nature, at the same time having no body or parts, and yet being able to sit in heaven while he fills all space! Mystic priest, explain thyself. The Bible says in one place, that God is a jealous God, visiting the sins of the fathers upon the children to the third and fourth generation of them that hate him, and showing mercy unto thousands of them that love him and keep his commandments. In another place it says, "God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life." Are not jealousy and love strong passions? It seems that the God of the Bible walked, talked, ate and drank with mortal men. Could he do so without having a body? He ate and conversed with Abraham, wrestled with Jacob, and showed himself unto Moses and seventy of the Elders of Israel; yet your reverence says he has no parts. His Son, Jesus, is described in this Book as being in His express image, and man is said to have been created by God in his own image. Can there be an image of nonentity? Your reverence speaks contrary to reason.

Mr. P.—Your highness must know that it is not proper for mortal man to judge of the Holy Trinity by human reasoning. I hope to be able to enlighten you further by reading you the Creed of St. Athanasius. (Mr. P. reads the said creed.)

The M.—One portion of that creed has set my mind at rest on the subject—I am content.

Mr. P. (evidently delighted)—May I have the pleasure of knowing what portion it is?

Mr. M. (sarcastically)—That portion which says that your Deity is *incomprehensible*, a fact I could well believe without comment. It is of no use aspiring to knowledge beyond com-

prehension. I see plainly that your Prayer Book and this Bible are very conflicting. However that may be, I will be fair and make allowances for possible mistakes. (Fixing his eyes earnestly on the now bewildered minister, he further said in a solemn but childish, innocent voice.) Sahib, have you ever seen the Christian God?

Mr. P.—O no, I am not holy enough to see him in this world. No man can see God and live. All good Christians hope to see him when they die.

The M.—Well, as you have never seen him, it is possible you might have made mistaken notions of him. But, pray, do you ever hear from him, as did the Christians of old mentioned of in the Bible? Does he ever send the noble beings called angels to visit you, administer to you, and bring you messages from heaven?

Mr. P.—The modern Christian's hope is realized beyond the grave. He hopes he shall live with God in heaven above, where all is love. As to revelation, inspiration, administration of angels, and other such things, they were in existence eighteen hundred years ago, but they are now done away with and are no longer needed. There is a wretched, despised set of fanatics called "Mormons," or Latter-day Saints, who pretend to have among them inspired men, prophecies, revelations direct from heaven, the gifts of the Holy Ghost enjoyed by the ancient Church, and many more such things; but I assure your highness, they are a set of impostors, and so must all other men be who would dare to make such pretensions in this enlightened age. Depend upon it, there will be no more ministration of angels, until the angel Gabriel shall sound the last trump to waken the dead. We want no more inspiration, prophecy, revelation, or miracles.

They were wanted only to establish the Church. The canon of Scripture has long been full, and God will speak no more from the heavens until the judgment day. (Looking at his watch.) My dear sir, dismiss all such foolish thoughts.

The M.—Your Bible says that God is no respecter of persons. How is it that he does not hold communication, and impart the same divine blessings to the modern as well as the ancient Christians? This book has raised within me fond hopes, in which your reverence would sadly disappoint me. You would have my hungry soul be satisfied with merely reading the bill of fare, the names of nice dishes and viands, numerous luxuries and delicious repasts enjoyed by the ancients, while there is not a bone even left for me to pick. Sahib, I want knowledge and satisfaction this side of that bourne from whence no traveller returns, as your great poet describes it. I consider you bound in honor to abide by this book you have lent me.

Mr. P.—We will talk about it another time, Maharajah. It is near church time; good morning. (Exit Mr. P.)

(Enter servant with books and tracts received at the door.)

The M. (perusing the titles)—By the decrees of fate, these tracts belong to the very "Mormons" whom my friend Poundtext denounced in such unqualified terms! If I shall be at home when that person will call again, invite him in and conduct him hither.

Mr. P. (soliloquizing as he went along the street)—My dear Colenso, I will condemn you no more. I am not surprised at all that those crafty, sceptic heathen should turn your poor head. They are cunning, prying, penetrating sceptics, and no mistake.

(To be continued.)

MAN'S RECOGNITION OF THE DIVINE GOVERNMENT.

BY ELDER SEPTIMUS W. SEARS.

Were we to draw conclusions at all times from the things we see around us, one would naturally be, that how-

ever much pretension the people make to religion, the great Creator and ruler of this earth is scarcely recognized at

all among the majority at the present day, and looked upon by those who pretend to look at all as an ideal, rather than a tangible or material being, having a place assigned unto him so far beyond comprehension, that the mind never dare wander out in search of a knowledge of Him and the position he really occupies; thus man too often not only forms a wrong opinion of the Creator, but also of himself. There is an independence manifested by people generally while in the enjoyment of health and strength, and when fortune is smiling around them, that can only be displaced by some fears that their end is drawing near. Then they begin to enquire of themselves, whether after all there is not some Supreme Being to whom they must one day render an account of their proceedings while upon the earth, and many who before have done all that lay in their power to convince themselves they were independent and not amenable to any higher authority, when made sensible of the near approach of death, have their misgivings, and evince a remarkable change in their views. Their sanguine hopes disappear, giving place immediately to doubts and fears which cause them to cling tenaciously to life, plainly showing that did it rest entirely with themselves, they would far rather remain in their present state, however humble their position, than meet that which awaits them in the unknown future. There are some who come out and openly avow their lack of faith in God, ridiculing the idea of offering up supplications and praise unto a being of whom so little is known. These are termed infidels; but there are many who do not come under this heading, and yet manifest an outward form of worship, and profess to believe in the existence of a God, who, in our humble opinion, act very inconsistently with that belief, not being willing to recognize his unlimited power in the scenes which are daily passing before their eyes, but summing the matter up in supposing that he does not concern himself about the trivial things which engage the attention of mortals. God is looked upon by many who dare to allow their minds free scope enough to think upon

him at all, as a being who has nothing to do with temporal things, but only interferes in matters touching religion, and to consult him to gain information about anything of a secular nature, would be looked upon as highly absurd and ridiculous, and regarded more as the relic of an uncivilized people, than the faith of a Christian community. Hence it is that when men go forth to perform anything in the world, whether it may be to procure that which sustains the mortal body, or enact laws and devise measures for the good of the community whose interest they represent, they use their own wisdom instead of consulting the Lord to know his mind upon it, and do not even ask him to guide them in their undertakings, for the simple reason that they have no faith in his interference. Should success attend them, the secret of the same is attributed to their own wisdom, and if the contrary, to their own mismanagement or lack of skill. There seems to be a spirit implanted in man, more strongly manifested in some than in others, making him feel more or less independent, so that he should not rely upon others for the things he requires, whether of a temporal or spiritual nature, and thus far he becomes legally independent of those who are his fellows upon the earth. This spirit is right and productive of good; but when he goes so far as to feel his independence of that Being to whom angels render implicit obedience, whose power should be acknowledged in all things, he perverts that attribute to a use it was never intended for, and although he may fancy it makes him great and Godlike, giving him the supremacy over those who attribute their success unto, and trust their destiny with an overruling, though unseen Power; yet he is mistaken, and is really only exhibiting a weak and narrow mind. Reason must convince those who will calmly reflect, that man, however great he may be, owes his existence to a higher Power, which he should never seek to ignore, but endeavor to render due homage unto. There is nothing in the natural word, whether animate or inanimate, but what holds its existence from Him who called forth the elements from chaos and formed this

earth, and any idea contrary to this must be repugnant to mortals who possess any degree of reverence for the Almighty, to say nothing of the way he himself must look upon such things. The smallest things we see around us have been formed by the power of Him whom mortals should own, and unto whom they should raise a ceaseless song of praise, while life is granted unto them. Everything which exists, man excepted, appears to be engaged in offering up praise unto the great I AM. The bird as it perches upon the tree, warbling its sweet notes day after day, though unconscious of the end for which it was created, and destitute of that reason which should always be a distinguishing feature between man and the brute creation, seems in its sweet innocent song to be praising that Almighty Being who is the author of its existence; and when man, who *should* stand at the head, presiding with a becoming dignity, and taking the lead in all that is good, tries to ignore the existence of a God, or diminish his power in any way, and asserts his own independence, it is an evidence to reasonable and reflecting men, that he is ignorant of what he is doing. Instead of feeling his own independence, he should learn to lean upon the Lord, trusting his destiny with him who rules on high, for,

"There is a power
Unseen, that rules the illimitable world,
That guides its motions, from the brightest
star,
To the least dust of this sin-tainted mould ;

While man, who madly deems himself the lord

Of all, is nought but weakness and dependence.

This sacred truth, by sure experience taught,
Thou must have learnt, when wandering all alone,

Each bird, each insect, flitting through the sky,

Was more sufficient for itself than thou."

Man of himself, when he first comes upon the earth, is the most helpless of the creations of the Almighty; but yet, in a few short years, he stands forth bold and defiant, asserting his own independence, and is not willing to render unto the Lord due praise for the intellect he has endowed him with, nor to ask his blessing upon his labors through life. Many there are who will cry out against those who, having received special favors from the hands of others, mortal like themselves, fail to render a due sense of gratitude, and yet they can show their ingratitude to God; but, if mortals weak and feeble deserve our thanks, how much more does our heavenly Father deserve our praise and adoration for the many inestimable blessings we are constantly receiving from his hands? There is nothing so small or insignificant as to entirely escape the attention and care of an all-wise Providence, and nothing except man that strives to resist his power, and why should he, who with all his ingenuity and skill cannot prolong his life one hour, or impart life to the smallest insect, try to ignore the power of the Almighty, which should be visible to all?

HISTORY OF BRIGHAM YOUNG.

(Continued from page 504.)

AMASA LYMAN'S HISTORY.

From this place we passed down the river some twelve miles, where, near the close of the day, we secured a canoe, in which we passed down the river, until the darkness of night rendered our navigation rather unsafe, we landed, kept ourselves warm with a fire, which we supplied during the night. In the morning we resumed our way and landed at De Witt about

noon; but the Saints had all gone, save a few who had been prevented by the loss of stock. Of these were Zenos H. Gurly and brother Simons.

We took dinner with some of the mob residents of the place, and were told by them that being strangers we might be suspected of being Mormons, and consequently unsafe in the place.

Acting upon the suggestion we left the town, on the road leading to Carle-

ton, and found lodging with Mr. Thomas, in the morning we were early on the way, got breakfast with a citizen who lived near the point where the trail made by the brethren when they left De Witt diverged from the old road to the right. This trail we were travelling as fast as we could walk, when on turning abruptly around the point of a low ridge, we found ourselves in close proximity to two men on horseback, with arms. They were questioning a brother Clark, as we subsequently learned, who was a stranger in the country, and was on the hunt for stock, a short distance ahead were some twenty men who were armed and mounted, the two dismissed brother Clark and rode to the company, and returned to us with an addition to their number of some half a dozen, and made prisoners of us, asking who we were. We found in the company some men we had seen before in Daviess.

They had, in a wagon, a six pounder, which they were transporting to the north, at a cost of ten dollars per day. On this cannon, in the wagon, they allowed us to ride, at night we helped take the cannon from the wagon and secrete it in the hazel thicket, to prevent a surprise from the "Mormons," and then they placed a guard of four men with us, and in this way they kept us four days.

On the morning of the fifth, they told us we could go, but not to our friends, who were within seven miles of where we were. They forced us back on the road we came. We travelled some forty miles, in a light snow, and waded through Grand river. About nine o'clock at night we reached brother York's on Shoal creek. They fed and refreshed us, and in the morning we started for Far West, where we arrived the next day.

I went directly to Daviess county, where I found the cannon, on which brother Dunn and myself had rode during our captivity, the brethren having captured it soon after our release. While here, we heard that the mob were gathering on the southern borders of our county. On the receipt of the news I repaired to Far West, where I borrowed a horse of some brother whose name I have forgotten.

A company of spies were raised, composed of ten men, and I was appointed to take charge of them. We repaired to Crooked river, and quartered with brother Pinkham.

From this point I went, taking with me brother John Scott, to reconnoitre the country, leaving the residue of the company to keep a watch in the vicinity of their quarters.

We extended our search as far as the mouth of Crooked river, where we found Father Cutler and family, we gave to him and the brethren in that region the best instruction we could in the then existing emergency.

After spending a few days here, the night preceding the battle on Crooked river, I slept at Father Cutler's, about the dawning of day, I awoke brother Scott and told him that the brethren had had a battle, for I had seen it. We arose and saddled our horses and rode ten miles, and stopped with brother Ewing to get some breakfast. While here, the news of the battle was brought by two of the mob residents, who came to advise brother Ewing to give up his arms, but the presence there of myself and brother Scott rendered the difference in our number rather against them. Our breakfast over, we secured the services of a guide, and we travelled directly across the country to Far West.

When the light of day was gone, we were furnished with light from the burning prairie.

We arrived in Far West early on the morning of the 29th of October. I called at brother Ridgon's, where I saw brother O'Banion who was dying of his wound, received at Crooked river. Some hours later, in the morning of the same day, the corpse of brother David W. Patten was brought into town.

On this morning a company of men, under the command of Col. Hinkle, of which I was one, started out into the country, hearing that there was a large force in the vicinity of Crooked river. When some five or six miles on the way, we learned that there was an army making their way to Far West.

On the receipt of this intelligence we commenced our retreat, in a circuitous route, to Far West, passing

the rear of the enemy while they passed in, on the south of the city, within one mile of which they encamped, while we entered it from the east near night, and joined our brethren, already formed in line of defence on the south of the city.

While the mob were making their way towards the city, they made a prisoner of Father John Tanner, whom they brutally treated, by striking him on the head with a rifle. From the bleeding of his wounds he was besmeared from head to foot. He was kept one night, and then turned out to carry to his friends the corpse of the murdered Carey.

On the night of the 30th of October, we were engaged in preparing for defence, in, and about the city, by throwing up a barricade made of cabin logs, fence rails, wagons, which were around the city.

October 31st. To-day an invitation was sent for brothers Joseph Smith, Sydney Rigdon, Lyman Wight, Parley P. Pratt, and George W. Robinson, to hold a conference with the

officers of the army, which, however, eventuated in their betrayal into the hands of their enemies, who celebrated their success, by a succession of demoniac yells, that might have led one to conclude that hell with all its legions had joined in the triumph. Thus passed the night.

When we supposed that we might have been attacked by our enemies, we were ordered out by Col. Hinkle to lay down our arms by way of surrender to our foes. This ungrateful requirement complied with, we were marched into the city and kept under guard for a time, when our guard was extended to the limits of the city, and we were released from our closer confinement. After our partial release, I made a call on Bishop Partridge, and passing from his residence, in the north, to the southern part of the town, in passing the store of Col. Hinkle, I was pointed out to a party of the mob, who followed me a short distance, and arrested me, stating they had orders from General Lucas to bring me to camp.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 19, 1865.

PICTURES OF ENGLISH AND "MORMON" SOCIETY.

WE frequently observe in the public prints reflections on the institutions and principles of the Latter-day Saints, written by some traveller who, through one motive or other, has visited the Territory to which the majority of that people have gathered, and we are credibly informed by each, (no matter how different their representations or misrepresentations may be from those of other travellers) that their statements may be credited, and that their conclusions have been deliberately arrived at after a course of personal observation and experience. One would think that "Mormonism," which like the ancient

Sphynx has stood so many years in the way propounding its riddles, would have been satisfactorily answered by this time, but still we find it affording food for wonder and comment, and taking its place according to the words of its reviewers, "as one of the most eventful and wonderful histories of the present generation." These remarks have been suggested through observing a paragraph in the *Liverpool Mercury*, transcribed from the *Chicago Tribune*, and giving the particulars of an interview which took place in the month of June last in Great Salt Lake City, betwixt ex-Speaker Colfax and President Brigham Young. If we are to credit the writer's statement, the condition of the people there, and more especially of that of the female sex, is one of serfdom and degradation, and the journalist, in conjunction with his companions, exhausted all his efforts in striving to get President Young and the "other dignitaries" present to "see" the blessings of civilization, and the beneficial results which would follow from the establishment amongst them of *Christian* institutions. However, all was of no avail; those men who *will* have a peculiar religion of their own, continuing deaf and obdurate, and "at the close of the interview both parties," we are informed, "believed as firmly as ever in their own peculiar dogmas." It is a pity that so much labor and attention should be bestowed on people who are evidently so ungrateful as to refuse all offers of assistance, and so uncharitable as to place a different construction upon the motives which inspire those good Samaritans to the performance of such actions, than what they wish attributed to them. The resources at the command of modern journalists appear to be immense, and must entail vast labor and expenditure. The penetration of themselves and their agents is such that nothing can escape them. The true reasons for everything which transpires in the social and political world are discovered by them, and nothing is secret wherever they are located, whether as "our own correspondent" at the seat of war, depicting in glowing colors the last great victory, or far away from the din of the city, chronicling the latest arrivals at some fashionable watering place, and the distinguished journalist in Utah appears to be no exception to this rule. The literary jackal has graced Salt Lake City with his presence only a few days, when he presents the following choice morsel to the lion his master, "We are assured that there is not an intelligent Mormon woman in the territory who, when her real sentiments can be known, approves of polygamy. Whatever opinions we may form of the men, all who know anything of the misery they suffer, must pity the Mormon women." Mark and digest this! For years this question has been undecided. Contradictory accounts have been given forth to the world as to the workings of polygamy. Many travellers, although prejudiced considerably, have given it as their unbiassed opinion, that less real misery and unhappiness exist there than in any other community, while even those who have raised their voices loudest in its condemnation, have admitted that they were not privileged to see the system in its full workings, and that their observation was consequently limited and casual. But at last the Gordian knot is unravell'd. No sooner does "our own correspondent" make his appearance, than the magic doors open; from all parts of the country intelligence flows in upon him, signed, sealed and sworn, doubtless, and so "from reliable information we are assured that not a woman in the whole territory approves of polygamy." But it does not cease here. "All who know anything of the misery they suffer must pity the Mormon women." Our philanthropist pities, and consequently must know. Tales of sorrow have been poured into

his listening ear, and forgetting the degradation and misery in the centre of civilization, two thousand miles away, he becomes maudlin and sentimental over the fancied wrongs and sorrows of so-called barbarians. To look at the subject seriously, we cannot really understand the inconsistency of such things, nor the apparent wilful blindness with which men wander through the world seeking for "feasting sores," on which to place the balm of Gilead, while they allow civilization to purify itself by the hopeful process of exhausting its own corruption. The "Mormon" institutions, we are told, are unclean, abominable things, which must not and cannot be tolerated in a civilized Christian nation. How far so-called Christian nations and republics are free from abominations, is a question easily answered. The records of crime, murder, rapine and dishonesty existing under wholesome laws and beneficent governments, are such that surely no intelligent man can close his eyes to them. The *London Times* and *Daily Telegraph* a few days ago, contained an account of things taking place under the broad shadow of constitutional liberty and purity, which although mayhap punished in the end by the law of the land, reveal a state of social corruption and iniquity, which we would hope has few parallels. A trial which took place at Exeter, in England, disclosed the appalling fact that "infanticide or child murder is a regular and lucrative branch of industry in this country." No one can read the published facts of the case, without being struck by the systematic method in which such diabolical deeds are carried out, and the callousness and indifference manifested both by the mothers of the offspring, and the wretched panderers to sin and depravity. Commenting upon it, public journals observe—that "the mortality of infants in London and the great towns, is at present absolutely awful, and that it would be too much to hope that the rural districts have a monopoly of the dreadful vocation." "Ceroners have decided that child murder is a flourishing business in Christian England. And there will be people in silks and satins who, reading these lines, know that it is so—the damnable *LOCASTAS* of a civilization crueller than Rome's—who drive carriages and fare sumptuously upon the fees of infanticide, and smile in fat security at the clumsy methods of the Torquay cottage. If not, let some one explain the statistics of little deaths, and the bills upon all the police stations headed, 'Found, the body of a child.' We put an end to infanticide in India; by-and-bye, with a few more cases like this, it will be time to try what we can do among the 'Rajpoots' of England."

Let our Christian legislators consider this and keep silence. Under a professedly religious government, in the midst of a nation proclaiming itself a believer in the faith founded by Christ and his Apostles, and which we are told produces liberty, and peace and righteousness, these things are enacted. If eighteen hundred years of Christianity have brought about only such results as these, is it not time that something new should be attempted, and a fair trial given to a system professing to free mankind from such iniquities? Evil results, we are told, follow the practice of polygamy—are not these things transpiring around us the fruits of monogamy, and why talk then of degradation and impurity in Utah? We are told that the full results of the system practiced there, will not appear till long after the present generation of adults is dead, and would it therefore not be more consistent to wait until it is completely developed, and its full effects visible to all? Have the records of the Courts of Utah, presided over by *Christian* officials, been stained with such crimes, or have such things ever been known to have held a place in that land?

Could the perpetrators, supposing such existed there, escape? If even "our own correspondent," in his few days residence, was able to gain so much information, to state that not a woman in the Territory approved of the state of things, and that they suffered intense misery, if he was enabled to become thus acquainted with their thoughts and sentiments, how much more would those placed there for the very purpose, become aware of their actions or their crimes? But the very correspondence itself betrays its own falsity. He, the writer, admits the facts of the industry and enterprise of the people. He tells how the business done there is immense, how cotton is raised successfully, woolen factories and paper mills in operation, how the Saints have shown their wisdom in devoting themselves to agriculture, manufacture and trade, and can we suppose for one moment, that in the face of all this such misery and serfdom and social degradation exist? If so, then Utah does indeed present a strange anomaly, and its inhabitants have, with all their low scale of morality, attained to a position which, in the midst of so much professed disorder, would be contrary to every law by which God regulates the destinies and the prosperity of nations and communities.

But, "our correspondent" goes a step further. He informs us that Mr. Colfax made a speech to these people, in the course of which he said, that he had no disguise to make of his sentiments and principles, and that, "while a friend to their industrial, general and mining interests, and advocating the rights that the general Government owed to them, he wished to tell them frankly what this Government had a right to demand of them—to wit, allegiance to the Constitution, obedience to the laws, and devotion to the union of the Government." One would be inclined to suppose that the speaker was addressing an assembly of men who had thrown off allegiance to the Government, and whom he had now pardoned, and was striving to induce to be loyal in the future. This has been the constant cry ever since the Saints were organized as a community, and we are reminded, when we read such things, of the fable of the wolf and the lamb. The wolf accused the lamb of stopping the stream against him, and when assured by the lamb that he was not then in existence, replied, that if it was not him, it was his father, and devoured him accordingly. And so when the Saints have striven to rebut the charge of disloyalty affixed to their name, they have been answered that if they really were not disloyal, there was every probability they might be, and so on either ground it was necessary they should be debarred from the exercise of those rights and privileges granted to others, for fear they might abuse them. But, look to the history of the people. Next to faithfulness to their religion, their devotion to the Constitution has had the second place in their hearts. In all their wanderings, their persecutions, their trials and sorrows, the memory of this has never been absent from them. Look to the Mormon Battalion organized on the broad prairies, amidst poverty and disease and death. Look to the meekness and equanimity they have exhibited under every insult, and every slight, and then ask what need to tell them to be loyal and true? Their fathers and their grandsires fought for that flag, died to save it, and is it likely their sons would fail in their duty or homage? But these men have gone not only as philanthropists and counsellors, but as something higher. The same speaker tells the Saints that their "territory is the treasury of the world, a mine of undeveloped wealth. God put this mineral in their mountains, and if they do not develop it themselves, or extend liberal encouragement to have

it done, the tide of an immense emigration is bound to roll in among them and take it to develop themselves. For there, from the Rocky Mountains to the Pacific, will be the seat of a richer empire than Europe or Asia ever owned." Is Saul also among the Prophets? Has the world at last discovered that the Latter-day Saints are in the possession of prophetic power, and wishes to add its testimony to it? They have been declaring for many years, that the country in which they dwell is a chosen and peculiar land, that the kingdom of God will there be built up and established, and now to cap the climax, an ex-Speaker of the American Congress comes forth declaring that there will be the seat of a rich and mighty empire. "God," says he, "has put this mineral in the mountains," and we have every assurance that it will be kept there until the same power sees fit to reveal it. The future of the Saints will be great, but they will be preserved from all contaminations until the due time of the Lord, and no power, however great or mighty, no misrepresentations or persecutions, however false or severe, can retard his purposes, or subvert the plan he has instituted for the redemption of the world.

ARRIVAL.—Elder Richard R. Birkbeck arrived here from New York on the 1st inst., per steamship *City of Cork*, in good health and spirits.

C O R R E S P O N D E N C E .

AMERICA.

Great Salt Lake City, }
June 20, 1865. }

President Daniel H. Wells and Brigham Young, jun.,

Dear brethren,—Since my last to you of May 19th, I have received a letter from Brother Daniel under date of April 1st, and another from Brigham of May 4th, accompanied by the list of passengers by the *Belle Wood*. We have been pleased to hear from you respecting your health, labors, prospects and the progress of the Work under your Presidency.

On Monday, the 5th instant, in company with Elders John Taylor, Wilford Woodruff, Franklin D. Richards, George Q. Cannon, my son John W. and a number of other Elders, I started on a trip to Utah county, where we were joined by brother George A. Smith. The principal cause of my going at that time was to assist Col. O. H. Irish in making a treaty with the Indians of Utah for the sale of their lands to Government. Col. Irish and Marshall Gibbs, with brother D. B. Huntington as interpreter, were also of the party. The

Indians had been gathered from all parts to the Indian farm at Spanish Fork. On the way down we met with the Saints at Springville. The next day we met with the Indians at the farm, and after considerable speechifying on the part of the Indians and the agent, and some remarks by myself, the reluctance which they evinced against selling their lands was removed. We met that same evening with the Saints at Payson. The next day we repaired again to the farm, and after the treaty was signed by the chiefs, we went to Spanish Fork and met with the people in their new meeting house at that place. The next day we went to Springville and met with the Saints there again, and then returned to Payson. The next day the 10th inst., our meeting commenced at that place, and was continued for two days. The people turned out in large numbers, and the meetings were very excellent. The four choirs and the Salt Creek band, which were present, added much to the interest and pleasure of the meetings. We returned to the City on the 12th inst.

In arranging this treaty with the

Indians, the influence which the Lord has given me as the leader of his people was plainly manifested. The Indians had an idea that if they disposed of their lands we would have to leave them, and this they did not wish, as they already looked upon us as the *bona fide* owners of the land, and they wished their children to grow up with ours and themselves, to live with us as they had done. They could not be induced to entertain for a moment the idea of selling their lands, until I spoke to them and told them my wishes, when all opposition vanished. They bore strong testimony to our treatment of them. They told Col. Irish—who in all these transactions cordially desired my counsel and co-operation—that the agents who had been here before him had two tongues, two faces and two hearts; but that I had always spoken in one way, and with one tongue to them, and had never deceived them. The superintendent received evidence, if he needed any, to convince him that our humane and fatherly treatment of the Indians had had its effect, and given us justly groundred influence.

Upon our return to the City we found Honorable Schuyler Colfax, Speaker of the House of Representatives of the United States, Lieut. Governor Bross of Illinois, and Messrs Richardson and Bowles of the *New York Tribune* and the *Springfield* (Mass.) *Republican*, in the City. They arrived here on the 11th. Our citizens have paid them every attention, and they have expressed great gratification at the kindness they have received, and delight at the beauty of our City and the fruits of our industry which are every where visible. They could only see one thing that was lacking to make us a state and to put us upon a very respectable footing—and that is for us to renounce polygamy, of course we could not see this in that light. We know better and told them so; but they thought if a revelation were received abolishing the institution they would be delighted! How little do the people of the world understand the Spirit of the Lord! They started west yesterday morning.

Governor Doty died rather suddenly and unexpectedly on the evening of

the 13th. His funeral was numerously attended. We are now left without a Governor, the Secretary of the Territory being absent. A petition has been signed by all of our civil officers who live in the City and neighborhood, and another has also been signed by the gentile business men here, asking President Johnson to appoint Col. Irish, Superintendent of Indian affairs, as Governor. Whether these petitions will have any effect remains to be proved.

I start in the morning in company with the brethren, who usually accompany me, to Salt Creek, for the purpose of dedicating the new meeting house there, and holding meetings on the way down.

The high water has not done so much damage as it was feared, earlier in the season, that it would. The usual labors of the season have been much retarded by it, and the snows in the mountains, especially every thing connected with or depending on the kanyons. Crops in some parts are not very promising, much injury having been done by worms, etc. The sudden advent of summer weather, so close upon winter without the ordinary spring weather, has also, apparently had a bad effect on the crops.

Scarlatina has been rather prevalent in this City, and in other settlements of late, and has been attended with fatal effects in many instances. We had some very timely showers last week, which have had an excellent effect on the vegetation, and have purified air and improved the general health of the people.

A telegram has been received to day from the Sandwich Islands' missionary party informing me of their arrival to day in good health, etc., at San Francisco. They expect to sail on Thursday next. Brother Hammond was there to meet them.

Praying the Lord to bless and sustain you in all your labors, and to preserve you in life and health to return in purity, peace and safety, and with love to you in which brother Heber and the brethren of the Twelve here join, I remain as ever your brother,

BRIGHAM YOUNG.

SANDWICH ISLANDS MISSION.

Laie Koolau, Oahu, Sandwich }
Islands, May 7th, 1865. }

President Wells.

Dear Brother,—Feeling that perhaps a little news from this far off corner of the Lord's Vineyard would not be unacceptable to you, I gladly embrace this opportunity of penning a few lines.

About the 10th of last November, in company with brother George Nebeker, I left Utah for a mission to these lands, to ascertain if land or lands, could be purchased that would be adapted to the gathering of the native Saints, and the culture of cotton, sugar, rice, coffee, and such other articles as can only be grown in a tropical climate. We arrived here on the 23rd of December, and after spending a few weeks in looking around, succeeded in concluding the purchase of this land (Laie) from Thomas T. Dougherty, Esq. The place is situated on the Island of Oahu, about forty-five miles from Honolulu, the capital of these Islands. It contains some 6000 acres, about 1000 of which is arable land, the remainder being pasture and wood-land; The plough-land needs no irrigation and is mostly situated in a bottom slightly elevated above the sea. With the land we purchased some 500 head of cattle, 500 sheep, 200 goats, 25 horses and mares, farming implements, etc., also one large frame house, furnished; two native houses furnished; one small frame barn, with three other small buildings, all inclosed by a stone wall surrounding about four acres of land.

We took possession on the 28th of last January, by agreeing to pay \$5000 in ten weeks: \$3000 by the 1st of July, and \$6000 in two years. We left the place in charge of brother Alma L. Smith, and Benjamin Cluff, when brother Nebeker and I returned to Utah, and arrived home the beginning of March. On the 25th day of March I set out for the Islands again, to bring the money and see that all was right concerning the place.

Brother Nebeker remained to take charge of a small company to be selected and sent out in May. Small families would be chosen—a few mechanics—a few men with some means—and a few of the Elders who have been here and have a knowledge of the native language. I expect to leave here in a few days for San Francisco, to meet the company *en route* for this place.

We have some 40 acres fenced, about 20 planted in corn and cotton—it looks well. I think sugar will be our main crop as the land is well adapted to sugar culture.

If we are permitted to dwell here in peace, in a few years we can make a grand garden of this place. Our enterprise is well received by both king and people, as far as extending a hearty welcome to us is concerned. I pray we may have power to do all the good that we have in our hearts to do for this poor degraded people.

May you be greatly blessed in all your labors, is the prayer of your brother in the Gospel,

F. A. HAMMOND.

VARIETIES.

A Frenchman one day saw a gentleman walk up to an open snuff-box in the hands of another, and take a pinch of snuff, having prefaced the act with the words, "May I take the liberty?" On the next day the Frenchman went into a tobacco shop and asked for half a pound of liberty.

Coleridge was a remarkably awkward horseman—so much so as generally to attract notice. He was once riding along a turnpike road, when a wag approaching noticed his peculiarity, and thinking the rider a fine subject for a little sport, as he drew near, he thus accosted the poet:—"I say, young man, did you meet a tailor on the road?"—"Yes," replied Coleridge, "I did; and he told me if I went a little further I should meet his goose."

MARRIED:

In Beaver City, on the 24th of April, by Elder John Hughes, John Reid, formerly of Wigtown, Scotland, to Agnes Westron, formerly of Birmingham, England.

In Great Salt Lake City, on the 31st of May, by Bishop Kesler, Edward C. Warenski, to Susanna Albion, both of that city.

DIED:

In Bear Lake Valley, on the 9th of April, of consumption, Job, son of John and Mary Ann Baker, aged 23 years, 3 months and 12 days.

In Great Salt Lake City, on the 10th of May, of dropsy, Matthias Cook, eldest son of John and Elizabeth Cook, aged 23 years, 10 months and 5 days.

In E. T. City, Tooele county, on the 18th of April, of dropsy, Joshua Hauge Gillett, formerly of Sheffield, England.

Drowned in Seviere River, near Pangwitch, on the 11th of May, Alfred Whatcott, formerly of Middlesborough, England.

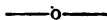
In Fountain Green, Sanpete county, on the 17th of May, of scarlet fever, Joseph, son of Edward and Sarah Broadbent, aged 1 year, 9 months and 5 days.

In Crowle, England, on the 6th of July, Jane Faulkner, daughter of Edward and Jane Faulkner, aged 20 years, 3 months and 13 days.—*DESERET NEWS*, please copy.

In Hull, on the 14th of July, of consumption, Annie Maria, wife of Joseph Harper, aged 28 years.—*DESERET NEWS*, please copy.

In Southampton, on the 26th of July, of fever, James George, son of James and Mary Ann Marchbanks, aged 17 years, 3 months and 24 days.—*DESERET NEWS*, please copy.

P O E T R Y .



GUARDIAN ANGELS.

(Selected.)

Man hath two attendant angels
Ever waiting at his side,
With him wheresoe'er he wanders,
Wheresoe'er his feet abide.
One to warn him when he darkleth,
And rebuke him if he stray;
One to leave him to his nature,
And so let him go his way.
Two recording spirits, reading
All his life's minutest part,
Looking in his soul, and listening
To the beatings of his heart.
Each, with pen of fire electric,
Writes the good or evil wrought;
Writes with truth that adds not, errs not,
Purpose, action, word and thought.

One, the Teacher and Reprover,
Marks each heaven-deserving deed;
Graves it with the lightning's vigor;
Seals it with the lightning's speed;
For the good that man achieveth—
Good beyond an angel's doubt—
Such remains for aye and ever,
And cannot be blotted out.

One, (severe and silent Watcher!)
Noteth every crime and guile,
Writes it with a holy duty,
Seals it not, but waits awhile;
If the evil-doer say not—
"God, forgive me!" ere he sleeps,
Then the sad stern spirit seals it,
And the gentler spirit weeps.

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LIVERPOOL:

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 34, Vol. XXVII.

Saturday, August 26, 1865.

Price One Penny.

HOLDING THE MIRROR UP TO NATURE.

BY ELDER CHARLES NAPPER.

The end of playing, "both at the first and now, was and is, to hold, as 'twere the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time, his form and pressure." Such is the language of Shakespeare in his tragedy of *Hamlet*, used sometimes by theatrical managers as a motto over the stage, thus implying that the drama is the mirror, and the performing of the same the means of holding it up to nature. Now, although it cannot be denied that some good and salutary lessons are taught through the medium of the drama, yet, it by no means follows that it is a true mirror wherein nature may see herself reflected in a proper light, for many things set forth by it are both unnatural and absurd. Especially is this true at this period of the world's history, when the stage and pulpit, to a great degree, have become alike tainted with an unnatural rage for sensation. It is a fact too well known that ministers of the Gospel, so called, realizing the unattractiveness of their

fine churches and chapels, and their dry and lifeless theories, have resorted to all manner of means, such as theatrical preaching, &c., to gratify this perverted passion or desire for novelty and sensation.

Some authors in their attempt to portray human life, very often show their own prejudices. Sometimes we see the rich stripped of every moral quality, and held up to view as the victimizers of the poor, the widow and the fatherless, making them appear as the embodiment of cruelty and villainy. The picture may in some cases be partially true, yet it is far from reflecting the whole truth in respect to the rich and titled portion of mankind, and the many instances of their benevolence abundantly testify to this, as exhibited both in national and private calamities. A picture such as this, although it may represent some isolated case, by no means represents the class, and hence it is not a true mirror. Another class of authors will deny to the poor almost every redeeming quality, and claim all the cardinal

virtues for the rich. Such pictures can only have the effect of setting class against class. We might, if our purpose was to confine ourselves to the subject of the drama, point out many instances where it is both improbable in its plots and most unhappy in its conclusions. Being the production of imperfect men, it must like them, although it might show forth many praiseworthy points, be imperfect, and being so, cannot be a true mirror wherein nature may see herself as she is.

But the dramatic mirror is not the only one held up as reflecting nature. There are others equally as erroneous; nay, we might with truth say more so, because of the veneration and respect attached to them by thousands of men and women. For instance, there are the Catholic and the Protestant mirrors, including the various kinds of churches, high and low; almost every known shade and grade of mirrors being held up to mankind, each professing to reflect nature. As one of the servants of God remarked not long ago, there is such a desire to pander to the perverted tastes of fallen man, that the powers of darkness are ready to assist in manufacturing religion "to order according to pattern, on the shortest notice." If mankind wish a mirror for their use that fails to show them their wrinkles and defects, and will flatter them instead, it can be easily obtained. Should not this very accommodating state of things awake anxious inquiries in the minds of all men, both Saints and sinners? We affirm that it should. Is there anything like the glory and power of God reflected through such mirrors? No. Some of them in endeavoring to reflect the moral and spiritual condition of man, will, like the dramatist, strip humanity of every Godlike attribute, and sometimes the picture is so far from reflecting the likeness of the original, that mankind either fail to see the least resemblance to themselves, or are so horrified at the sight that they turn away in disgust, or mayhap they blindly yield to the teachings of those who thus libel humanity, preferring rather to prostrate their reason at the shrine of error, than take the trouble to examine for

themselves. Once make man believe he is the helpless and degraded being that wild enthusiasts say he is, without any power whatever to effect good, and you make him a fit vessel for the hireling, you quench every noble faculty of the soul, and fit him to become a member of that inglorious school which says, Man can be saved without any works of his own, if he only believes.

Amongst the many thousands of mirrors produced by mechanical art, it is well known that many are imperfect. We have seen one kind of mirror that gives to the face a very elongated appearance, very much resembling the countenances of those who have viewed themselves through any of those mirrors held up by uninspired men, and which are so counterfeited to the true mirror of the Gospel of Jesus Christ, that it is no wonder those who have viewed themselves through such, should wear such hopeless countenances. But the true mirror, the Gospel of Christ, not only reflects the character of man as he is, but as he was, and as he will be in the great eternal future. Thus of all mirrors, that must be the one most valuable, that truly reflects our real character, "without setting ought down in malice or extenuating." Inspired writers have likened the Gospel to a glass or mirror, as may be better known by reference to a few passages from the Bible having a direct bearing upon the subject. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, but his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." "For now we see through a glass, darkly; but then face to face." "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way,

and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Now, when we speak of the Gospel, we do not wish to be understood as having reference to its first principles only, as faith, repentance, baptism, and the laying on of hands, but to every word that proceedeth from God through his legally appointed servants, for, as Jesus says, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The truth of heaven when spoken by inspiration, is nature's true mirror, for it penetrates the inmost recesses of the human heart, and not only shows man what he is, but what he was and what he may be. In it the past, present and future are inseparably connected in one unbroken chain. Yea, more, it not only reflects man's nature truly, but also offers its aid in the working out of his redemption; and what is more glorious still, does not come as a powerful system, void of virtue or efficacy. It would be an insult to the humanity of man, fallen as he is, to offer him that which would not assist him in the development of his character. Did the Gospel only point out to him his fallen condition, and the glories he could obtain, it would only accomplish half its mission, as man cannot obtain celestial glory without God's aid, and that aid is to be found in the Truth. Who shall be able to point out to mankind the hidden treasures of the Gospel, not only showing the depth of sin into which God's creatures have sunk, but the means by which they shall be raised to a standard of excellence, entitling them to a place among heaven's nobility; who shall place them beyond the power of sin and Satan, or hold the mirror up to nature? Imperfect as the drama is, yet it often appears to a greater disadvantage through being in the hands of mere novices, or unskillful performers. Not so with the Gospel mirror, it is excellent in itself, or, as the Apostle James describes it, "A perfect law of liberty," yet it claims to have a class of repre-

sentatives peculiar to itself, without which its glories cannot be seen. Who then shall hold this mirror up to nature? Shall poor, uninspired man, clothed with the garb of education, with the wisdom of seminaries and universities, with titles and appointments merely? No, we emphatically answer, no! Perishing humanity says no; the schism, discord and abominations of the world, together with the prevailing ignorance in respect to God, all unite together and answer, No. But, those whom God has called and clothed with his authority, are the only able mediums. Being called of God as was Aaron, they have, like the Apostles of old, gone forth to preach without purse or scrip, and are thus free from the fetters that bind the hireling. Their salary being no consideration, they are not afraid to preach the truth to their congregations. There is no fear with them that if they do not please their hearers, they will be voted out of their pulpits; they realize that they are not sent to please the people, only as the truth shall please them. Being called of God, they seek to administer by the Spirit which eminently qualifies those whom God calls; and so manifest is this great truth, that we have known persons ask the question, Who had been telling the servants of God of this, or that, or the other matter? So faithful has been the reflection given forth by the mirror held up by inspiration, that they have concluded such things had been communicated, and truly they had, but neither by the hand nor lips of mortals, but by the Spirit of the living God. What a happy contrast there is between the natural and spiritual, when viewed by the light of the Holy Ghost. For instance, with what intent and eagerness is the aid of the mirror sought, when either sex are arraying themselves for some important event, or to meet some particular friend. Take as the most forcible illustration of this, a bride preparing to meet the bridegroom. With what care and exactness is every article of dress put on. Mark how frequently the aid of the mirror is sought in order to accomplish the object, that both in person and dress she may appear as near perfection as

possible. And should, upon her looking into the mirror, a spot of dirt be discovered, how quickly is the necessary means taken to wipe away all traces of it. There is no flinching from the glass in that case, no trying to believe that the spot is not dirt; and should anyone be near, and argue that it was not so, we should set it down at once for a fact that such a person was not our friend, and desired us to appear to a disadvantage in society. Now, if we are honest in heart, ought not we, as Saints, to be equally as anxious to face the mirror held up to us by inspiration, as we are to face the natural mirror, in order to see if, as John says, "our works are wrought in God," and we are truly preparing to meet the bridegroom of the Church, for this is the work of God's servants, to prepare the Church as a bride for the bridegroom. Thus it is not alone the duty of the Priesthood to hold the mirror up to us when we are doing our duty, striving with all our hearts to keep God's commandments, and thus gladden our hearts by showing to us the bright rewards and glories to be obtained by continuing faithful; but, if in the hour of trial, darkness or temptation, our feet slip, and we should be blind to the

duties we owe both to ourselves and the Work of God, it is then also the duty of our brethren to show us our danger, and hold the mirror up to us, in order that we may see the spot of dirt that is upon us, instead of like the hireling, crying peace, peace, when there is no peace. Although this may not be pleasant, yet, if we are honest and desire to have on the righteousness of God, we will face the mirror boldly, behold the deformities of our soul, and with humility of heart, confess and repent of our sins, and renew our diligence before God and our brethren. Then should Satan strive to make us believe that we are clean and doing our duty, when God's Priesthood say we are not, we will cast him behind us with all his temptations, realizing that he is a false friend and counsellor, and desires us to appear, if possible, to disadvantage among the godly throng, when it would be said of us, Take him, bind him hand and foot, and cast him out, for who hath bade him to the supper? He hath not on the wedding garments. Let us rejoice, then, that God has once more restored his Gospel with all its blessings, and called and ordained his servants to "hold the mirror up to nature."

DIALOGUE

BETWIXT THE REV. BUTTERMOUTH POUNDTEXT, M.A., AND HIS HIGHNESS THE MAHARAJAH DULY SEEK KNOWLEDGE, OF THE PROVINCE OF JUGGERNAUT-CONAH, IN INDIA, THE MAHARAJAH BEING ON A VISIT TO ENGLAND.

(Concluded from page 517.)

Mr. P.—I was very much pained by the thought that the subject of our last interview had given your highness such uneasiness; but your highness is not the only highly intelligent person whom I have known to have been distracted by those wily Mormons. Bless you, their villainous tracts are circulating everywhere. The few tracts I have brought with me, however, will, I am confident, enlighten your highness as to the life and real character of the impostor Joseph Smith, and the character of his successor, Brigham

Young, the alleged husband of one hundred and ninety-nine wives; also, as to the immoralities and abominations of the Mormons in Salt Lake Valley. Come now, Maharajah, don't look puzzled, it is ten chances to one if these Mormon tracts have not found their way into your study.

The Maharajah.—Sahib, you seem to hate and despise those people. As regards having wives, perhaps your reverence is not aware that I have more wives than one, and that your Bible makes mention of many holy

men who had several wives ; and as to immoralities and abominations, I have seen sufficient in Christian England to draw upon her the united vengeance of the outraged gods. Were my countrymen, whom you term heathens, so demoralized, I should expect to see them, in the next state of existence, all transmogrified into vile toads and loathsome reptiles. The jails, workhouses, lunatic asylums, ginshops, police, divorce and other courts, and the miserable specimens of humanity that parade England's towns, are all monuments of a corrupted and rotten community. I wonder that your newspaper editors are not ashamed of publishing their monstrous narratives. With regard to the cause of my distraction at our previous interview, Mormonism, as you term it, had nothing to do with it. I had simply read in your Bible, that its God was so condescending, kind and forbearing to the ancients, while the promises of the same blessings were held out to you and me. I naturally told you what had attracted my attention, when you seemed surprised, and said it was only some wretched Mormons who taught such doctrine. As fate would have it, Mormon tracts were afterwards brought to the door.

Mr. P.—The vile wretches ! They encompass sea and land to make proselytes.

(Rap at the door. Enter the butler.)
—The person with the tracts, whom your highness desired to see, is in the waiting-room.

The M.—Conduct him hither.

(Enter Elder Trueman Warner, who exchanges the usual compliments with the Maharajah.)

The M. (to Mr. Poundtext)—Allow me, sir, to introduce to you Elder Trueman Warner, one of those designing Mormons who have so drawn your attention to them. Mr. Warner, allow me to introduce you to the Rev. Buttermouth Poundtext, Master of Arts and Doctor of Divinity.

(They shake hands.)

Mr. P. (blandly)—There are two classes of Mormons or Latter-day Saints—the deceivers and the dupes. I must say that from Mr. Warner's respectable appearance and demeanor,

I believe him to be of the latter class. Ah, yes ! What a pity !

Elder W.—Sir, I am no deceiver, neither am I deceived. If any person can give me more light than I have, I am always open to conviction.

The M.—That is very fair, and now that I have you both here, I hope to be able to have more satisfaction on disputed matters. I have read Mr. Warner's tracts on faith, repentance, baptism and other subjects, especially the Deity, and I must say they are strictly in accordance with this Bible.

Elder W.—I bear you my testimony to the truth contained in those tracts.

Mr. P.—I pity your shortsightedness, I can perceive a delusion in every page of them. Why, the very idea of a material Deity is ridiculous !

The M.—I will tell you, gentleman, how I have summed up your respective creeds. Mr. P. believes in an immaterial, bodiless, passionless God, who is said to have revealed his will and manifested his power to the ancients, but who has only left for future ages a book containing the testimony of certain witnesses who are all dead. The said book, nevertheless, is not to be understood literally, to mean what it says or say what it means, but it must be subjected to the spiritualizing and commentating process of modern priests, such as the Rev. Buttermouth Poundtext.

Mr. P.—The Bible will show you how to save your immortal souls, if you but follow its instructions. I am sorry that your highness has imbibed the extravagant Mormon notions of modern Apostles and Prophets, new-revelations, and other absurdities. The voice of inspiration, I say again, has ceased, the canon of Scripture is full, and the Lord now speaks to us through his Son. Miraculous gifts and manifestations of God's power were useful in establishing Christianity among the unbelieving Jewish nation, but they are not wanted in this enlightened age. Bless the Lord for the Bible.

The M.—The Latter-day Saints believe in a God who has a body, parts and passions ; who hears prayers as readily, and answers them as promptly and as signally to-day as he ever did. They believe in Jesus Christ his Son,

who is in the express image and likeness of the Father, and in the unchangeableness of the Gospel and its ordinances. They say they have living Apostles, Prophets and teachers, who administer, by authority from heaven, the said ordinances to penitent believers—namely, baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, the spirit of prophecy, and revelation in its various gifts.

Mr. P.—Ah! but lay not this flattering unction to your soul, I say again those gifts are done away with, and are no longer needed.

Elder W.—Does not Joel say, “I shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit.”

Mr. P.—That prophecy was completely fulfilled on the day of Pentecost.

Elder W. (reading Acts ii, 39)—“The promise is unto you, and to your children.”

Mr. P.—The Jews and their children.

Elder W.—“And to all that are afar off.”

Mr. P.—The primitive churches scattered abroad.

Elder W.—“Even as many as the Lord our God shall call.”

The M. (solemnly)—Mr. Poundtext, does your God call people unto him now?

Mr. P.—Ahem, well yes, of course, but the Holy Ghost, you should know, is the love of God shed abroad in our hearts, inciting us to purity and holiness. Do not think I deny the inward workings of the Spirit in the heart—dear me, no! But the very idea of Joseph Smith, and other designing knaves, pretending to see an angel whilst in a heavenly vision, is in itself preposterous in this nineteenth century, this glorious age of Christian knowledge!

The M. (warmly)—Then this Bible you praise so much must be preposterous to. Visions, revelations, prophecies, tongues, interpretations,

miracles, and other heavenly blessings, are promised to all who shall have the happiness of enjoying God's Spirit. You said such things were needed only to establish Christianity among the unbelieving Jews. I can assure you, sir, that they are needed tenfold more by your missionaries, to establish their Christianity among unbelieving Hindoos and Mohamedans, especially to induce them to believe in an immaterial Deity, and a double meaning and fair-promising, but never-fulfilling Bible!

Mr. P. (despairingly)—I am grieved to see your highness duped by the subtle sophistry of Mormonism. However, I will put my Mormon friend to the test. Mr. Warner, will you show us a miracle, or speak by the Spirit in the Hindoo tongue, that the Maharajah and I may be convinced?

Elder W.—Who is the first person mentioned in the New Testament as having asked for a sign? Look in Matthew iv, 1—5. It was your father, the Devil. The signs are to follow them that believe, not unbelievers. “The Gospel is the power of God unto salvation to them *that believe*.” “A wicked and adulterous generation seeketh after a sign.” If you have not honesty enough to believe in God as your own Bible describes him, and in his Son Jesus Christ, in the faithfulness of his promises, and in the power and unchangeableness of the Gospel and its ordinances, it is not likely you shall know more to your greater damnation. Your notions of God are an insult to his Divine Majesty. The founders of your church have changed the ordinances of the Gospel, the Everlasting Covenant has been broken, the blood of martyrs flown in torrents, and the Priesthood been usurped. God will not acknowledge your administrations by confirming the word with signs following the believers, hence your old fox cry of sour grapes, because you cannot reach them. You merely take the Bible for your authority, and you have not been called of God as was Aaron. Peter, Paul and the ancients, had not the Bible, as you have it, to preach from. The reviewers of your church service, in their preface to the Prayer Book, frankly acknowledge that the ordi-

nances of the Gospel have been changed by corrupt men, who have introduced as substitutes "new fangled notions," while they, the said reviewers, added to the confusion by making further alterations. You read in your service of a godly discipline that once existed, and which it would be desirable to restore. You preach for money, you divine for hire. You make merchandise of the souls of men by buying and selling livings. The spiritual welfare of thousands is often decided by the fall of the auctioneer's hammer to the nod of the highest bidder. Finally, you pray with seeming devotion, "Thy kingdom come, thy will be done on earth as it is done in heaven," while you pocket your heavy salaries, wrung out of the starving poor. How shall ye escape the damnation of hell? The kingdom has come, and the hour of God's judgment, and the identical Joseph Smith, the martyr, whom you stigmatize as an impostor, was the very man through whom the authority of heaven was restored, with the same Gospel, the same ordinances, gifts and blessings, that were enjoyed by the ancient Church. Those who will believe and obey, shall receive the Holy Ghost, and be able to testify to it as well as I do.

The M.—Friend Poundtext, that is better knowledge than you promise beyond the grave. I had fully intended to return you this Bible, as being of no use to me, since I could not realize its precious promises; but,

thanks to my Mormon friend, I will keep it, and further peruse its sacred pages, associating with it the glorious idea of a God of revelation and a living Priesthood. Whenever I shall give up the religion of my youth, it will be to embrace Mormonism, which teaches me that God is my father, and loves me as his son, that I bear his noble image, and that I can regain his holy presence. With regard to the alleged immorality at the Salt Lake Valley, I intend paying a visit there, and judging for myself. The so-called poor deluded Mormons, must be in a sad condition indeed, if they rival Christian England. Gentlemen, I am sorry I have engagements which compel me for the present to bid you adieu. (The usual compliments are passed, and the gentlemen part.)

(In the street Mr. Buttermouth Poundtext casts a look of disdain at Elder Warner, and without answering the "good day" of the latter, walks quickly away, muttering.)—Perdition to all Hindoos, Mohamedans, Mormons, and all disturbers of a quiet parish. I will clear the Mormons out of my parish. Humph, what a bore! What shall I do? Ah ah, I have it! Squire Broadland's notice to quit will be the most startling new revelation they have had lately.

Elder W. (soliloquizing)—If I may judge by Mr. Buttermouth's countenance, what the Saints in the parish of Patronage may expect, they too will have to pray, "Good Lord deliver us." Amen, say I.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 521.)

AMASA LYMAN'S HISTORY.

On my arrival in the camp I found myself associated with the prisoners, so treacherously taken the day previous, and also brother Hyrum Smith, and Alexander McRae. The night was rather an unpleasant one, from the inclemency of the weather, from which we had no protection. During the night was held the far famed court

martial, by which we were all sentenced to be shot in the morning. From the execution of this merciless sentence we were saved by the opposition, to the same, of General Doniphan, and long may he live to enjoy the reward of the soul enobling qualities that exalted him incomparably above the priest-ridden, bloody rabble around him.

On the morning of November 2nd,

we were ordered to take our seats in a wagon, driven by brother Stephen Markham, who had been pressed into their service. As we seated ourselves, William Beauman rushed up to the wagon, with his rifle cocked, swearing that Lyman Wight, who sat by my side, should not leave the ground alive. He was instantly disarmed by the Captain of the guard, whose name was Jackson, and a guard placed, some twenty-five feet from us, with orders to shoot the first who should show a disposition to crowd on us.

From the camp we moved, under a strong guard, into the city of Far West, where the most of the prisoners were allowed to go and say their adieus to their heart stricken and sorrowing families. While we halted here, the father and mother of brothers Joseph and Hyrum Smith came to the wagon, in which we were seated, to see their sons, as they thought for the last time, but the wagon was closely covered, and they were brutally refused the privilege of looking upon their children.

At length we left the scene of our sorrowing friends, and started on our way to Independence. When about two miles from the city, we passed the place where my family resided, I was allowed some five minutes to see my wife and get a change of clothing. I left my weeping wife and prattling babe, to encounter my fate, in the land of my enemies. We camped one night before crossing the Missouri river.

November 3rd. We crossed the river.

We arrived in Independence in the midst of a heavy rain. We were taken through all the principal streets of the town, and exhibited as the trophies of the victories of mob violence over innocence and truth. From the time of our arrival here, the rigors of our confinement were considerably relaxed.

We were at length taken to Richmond, by the orders of General Clark, where we were closely confined, being all bound together in one chain, and under a strong guard. In this way I remained, undergoing with my fellow prisoners an *ex parte* examination, until the 24th of November, when I

was discharged; and about 9 o'clock on Saturday I started for Far West. About 10 o'clock at night I met my wife at brother Morse's.

On Sunday, in company with my wife, I went to town, and several times in the course of the day, I met with several parties of the mob, whom I learned, about sundown, were searching for me, to take me back to prison. On the receipt of this information, I took measures to keep out of their way.

On Sabbath, after my release, I met with Col. Hinkle, who discovered to me his heartless treachery, by proposing that we should join and go to the south, and build up a church for ourselves, as the Prophet was in trouble, from which he would not escape.

About this time I was elected justice of the peace; and about the time of the committal of the brethren to prison, I was taken sick with a swelling on my left arm. My sickness soon reduced me to a state of utter helplessness, when I was carried to the house of brother Solomon Daniels, where by the kindness of my friends, and the blessing of the Lord, I slowly recovered. During my illness, I was closely watched by Capt. Bogard and his emissaries.

Before I had recovered, Brother Daniels and family removed to Illinois, and took with them my family, leaving me to aid the brethren in the matter of conveying their land, which the most of them were forced to do by the oppression of the mob.

I boarded with brother Theodore Turley's family, sister Turley was most kind and unremitting in her attention to my comfort, under her treatment I regained my health. I remained until March, 1839, when I went to Quincy, Illinois, where I found my family still with brother Daniels' family, with whom they continued a few months.

During the spring I went (in company with brothers Charles C. Rich, Seymour Brunson, and John Killyon) to Missouri to see brother P. P. Pratt, who was being carried on change of venue from Richmond, in Ray county, to Columbia in Boone county. We were frustrated in our intentions to assist brother Pratt and others, by the

misrepresentation of matters between us and them, by Watson Barlow, who came from Quincy to see the prisoners, and was known as a Mormon, while we were travelling incog.

On the strength of Barlow's representation I went to Quincy, and returned again to Columbia, but was again defeated as before, and returned leaving our friends to their fate. Brother Pratt told me after, that they were ready to have acted upon our first proposition for their rescue. Our plan was the same as that on which they came out on the fourth of July subsequently.

The above with a dangerous trip to the western part of Missouri, to attend to some unsettled business, occupied the most of the summer. In the fall I went, with my family, to spend the winter with my old friend Justus Morse, in McDonough county. I remained there until spring.

Early in the spring of 1840, I went to Iowa, on the half breed tract, in Lee county, where I built a cabin, to which I moved my family. A portion of this summer I spent on the Mississippi, boating wood to St. Louis. From this work I returned in the fall sick. Travelled from Quincy to Nauvoo, on the steamer of that name. Capt. George Miller and my wife met me at Keokuk.

In the spring of 1841, I moved my family to Nauvoo, and occupied a part of a house belonging to brother Osmyn M. Duel, and worked with brother Theodore Turley in his shop at repairing guns, and other work. I had not been thus engaged, but a short time, when brother Charles Shumway, from northern Illinois, called on brother Joseph for Elders to go home with him to preach in that country. The Prophet sent him to me, with directions that I should go.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 26, 1865.

THE REDEMPTION OF ZION—OBEDIENCE NECESSARY.

THE redemption of Zion, and the final triumph and establishment of the kingdom, when the Church militant should become the Church triumphant, is a theme often dwelt upon by the Saints, and the time of its accomplishment anxiously looked forward unto. They have been apt sometimes to imagine that a fixed and definite period had been assigned for these events taking place, and that should they not be fully prepared for them when they arrive, the Lord would raise his hand in some signal manner in their behalf, and as the Prophet says, make them willing in the day of his power. Imbued with this belief, men have set themselves up as interpreters on these vexed subjects, and applying the test of human dialectics to what cannot be comprehended save by the Spirit of God, endeavored by a rigid and mathematical procedure, to lay down the year or the month when the power of Satan should cease, and the

government of God be fully established and recognized amongst the nations. Men, uninspired and filled with the knowledge of the world, have oftentimes through this led themselves and others into labyrinths and mazes from which there was no escape, and even some of those who have received the truth, have made shipwreck of their faith, and because the Lord did not see fit to complete his purposes at the time they had believed he would do so, they have been like Jonah, exceedingly angry, and considered that they even did well to be so. Ancient and modern Prophets have assuredly spoken of a time when the curse would be taken from the material universe, the waste places of Zion and Jerusalem rebuilt, and the wilderness rejoice and blossom like the rose. And yet, the accomplishment of these things is contingent upon the faithfulness and integrity of the people. "The Redeemer," we are told, "shall come to Zion," but it is "unto them that turn from transgression in Jacob," and this is the condition upon which Zion will be built up, and the glory of the Lord rest upon her, that her inhabitants be obedient to the revealed truths of heaven. By some this is overlooked, the development of the people not being considered as essential or requisite; still, it is an erroneous and dangerous way of viewing the matter. We are told that the Saints are yet to possess the kingdom; and if by this we are to understand, that a time will come when they are to hold sway and dominion over the whole earth, then it is evident that this can never transpire, until they have learned to govern and control themselves, and give the principles of purity and righteousness an abiding place within their hearts. In proportion as the people exhibit a willingness to be governed, will the Lord confide the interests of his kingdom to their care, and were it not upon this condition that he acted, the gifts and privileges they might receive would not prove blessings to them. And in order that they should be fitted for taking the positions assigned unto them, when the Lord takes the reins of government into his hands, it is necessary that the principle upon which they will govern them should be gradually developing itself now. When we find the religious world rent and torn asunder by intestine broils and confusion, and wonder at such things, we are told that they are necessary results of the limited growth and expansion of Christianity, and that in proportion as it spreads and increases, its true characteristics will unfold themselves and become speedily developed. But no system that has not within it the elements of power, or unity, or greatness, in its embryotic state, or when passing through a process of development, can possess them when it attains to its full strength and stature. And so, in order that after the Gospel spreads and increases, the true principles of obedience and government should prevail amongst its adherents, it is necessary that these things should be foreshadowed in their infantile state, and upon their progress and advancement will depend the near or the distant approach of that time when "all shall be of one heart and mind." Every revelation given by the Lord through his servants, both in ancient and modern times, has impressed this upon the people. The Israelites were promised the land of Canaan for an everlasting possession, and yet, on account of their unfaithfulness, the Lord swore in his wrath that they should not enter into his rest, and in this dispensation the very same promises have been given unto his people. "Verily," he says, "I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord their God, shall give unto them. Behold they shall, for I have decreed it, begin to prevail against mine

enemies from this very hour, and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the Saints, to possess it forever and ever. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them, for they were set to be a light unto the world, and to be the saviors of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men." We find, therefore, that this happy time cannot come until the people are prepared for it, and if this people will not obey the commandments of high Heaven, the kingdoms of the world shall prevail against them, and others shall be raised up, who, being faithful and diligent, shall receive a reward, "them that live shall inherit the earth, and them that die shall rest from all their labors, and their works shall follow them, and they shall receive a crown in the mansions of my Father, which I have prepared for them."

Have those principles a place, we ask, amongst the Saints, and do they form a characteristic of this Church? We answer, Yes. We find the majority of them believing, that it is only through thus acting that they can be prepared to enjoy the inheritances promised to the righteous, and from the organization of the Church until now, those in authority have striven earnestly to show the people the necessity of yielding obedience to all the legitimate requirements of Heaven. Still, this process has been slow and laborious, and attended with great difficulty. Old prejudices have had to be uprooted, pride has had to give way to humility, the rich and the learned, the poor and the ignorant, have discovered that the Gospel is impartial, demanding like obedience from all, and so, through this means, men have had to lay aside their long cherished notions and hoary traditions, and consecrate their feelings and their thoughts to the God of the heavens and of the earth. And, although the results have as yet, on these accounts, been necessarily imperfect, still, sufficient has been accomplished to show unto the world that "the Gospel is the power of God unto salvation," and that at some future time He will take up his abode with that people who strive to serve him so zealously and so well. And in order to this, each principle as it is revealed, each fresh commandment taught, should be cherished and practiced by all. If we abide not a terrestrial, how shall we be able to abide a celestial law? If we will not obey the principles suited for us now, how shall we bend ourselves to obey those which shall be given when the Lord will be revealed in flaming fire to execute judgment on the ungodly? There are many principles of obedience to which is necessary, and often they are neglected by the very people who boast of their allegiance to the government of God, and long for the time when it shall rule and obtain a hold in the universe. The Lord has said in a revelation, that when he comes Zion shall be governed and ruled by the laws of heaven, so that the Saints will require to advance in wisdom and knowledge. Nor will these laws be given until the people are prepared to receive them, and therefore He will not come until they are ready to meet and welcome him. Look for example to the law of Tithing. It is binding, we know, upon the people, and yet, under this Gospel, man being left to exercise his own agency, we can hardly say it is binding, except as a conditional act, the performance of which will entitle to great and enduring blessings. What saith the Lord regarding it? "Will

a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of Hosts." Here is a command equally as applicable to, and binding upon the Saints scattered abroad, as to those gathered together in Zion, and each through obedience to it would receive blessings. And yet, how often do we find the remembrance of this ignored by those who profess to pray for the upbuilding of Zion, and the rearing of the Temple to the Lord; and so with many other principles, the attending to which will qualify for the enviable position of rulers and priests in the kingdom of heaven.

The Prophets looked forth to an auspicious time, when virtue and righteousness would hold sway over the earth, and strove hard to bring about that happy time, but were unable. They caught glimpses of it far in the future, but yet they saw it would not come, until a chosen and peculiar people had been raised up, loving and practicing truth and holiness, and hating falsehood and iniquity. And looking to this, in prophetic language they uttered what will be the reward of every faithful Saint, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."

APPOINTMENT.—Elder Richard R. Birkbeck is appointed to labor in the Nottingham District, under the Presidency of Elder James Townsend.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.

} *Presidents of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

NEWS FROM CONFERENCES.

LIVERPOOL CONFERENCE.—We have received minutes of a Conference held in Liverpool on the 25th of June last, but through press of matter, are compelled to give merely a synopsis of the proceedings. There were present—Of the First Presidency, Daniel H. Wells; Elders Abram Hatch, President of the Manchester District, Septimus W. Sears, President of the Liverpool Conference, Finley C. Free, President of the Manchester Conference, Robert N. Russell, President of the Preston Conference, and John V. Hood, of the MILLENNIAL STAR Office. The morning meeting was devoted to hearing reports from the various Branch Presidents, as to the condition of their districts. The majority were represented as being in a favorable and prosperous condition, with good prospects for the future. Open-air meetings had been held fre-

quently, and were well attended. The Saints were striving to live their religion, and several had lately been baptized throughout the Conference. Elder Sears then followed with some instructions to the Priesthood on the proper course to be adopted by them, if they wished to see the Gospel spread amongst the honest, and showed how only by strict adherence to the laws of heaven, their teachings would benefit the people. In the afternoon, after the administration of the Sacrament, the Financial and Statistical Report of the Conference from 31st December, 1864, to 31st May, 1865, were read and approved of. The Authorities of the Church at home and abroad were then presented for the approval of the people, and unanimously sustained. Elders Hatch, Free and Russell, each made a few remarks expressive of their feelings, and spoke on the principle of obedience being necessary on the part of all, if they wished to receive a knowledge and testimony of the truth of the Gospel. President Wells expressed his satisfaction with the several reports given by the brethren, and also with the prosperity of the Work throughout the world. The Work at home was progressing also, and the brethren were receiving an increase of both temporal and spiritual blessings. He felt that they were being blessed in Zion more than in any other country, because while war, famine, floods and explosions were around them, and the world was feeling the heavy curse of the Almighty, the Saints who had gathered to Zion were living in peace and safety. The word had gone forth now, that the Lord would plead with the nations by means of these calamities, and they would continue until the earth was emptied of her wickedness, and the restitution of all things had been accomplished. And yet, the Lord is in his mercy withholding the full measure of those things from the people, presenting to them the message of salvation, and giving them an opportunity of escaping from such judgments. If His Spirit were withdrawn from the earth, and men were left to themselves, they would soon be utterly wasted and destroyed. The Gospel is unpopular, and men will not receive it, and yet, why should principles of truth and righteousness be unpopular? We use every legitimate influence to turn the people from their evil ways, and if they will not accept our offer, we cannot help it. We have espoused this cause with the express understanding that we must work on, regardless and fearless of the consequences, and by taking this course we shall succeed in gaining 'salvation'; and become victorious at last. The evening meeting was addressed by President Wells and Elder John V. Hood in an instructive manner. A good influence prevailed at all the meetings, and the Saints dispersed, feeling satisfied with the day's proceedings.

GLASGOW CONFERENCE.—By letter from Elder John Rider, we learn that a Conference was held in Glasgow on the 16th of July, at which were present—of the first Presidency, Daniel H. Wells; Elder John Rider, President of the Glasgow Conference; James Ure, President of the Edinburgh Conference; James A. Cunningham and Henry Amott, Travelling Elders in the Glasgow Conference, John Smith, Travelling Elder in the Edinburgh Conference, and John V. Hood, of the MILLENNIAL STAR Office. President Wells occupied the forenoon in a highly interesting and instructive discourse, on the object and design God had in view in sending man unto this earth, and the work required on his part. Shewed how man was sent here to this probationary state, and how the Gospel was given unto him, as a means by which he could save and exalt himself throughout all eternity. In the afternoon the Financial and Statistical Reports of the Conference were read and approved of, and the

authorities of the Church unanimously sustained. The Travelling Elders in the Conference next briefly reported their fields of labor, after which President Wells spoke on the necessity of attending to temporal as well as spiritual matters, and to the paying of Tithing. Said that the Lord would bless them in so doing, and had promised that if they were obedient unto that principle, he would repay them an hundred fold. Counsellor the Saints to assist their President in all matters connected with the welfare of the Conference, and by this means they would prosper, and have the elements of unity and strength among them. Elder John V. Hood occupied the rest of the time in a few interesting remarks, and the large congregation was dismissed.

C O R R E S P O N D E N C E .

ENGLAND.

CHELTENHAM DISTRICT.

Cheltenham, Aug. 5, 1865.

President Wells.

Dear Brother,—Among the many duties devolving upon me as a servant of God, I believe one is the necessity of informing you how affairs are moving along in this District. I have now travelled over my field of labor twice, and some parts oftener. I have visited the Saints of the various Branches, at their public meetings, also at their respective places of abode, and find the greater portion of them feeling well, and ever ready to receive the Elders with that kindness and hospitality so characteristic of the sons and daughters of Zion; in short, I find them to be a kind, warm hearted people, zealous of good works, and desiring to assist in building up the Latter-day Kingdom by their faith and works. Myself and the Elders from home, together with the local Priesthood, are spending much of our time in the open air, preaching and seeking by every legitimate method to disseminate the principles of salvation among the people, when and wherever our travels may bring us into their society. Many of the congregations I have preached to this summer, have been large and orderly. Some evince a disposition to investigate the principles we propound, and agree with our instructions in general, but the great difficulty is, that they have not moral courage sufficient to come forth and obey them. I have also met with several very bitter opponents, and as

Jannes and Jambres withstood Moses, so did these also resist the truth, being of corrupt minds, and reprobate concerning the faith; but, as the folly of those men was manifested anciently, so also will their folly be seen now. A few sabbaths ago, I convened a meeting at a little hamlet called Candlegreen, where I was vehemently assailed by one of the emissaries of old Parrot, but I so completely confounded him, that he was more than willing to retire from the field. I can truly affirm that in all my labors in this rural mission, I have enjoyed myself much. You will see by the statistics of the three Conferences comprising this District, how many have emigrated, and also the number added by baptism. The latter are not so numerous as we could wish, but I think I can with propriety, place them on a parallel with the generality of Conferences composing the European mission. As regards myself, I feel well in the work I am engaged in. The brethren are united with me in all things connected with their fields of labor, and I am truly grateful for the privilege of laboring and associating with such men. Praying the blessings of God may ever attend you, I am, your brother in the Gospel,

JUSTIN C. WIXOM.

WELSH DISTRICT.

DENBIGHSHIRE CONFERENCE.

Bagillt, August 1, 1865.

President Wells.

Dear Brother,—I take my pen in hand to inform you that I feel well in

the Work of God. Since I have been appointed by you to preside over this Conference, I have labored with my brethren and sisters as much as circumstances would allow me. Having a large family to maintain, I cannot spend much time in travelling through the Conference, except on Sundays; but I am glad to say that the few Saints scattered around feel well, and have a desire to serve the Lord. As a general thing they are of the poor class, as far as the things of this world are concerned, and have all large families to support. There are a few brethren in this Conference who have been in the Church eighteen years and upwards, and were the first baptized in North Wales, and they are still faithful Saints to-day.

There are but few of the Saints in this Conference who are able to read the STARS and JOURNALS, and they feel themselves at a great disadvantage in not getting the printed word in their own language, but I am doing

the best I can to translate them in the meetings. We are preaching in the open air to large assemblies, and striving to make plain the truths of Heaven. There has been a deal of preaching in North Wales, and many tracts have been distributed in the houses in Bagillt and other villages. We believe, however, that before much good can be done in this part of the country, the Lord will have to preach to the people by other means, because of the deep sleep that has fallen upon them. They are full of tradition and superstition, and it will require more than the simple testimony of the word to awaken them.

Our financial matters have been very low lately, but we expect to improve in the future. Elder John E. Hughes is preaching in every town and village in North Wales.

Ever praying God to bless you and all associated with you, I am, your brother in the Gospel,

THOMAS P. GREEN.

VARIETIES.

—o—

A wag having married a girl named Church, says he has enjoyed more happiness since he joined the Church than he ever did before.

"Now children," asked a school-inspector, "who loves all men?" A little girl, not four years old, and evidently not well up in the catechism, answered quickly, "All women!"

"Poor Dick! how sadly he is altered since his marriage!" remarked one friend to another. "Why, yes, of course," replied the other, "directly a man's neck is in the nuptial noose, every one must see that he's a haltered person."

Talleyrand was worried for his autograph, and to one of his persecutors he thus wrote—"Will you oblige me with your company to dinner on Wednesday next, at eight o'clock? I have invited a number of exceedingly clever persons, and do not like to be the only fool among them."

An editor and his wife were walking out in the bright moonlight one evening. Like all editors' wives, she was of an exceedingly poetic nature, and said to her mate:—"Notice that moon; how bright, and calm, and beautiful!"—"Couldn't think of noticing," returned the editor, "for anything less than the usual rates—a dollar and fifty cents for twelve lines."

The following is a specimen of Western eloquence:—"Where is Europe compared to America? Nowhar? Where is England? Nowhar. They call England the mistress of the sea, but what makes the sea? The Mississippi makes it, and all we've got to do is to turn the Mississippi into the Mammoth Cave, and the English navy will be foundering in the mud."

A Yankee lawyer, who was pleading the cause of a little boy, took him up in his arms and held him up to the jury, suffused in tears. This had a great effect, until the opposite lawyer asked the boy:—"What makes you cry?"—"He's pinching me," said the boy.

An Irishman swearing the peace against his three sons, thus concluded his affidavit:—"And this deponent saith, that the only one of his children who showed him any real filial affection was his youngest son Larry, for he never struck him when he was down!"

MARRIED:

In Great Salt Lake City, on the 23rd of May, Alfred Edward Culmer, to Sophia Warren, formerly of London Conference.

DIED:

In Great Salt Lake City, on the 19th of May, of consumption, Catherine Harriet, wife of John Squires, aged 40 years and 2 months.

In G. S. L. City, on the 29th of May, of inward cancer, Nicholas Summers, aged 52 years and 26 days.

In American Fork, on the 6th of June, of scarlet fever, Sydney Tanner, second son of James and Ellen D. Clarke.

In G. S. L. City, on the 3rd of June, Joseph John, son of Thomas and Emily Hawkes, aged 3 years and 2 months.

In G. S. L. City, on the 24th of June, John Bates, aged 78 years, formerly of Shropshire, England.

At Rhyimey, Monmouthshire, on the 9th of June, of measles, Evan, son of David and Mary Evans, aged 2 years.

Accidentally killed at his employment at the Irwell Forge, Bury, Lancashire, John Westwood, aged 16 years, eldest son of Thomas Westwood, of Great Salt Lake City.

At Rhyimey, Monmouthshire, on the 1st of July, Ann, wife of Daniel Owen, aged 22 years.

At Bury, Lancashire, on the 21st of July, Jane Hannah, aged 14 years, eldest daughter of John Thompson, of Great Salt Lake City.

At Dupplin Castle Gas Works, near Perth, Scotland, on the 25th of July, of disease of the lungs, Janet Farquhar, wife of Alexander Ledingham, aged 38 years.

POETRY.

BETTER THAN GOLD.

(Selected.)

Better than grandeur, better than gold,
Than rank and titles a thousand fold,
Is a healthy body, a mind at ease,
And simple pleasures that always please;
A heart that can feel for a neighbor's woe,
And share his joys with a genial glow,
With sympathies large enough to enfold
All men as brothers, is better than gold.

Better than gold is a conscience clear,
Though toiling for bread in a humble sphere,
Doubly blest with content and health,
Untried by the lust and cares of wealth!
Lowly living and lofty thought
Adorn and ennoble a poor man's cot,
For mind and morals, or Nature's plan,
Are the genuine test of a gentleman.

Better than gold is the sweet repose
Of the sons of toil when their labors close;
Better than gold is the poor man's sleep,
And the balm that drops on his slumbers deep.

Bring sleeping draughts to the downy bed
Where Luxury pillows his aching head;
His simpler opiate Labor deems
A shorter road to the land of dreams.

Better than gold is a thinking mind,
That in the realms of books, can find
A treasure surpassing Australian ore,
And live with the great and good of yore,
The sage's lore, and the poet's lay,
The glories of empires past away:
The world's great drama will thus unfold,
And yield a pleasure better than gold.

Better than gold is a peaceful home,
Where all the fireside charities come,
The shrine of love and the heaven of life,
Hallowed by mother, sister, or wife.
However humble the home may be,
Or tried with sorrow by heaven's decree,
The blessings that never were bought or sold,
And centre there, are better than gold.

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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Saturday, September 2, 1865.

Price One Penny.

MINUTES OF A CONFERENCE

HELD IN THE 'ODD-FELLOWS' HALL, UPPER TEMPLE STREET, BIRMINGHAM,
ON SUNDAY, 9TH JULY, 1865.

(Reported by Charles Smith.)

Present on the Stand—Of the First Presidency, Daniel H. Wells; Elders Abram Hatch, President of the Manchester District; James Townsend, President of the Nottingham District; Joseph E. S. Russell, President of the Bristol District; W. W. Raymond, President of the Norwich District; John Nicholson, President of the Birmingham Conference; Francis Platt, President of the Warwickshire Conference; Benjamin Stringam, President of the Bedfordshire Conference; Robert N. Russell, President of the Preston Conference; William C. Gregg, President of the Staffordshire Conference; Hyrum P. Folsom, President of the Durham Conference; Ephraim T. Williams, President of the Newcastle-on-Tyne Conference; Elnathan Eldredge, jun., President of the Worcester Conference; George W. Mousley, President of the Norwich Conference; Edwin Frost, Travelling Elder in the Birmingham Conference; Seth M.

Blair, Travelling Elder in the Warwickshire Conference; also Charles Napper and Thomas Jones of Birmingham, and Robert R. Anderson of the MILLENNIAL STAR Office.

The morning meeting being opened by singing and prayer,

Elder Abram Hatch rose and said—Brethren and sisters, I am pleased to be with you at this Conference. I feel glad that I have been called to labor in the ministry, and constantly pray that I may prove myself faithful. I presume you have all the same desires and faith, and are willing upon every opportunity, to bear your testimony to the Truth. Can we not look around us, and see the weakness, ignorance and wickedness of the world, and feel glad that we have become acquainted with the Truth? But those who are not of us will say, What have you better than ourselves, that you should be so happy? Where did your system of religion originate, and what

are its principles? Now, all mankind have some idea of a Divine origin; but, should we not all, as sensible persons, look around us, and see if we have the Gospel of Jesus Christ that will lighten our path, and be unto us the power of salvation? We, the Latter-day Saints, if Joseph Smith was a true Prophet, as thousands in every nation testify, have something to found our hopes upon. The Christian world tell us they base their belief upon the Scriptures, but how many of them believe what is written in them? When we open the Bible and tell them of the things which have to come to pass, do they believe us? No; not one in a thousand take notice. We do not ask them to believe anything strange, but only that which is written in the Bible. If our religion will not contrast with that good Book, it is vain, and we are trying to impose upon the world an imposition of the grossest kind. But it is not so. We have repented of our sins, been baptized, and have received the Holy Ghost by the laying on of hands. That is what has brought us all here this morning. We believe in a material God that sits enthroned in the heavens, who has given us commandments, and also in obeying them. Upon the day of Pentecost, Peter told the people, in answer to their question, "What shall we do?" "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Is not that call unto us? And our message unto all people is, to repent of their sins, turn from their wickedness, and believe in the Lord their God. These are some few items of our belief, and we do not teach or practice anything but what is written in the holy Scriptures. We believe in a practical religion. It is not those who cry Lord, Lord, who will be saved. If we do as we are commanded, we shall receive the same blessings that were enjoyed by the Apostles and Saints in the days of Jesus Christ. If this is the case, what right have the world to attribute unto us things

which we do not practice, and impute that unto our leaders which is not true? We, ourselves, have been acquainted with them, and know them to be good men, while they, only learn from their traditions and reports. We have the Priesthood of God. We did not receive our authority from the Pope of Rome, Henry VIII., or any one but God. Catholics say they have received their power handed down from Peter, but history tells us they could not have done so, and all the world besides believe them to be in error, and so do the Latter-day Saints. Luther saw many things in the Catholic church which he did not like, turned away from them, and originated the Protestant religion. He was excommunicated by the Catholics, and must therefore have lost his authority if he ever had received it. I have not before had the opportunity of testifying to so large an audience in Birmingham; but I can say, I know that Joseph Smith was a Prophet of God, and I desire that we may all live honest, so that we may receive a part in that kingdom which is to be given unto the Saints.

President Wells then said he felt much pleasure in being present at Conference, and felt to reciprocate the kind feelings evinced by the Saints towards himself and brethren. The question is often asked of the Elders, What do you Latter-day Saints intend, or suppose you can do? What can your cause accomplish? Without the Spirit of God we could do nothing; by its assistance we will reform mankind, cause the drunkard and dishonest man to become sober, honest and industrious, make the kingdoms of this earth the kingdoms of our God and his Christ. How did you get the name of Saints? is asked. The Lord told the Prophet Joseph Smith by revelation, that his people should be called the Saints of the Most High. We will take the Bible and show you, that it would not be the Work of God without this, and without every other principle composing the same, including the gathering. If Joseph Smith had not incorporated this principle in it, it could not have been the Work of God. If I had time, I would show it to be a perfect organization,

and I am bold to say it is perfect, because it is the Work of God. I see men and women passing through the streets to their places of worship; what is their object in so doing? Why, because they have an idea of a future state, for which they must prepare themselves in this life. We, the children of men, have a being, we live and move; it is not necessary to tell the people this, they know it. But, I want to know what is the object of this existence? What purpose did God have in view when he created man, and placed him upon this earth? Had he an object in view? Yes, we undertake to say he had. He desired that we should come into this state of existence, and by passing through a course of experience, prove ourselves worthy of positions in another sphere. He did not desire any injury to us, by causing us to pass through this state of mortal existence. An earthly parent would not keep his children as it were tied to their mother's apron strings. The time would come when his children would have to fight their own battles of life, and when he would be separated from them. He would therefore teach his son to talk, read, write, and fit himself for a position when he should come forth on the theatre of life. So God desires for his children. He has said unto them, Go forth, my sons and daughters, and prove yourselves worthy of the position and blessings I will place upon you. This was the design of God in sending us into this world. All men—the whole of our Christian friends—have a purpose in their belief. They entertain an idea of God and a future state, and believing in this, they baptize their children. Why? Because, say they, baptism was instituted by Christ himself, in place of circumcision. But, did not John preach and baptize before circumcision was done away with? Was not Christ baptized by John, who had been preaching to the circumcised Jews? And indeed, for aught we know, Christ may have been circumcised. How, therefore, could it be said that it had been instituted in its stead, when circumcision was believed in and practiced at that time, and is to this day by the Jews? Christ took little children in his arms and

blessed them, and said, "of such is the kingdom of heaven," but he did not baptize them. As I have said, all men have some idea of religion, some purpose in view, or they would not sprinkle their children, build churches and chapels, &c. But what we want to know is, what is the true will and purpose of God? What does God require of us? We are told in the Scriptures, "If any man lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not." By this course we can become acquainted with his designs, and the object of sending us into this world. How could he save the inhabitants of this earth, if they had no means of becoming acquainted with his laws? Has not he a right to command, and give laws unto the children of men? We could obtain no knowledge of these things without direct and immediate revelation, and this power is only to be obtained by the reception of the Holy Ghost. Do our Christian friends tell us this? No. They have done away with the gifts of the Holy Spirit, and offer us empty forms and ceremonies instead. Joseph Smith thought of all these things, and of everything necessary to form a perfect plan, which he could not have done unless he had been aided by the Spirit and power of God, and I can bear my testimony to the truth of these things. The hosts of heaven are aiding and assisting in calling upon the world to hearken unto us, and repent and be baptized. But, say the people, you believe in gathering. The rich man says, If I believe in your faith and doctrines, I should have to sell my fine mansion and estates, give up my carriage and horses, and all my comforts of life; why, I could not do it. Well, we do not believe it possible they will do so; but they will not gain salvation upon their couches of fine velvet; they will not relinquish their earthly and perishable riches, therefore they must abide the consequences. Joseph has said in a revelation, that the time would come when the people should be tried, and the Saints come up through much tribulation. And does not the principle of gathering bring this true? Joseph foretold that men should be slain for

the Truth, and his own death proves this. Was such a thing probable at the time that revelation was given? No. It was said no one would be slain for their belief or religion, in those days of freedom and religious liberty. But time has proven how far these assertions have been true. May we ever live faithful to our religion, that we may become heirs with our elder brother Jesus Christ. Our hearts beat high with hope. We hope to save ourselves, and I am bold to say our hope and belief is the only certain and true one upon the earth, and that it alone will bring us back into the presence of God. Would the sprinkling of an infant with a few drops of water, be recognized as lawful baptism? Baptism is for the remission of sins, and the infant child has no sins to answer for. No. God bless the children, let us watch over them tenderly, and when they come to the age of maturity, then offer them the laws and the truths of heaven, by obedience unto which they will be saved. Do we not require the people to turn from their sins? If I go to church day after day, and say, "I have done those things which I ought not to have done, and have left undone those things which I ought to have done," what do you think God would say if he were to speak to me? Why, he would say, "Son, why do you not turn away from your sins, and not be keeping crying to me that you have left undone that which you ought

to have done? Here are my commandments, live in obedience unto them." I can say if a man will repent of his sins, they shall be forgiven him, if he render obedience to the ordinances of heaven, he shall be forgiven. But the people will not do this, they wish to be saved in their own way, and not in God's way. We must take the truth just as it is; we cannot alter it to suit ourselves. Do not the Scriptures say, unless a man is born of water and of the Spirit, he cannot enter into the kingdom of heaven? Do not all the authorities upon the meaning of our language agree, that baptism means immersion? and yet they will sprinkle infants, while the Bible tells us baptism by immersion is for the remission of sins. We must, therefore, take the course pointed out to us, or we cannot obtain the knowledge of God. Devils can testify to the truth of the Gospel, but they cannot do so with the power and authority of God. This work, the Church of Jesus Christ of Latter-day Saints, will work out the salvation of men. It will pull down and destroy the power of the Devil, and the Lord will resume his power and might in sending forth his word unto the people of the earth. We can see only a little of the greatness of the Work of God which is now in its dawn. May God enable us to live so that we may obtain an inheritance in his kingdom.

Conference adjourned till 2.30 p.m.

(To be continued.)

THE RICHES AND GLORY OF GOD.

BY ELDER JOHN NICHOLSON.

Could there be gathered together sufficient of this world's riches to make a large and glittering pile, as huge as any of the high and gigantic mountains that erect their rugged heads and pierce the azure sky, much as riches are grasped after, and notwithstanding the high estimate placed on what is sometimes called the god of this world; yet, in point of value and true in-

trinsic worth, when compared with one single great, good, and noble-souled being, who stands forth in all the dignity of his manhood, and in the intellectual, moral, and physical beauty with which a bountiful Creator has endowed him, all this wealth, and all the grandeur and magnificence the world could produce besides, would sink into comparative insignificance,

and be "as dross and refuse," for such a man is not only the glory, but the riches of our eternal Father and God, for it is such men as those whom he chooses as instruments to accomplish his great purposes on the earth, and cause his name to be glorified here and hereafter. And in the far distant and interminable future, the faithful and worthy sons of God still continue to be his riches and his glory; for, when they obtain their heirship as heirs of God, and joint heirs with Jesus Christ, they will increase his power and dominion by the propagation of intelligences, and the organization and continuation of worlds.

Who will constitute the riches and glory of God? Will it be those only whose course along the voyage of life is smooth and placid, in whose composition the human passions have not been strongly sown, and hence who have not so much to overcome? Nay. But let him whose passions are within his nature strong and powerful, seek, by God's assistance, to overcome, until he can say to every wrong feeling which would arise within his breast to lead him from the path of right, as Jesus said to the angry winds and boisterous waves, "Be still," and at his determined bidding their turbulence ceases. Such as do this are travelling on the road which leads to greatness and to glory, for the promise of a glorious future of elevation is "to him that overcometh." If man has to overcome, he must have something within his own system which he will have to govern and surmount, and such as do so prepare to wield a mighty influence and power, for all good government and rule must have a centre and abiding-place in him who wields them.

What a bright and glorious prospect lies stretched out into eternity, for those whose minds are lit up by the influence and power of that celestial Messenger who speaks peace to the soul, and heightens the reason of those who receive his visits, enabling them to grasp heaven's bright and glorious truths. But think not, O man! that from the starting point of your identification, and from the moment you make a covenant with God in his great plan of life, that your path will always

be o'erspread with bright and radiant sunshine. You have seen the bright orb of day shining forth in his splendor and magnificence, imparting vigor and strength to the earth; you have also seen light and fleeting clouds fly past between him and the earth, casting light and transitory shadows over its surface; you have also beheld clouds black and portentous, obstructing rays of gleaming light, and casting shades of gloomy darkness. Behold in this an emblem of your experience! But, remember always, that behind the darkest and most dismal clouds, the sun still shines as clear and bright as ever, though partially hidden from the sight; so also remember, that there still lives an allwise God, though at times a cloud may seem to intervene betwixt you and his countenance. Remember this, if you desire to be numbered among the jewels in your Father's crown. "My people shall be a tried people, saith the Lord." Our greatest trials are when the heavenly influence of God's unerring Spirit is taken from us for a season, that, like our Captain, our integrity may be proved; for, did not Jesus experience the most exquisite agony, inasmuch that "he sweat as it were great drops of blood?" and did he not cry out, when bound on Calvary's cross, "My God, my God, why hast thou forsaken me?"

Take heed, O man! that your feet slip not into forbidden paths, hold fast your integrity, be pure and spotless, and if, perchance, you should have your dark moments, you will understand that God has in view your development and progress, that you may become one of those who will constitute his glory and his riches. If you desire to become such, improve your talents and increase your store of information, and then, instead of intellectual pursuits proving an uncongenial task, as light dawns in upon the mind, and truth begets truth within the soul, it will prove a great and prolific source of happiness. Let man seek to answer the end of his existence, which is to glorify his Father in heaven. By increasing in power ourselves, we increase his dominion and power and glory, "for we are his." Those who pursue an onward

and upward course, not only become themselves the glory of our heavenly Parent, but, when invested with the power of endless lives, they who proceed from them in turn, become the glory of their Father—onward, and

still onward, stretching far out into eternity's broad, boundless ocean, for great is the Lord, endless is his name, to him be praise, and honor, and glory, forever and ever. Amen.

ORATION

DELIVERED BY THE HON. GEORGE Q. CANNON, IN GREAT SALT LAKE CITY, ON THE 4TH OF JULY, 1865, BEING THE ANNIVERSARY OF THE DECLARATION OF INDEPENDENCE.

(From the Semi-Weekly Telegraph.)

—O—

Fellow Citizens,—We meet to-day to celebrate the 89th anniversary of the grand and glorious birth of our nation. Eighty-nine years ago, this day, the Representatives of the United States, in Congress assembled, solemnly published and declared to the universal world, that the United Colonies were, and of right ought to be **FREE** and **INDEPENDENT STATES**. A nation was ushered into being which had for its basis these impregnable and self-evident truths, enunciated in the immortal Declaration of Independence:—

“That all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness;” a broad foundation upon which to rear the glorious fabric of free government, under which all the nations and peoples of the earth might enjoy the fullest civil and religious liberty.

To us who dwell in these mountains, the anniversary of that memorable day is endeared by ties of a peculiar character. With many, 4th of July orations may seem trite and hackneyed, but with our peculiar faith and views, there are a thousand reasons why we should reverence this day, and find food for constant reflection and thanksgiving in contemplating the momentous consequences which followed the Declaration of Independence. The self-denial and patriotism of the Revolutionary Fathers have produced magnificent fruits; and though they could not foresee all the consequences of that act, yet, a sufficient degree of

the spirit of prophecy rested upon them, to give them glimpses of the glorious future of the country for which they battled so nobly, and for which they risked so much that she might be free.

“Whatever may be our fate,” said John Adams, after the adoption of the Declaration of Independence, “be assured that this declaration will stand. It may cost treasure, it may cost blood, but it will richly compensate for both. Through the thick gloom of the present I see the brightness of the future as the sun in heaven. We shall make this a glorious, an immortal day. When we are in our graves, our children will honor it; they will celebrate it with thanksgiving, with festivities, with bonfires, with illuminations. On its annual return they will shed tears, not of subjection and slavery, not of agony and distress, but of exultation and gratitude and of joy. Sir, before God, I believe the hour has come. All that I have, all that I am, all that I hope for in this life, I am now ready here to stake upon it, and I leave off as I began, that live or die, sink or swim, survive or perish, I am for the Declaration. It is my living sentiment, and, by the blessing of God, it shall be my dying sentiment—Independence now and independence forever.”

These were the sentiments which animated the signers of the Declaration of Independence; these were the hopes in which they indulged. They anticipated, and with good reason, the most glorious consequences from

their sacrifices. Throughout that long and dreary struggle, when in poverty and in distress they had battled with the proudest nation of the world for the freedom of themselves and their country, they had felt the sustaining hand of that Power which is greater than man; they knew that it was God, and he alone, who had given them such signal victories over their proud and implacable foes. Such signal deliverances as they had experienced gave them the strongest reasons to have the highest anticipations respecting the future destiny of the country which they had been the instruments, in the hands of God, of liberating.

While the Fathers of the Republic indulged in the brightest anticipations of the glorious future that awaited the people of the United States, they were, nevertheless, harassed by fears that the people themselves would prove unequal to the trust reposed in them. It was an experiment such as the world had never seen, and such as Europe scoffed at and denounced as Utopian. Monarchists had declared that man was incapable of self-government, and cited the history of previous republics to sustain their position. From the disorders which had disfigured the annals of those republics, the partizans of despotism had drawn arguments, not only against the forms of republican government, but against the very principles of civil liberty. They decried all free governments as inconsistent with the order of society, and indulged themselves in malicious exultation over its friends and advocates.

Imbued with a feeling of deep anxiety for the welfare of their country, Washington, Madison, and other wise leaders lifted up their voices in tones of solemn warning to their countrymen, indicating clearly the dangers to which they were liable. Though they were confident in the integrity of their own motives, and were satisfied as to the propriety of establishing such a form of government, yet they were fully aware that its success and perpetuity depended altogether on the integrity and correct deportment of the people. They fully realized that, by the indulgence in local prejudices and party animosities,

under the guidance of ambitious leaders, occasions might easily be found or created for the introduction of sectional agitation and strife, that would result, unless checked, in the dismemberment of the Union. They were not blind to the evils which monarchists predicted would attend the republic; neither did they pass off the stage of action without solemnly warning the people against the fearful dangers of disruption. They knew that the safety and preservation of the Union, and all the blessings of a free Government, were dependent upon the integrity of the people—that so long as they abstained from local prejudices and attachments, from separate views and party animosities, and accorded unto all the same privileges they claimed for themselves, so long the Union would be preserved intact. The following is the sentiment of James Madison, one of the most faithful and zealous founders of our Government, when entering upon his eightieth year, drawn from him by the portentous approach of a danger similar to that with which the Union has been so recently threatened in an aggravated form:

"In all the views that may be taken of questions between the State Governments and the general Government, the awful consequences of a final rupture and dissolution of the Union, should never be lost sight of. Such a prospect must be deprecated—must be shuddered at by every friend of his country, to liberty, to the happiness of man. For, in the event of a dissolution of the Union, the impossibility of ever renewing it is brought home to every mind by the difficulties encountered in establishing it. The propensity of all communities to divide, when not pressed into a unity by external danger, is a truth well understood. There is no instance of a people inhabiting even a small island, if remote from foreign danger, and sometimes in spite of that pressure, who are not divided into alien, rival, hostile tribes. The happy union of these States is a wonder; their constitution is a miracle; their example the hope of liberty throughout the world. Wo to the ambition that would meditate the destruction of either."

Animated by a like spirit, Washington, so truly called the Father of his country, uttered the following language, in his farewell address to the people of the United States, upon retiring from office:

"I have already intimated to you the danger of parties in the State, with particular reference to the founding of them on geographical discriminations; let me now take a more comprehensive view and warn you in the most solemn manner against the baneful effects of the spirit of party, generally. This spirit, unfortunately, is inseparable from our nature, having its root in the strongest passions of the human mind. It exists under different shapes in all governments, more or less stifled, controlled or repressed; but in those of the popular form it is seen in its greatest rankness, and is truly their worst enemy. The alternate domination of one faction over another, sharpened by the spirit of revenge natural to party dissension, which in different ages and countries has perpetrated the most horrid enormities, is

itself a frightful despotism. But this leads at length to a more formal and permanent despotism. The disorders and miseries which result, gradually incline the minds of men to seek security and repose in the absolute power of an individual; and sooner or later the chief of some prevailing faction, more able or more fortunate than his competitors, turns this disposition to the purposes of his own elevation, on the ruins of public liberty. Without looking forward to an extremity of this kind, which nevertheless ought not to be entirely out of sight, the common and continual mischiefs of the spirit of party are sufficient to make it the interest and the duty of a wise people to discourage and restrain it. It serves always to distract the public councils, and enfeeble the public administration. It agitates the community with ill-founded jealousies and false alarms, kindles the animosity of one part against another, foment's occasionally riot and insurrection."

(To be continued.)

HISTORY OF BRIGHAM YOUNG.

(Continued from page 537.)

AMASA LYMAN'S HISTORY.

The steamer on which we were to go up the river, was in sight when I received the word in the shop. I went to my home, one mile, and said adieu to my family, and was at the landing as the boat rounded to. We went on board of the boat, which I left at Galena. I preached in this region, and in Wisconsin, until October, when I returned to Nauvoo, where I arrived on the last day of the Conference, in the afternoon.

During the Conference I was appointed a mission to the city of New York, this was countermanded by the Prophet; and during the winter I went, in company with Peter Haws, on a mission to secure means to build the Temple and Nauvoo House, we went as far east as Indiana.

In the spring of 1842, I went on a mission to the State of Tennessee, H. K. Whitney and Adam Lightner accompanied me, and also Williams Camp, from whom we had the promise of some help on the public buildings, in this we were disappointed. I was joined in the mission by Elder Lyman Wight, one of the Twelve Apostles.

After our failure to accomplish what we expected to with brother Camp, we returned to Nauvoo. While on this mission I held one public discussion with Thomas Smith, a Methodist presiding Elder, and baptized some of his Church.

Subsequent to my return to Nauvoo, I was ordained to the Apostleship on the 20th of August, 1842, and on the 10th of September I started on a mission to the south of Illinois, in company with George A. Smith. Some

portion of our time, on this mission, we were in the company of Presidents Brigham Young and Heber C. Kimball. From this mission we returned on the 4th of October.

The following winter I was engaged by the Prophet to move my family to Shockeyon, in Henderson county, where he had bought some property, I repaired to the place where I superintended the surveying of the town site and commenced building.

I remained here until the following summer, of 1843, when the Prophet was kidnapped, when I participated in the efforts that resulted in his rescue.

On my return from which, I was taken ill, and became helpless, in which condition I was taken to Nauvoo, where, when I had partially recovered from my sickness, I was sent on a mission to the State of Indiana, taking with me my family. I went to the small inland town of Alquina, Fayette county, where my family resided, while I travelled through the country around preaching as opportunity offered. In this manner I passed the time until the spring of 1844, when I repaired to Nauvoo, to attend the Conference in April, at which it was determined that I should go to the city of Boston, and in this I should be joined by Elder G. J. Adams at Cincinnati, in the June following.

A few days subsequent to the Conference, I had an interview with the Prophet, in which he taught me some principles, not yet published, on celestial marriage, and on the day of my parting with him, he said as he warmly grasped my hand for the last time, brother Amasa, go and practice on the principles I have taught you, and God bless you.

This parting occurred a few days subsequent to the Conference, in the month of April.

I returned to Alquina, and prosecuted my labor of preaching in the country, until the first of June, when I repaired to Cincinnati where I remained until July, when I received the news of the murder of the Prophet and Patriarch, Joseph and Hyrum Smith. Subsequent to the receipt of the above news, a few days, brother Adams arrived, and confirmed what we had heard of the murder, and also was the bearer of a call to myself, to return immediately to Nauvoo, in response to this call I repaired to Nauvoo, where I arrived on the 31st of July.

Brother Samuel H. Smith, died the day previous.

On the 6th of August following, brothers Brigham Young, Heber C. Kimball, Wilford Woodruff, Orson Pratt, Lyman Wight, of the Twelve, arrived.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 2, 1865.

VALEDICTORY.—By the time that this number of the STAR reaches the hands of the Saints, I expect I shall be on the bosom of the Atlantic on my return home to the Valleys of the Mountains. This news may be unexpected to many of the brethren and sisters in the British Mission, and in fact until

lately, I was not decided myself as to whether I should return before spring or not ; but, unless I receive different instructions betwixt the time of writing this and its appearance in the *STAR*, I shall leave for home, having been written to that effect. It is about a year since I came to this country, and during that time I have labored with much pleasure and profit amongst the people, and, had I consulted my own feelings, should have been pleased to have remained longer amongst them ; still, as the servants of the Lord have seen fit to recall me to the scene of my former duties and associations, I gladly embrace the opportunity. On entering upon the Presidency of the European Mission, I found that through the faithfulness and energy of my predecessor, matters were in a prosperous condition, and apprehended that few difficulties or troubles, comparatively speaking, would retard or obstruct our movements, and the experience of the past year has fully borne me out in this belief. With the assistance of my coadjutor, and by the aid of the Spirit of God, I have striven to conduct matters in such a way as to cause everything to move along quietly and smoothly, and the condition of the Mission at the present time justifies me in thinking that such will prove the case also in the future. The Elders in the various Districts and Conferences, although many of them only fulfilling their first mission, and consequently inexperienced to some extent, have labored faithfully, and been earnest in forwarding any measures suggested for the benefit of their various fields of labor, and strengthened as their hands now are by the addition of men "who have borne the burden and the heat of the day," I anticipate a time of refreshing in this country. To the Elders laboring in the ministry I need not say much. The knowledge they have received through their obedience, teaches them the path they ought to walk in, in order to prove examples, worthy of imitation, to their fellow-men, and I heartily wish them God-speed in everything they may attempt to do for the advancement of the principles they are advocating. To the brethren and sisters, whilst saying FAREWELL, I would wish to return my thanks for the many kindnesses I have experienced at their hands in my travels amongst them, and the readiness which they have exhibited to apply practically any counsels or instructions I may have given them. Brethren, be faithful, be prayerful, remember that this is the dispensation of the fullness of times, and that the hour of God's judgment is come. Seek to lay up in store those principles proclaimed unto you, that like careful householders you may be enabled to bring forth from the storehouse of your minds things new and old. We see that the whole earth is in confusion and distress, and that men's hearts are failing them for fear of those things which are coming upon them. Seek, then, diligently to the Lord for strength, and it shall be given unto you according to your day, and through this means you will not only escape temporal misery and sorrow, but at last sit down in peace in our heavenly Father's kingdom. May the Lord bless you continually, so that you can gather to the land of Zion, receive there the blessings promised to the faithful, and come forth in the morning of the first resurrection, purified, redeemed and sanctified, sons and daughters of God. Amen.

President BRIGHAM YOUNG, Jun., will, upon my departure, assume the Presidency of the Mission, and all communications, on business and other matters, should be addressed to him instead of

DANIEL H. WELLS.

HISTORY OF BRIGHAM YOUNG.—After this week, we shall be compelled to discontinue the publication of President Young's history for the present, on account of the want of matter, as we have now exhausted all contained in the *Deseret News*, and must, consequently, wait until we receive more from home. So soon, however, as it is once more started in the *News*, we shall republish in the *STAR*, thus affording the Saints an opportunity of learning further in regard to many personal and historical matters connected with the rise and progress of the Church.

ARRIVALS.—We take pleasure in recording the safe arrival of thirteen of the brethren who were appointed at last General Conference to go on missions to Europe. They left New York per steamship *Pennsylvania*, on the 29th of July, and landed at Liverpool on the 11th of August, in good health and spirits, after a most agreeable passage of thirteen days. Their names are, William S. Warren, William R. Smith, Charles W. Penrose, James McGaw, Francis A. Brown, Joseph G. Brown, John Barker, Archibald N. Hill, Ezra J. Clark, John Hoagland, Frederick C. Anderson, C. C. A. Christensen and Jens Hansen. Elders A. K. Thurber and Harvey Cluff also arrived here on the 15th, per steamship *City of Manchester*, after a pleasant passage from New York of thirteen days.

CHANGES AND APPOINTMENTS.

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Elder Joseph G. Brown is appointed to labor in the Bristol District, under the Presidency of Elder Joseph E. S. Russell.

Elder John Barker is appointed to labor in the Sheffield District, under the Presidency of Elder Collins M. Gillet.

Elder William S. Warren is appointed to labor in the Norwich District, under the Presidency of Elder W. W. Raymond.

Elder William R. Smith is appointed to labor in the Manchester Conference, under the Presidency of Elder Finley C. Free.

Elder John Hoagland is appointed to labor in the Swiss, German and Italian Mission, under the Presidency of Elder W. P. Nebeker.

Elder Francis A. Brown is appointed to labor in the Dutch Mission, under the Presidency of Elder Joseph Weiler.

Elder C. W. Penrose is appointed to labor in the Manchester District, under the Presidency of Elder Abram Hatch.

Elder James McGaw is appointed to labor in the Cheltenham Conference, under the Presidency of Elder Charles S. Kimball.

Elder Ezra J. Clark is appointed to labor in the Worcester Conference, under the Presidency of Elder Elnathan Eldredge, jun.

Elder Archibald N. Hill is appointed to labor in the Birmingham District, under the Presidency of Elder David P. Kimball.

Elder Joseph S. Horne is removed from laboring in the London District, to labor in the Swiss, German and Italian Mission, under the Presidency of Elder W. P. Nebeker.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.

} Presidents of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.

ABSTRACT OF CORRESPONDENCE.

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AMERICA.—We extract the following from a letter written by Elder Geo. A. Smith, dated Great Salt Lake City, 20th June :—"We have had a visit from Hon. Schuyler Colfax, Speaker of the House of Representatives. The Speaker repeatedly expressed himself amazed at the improvements made in this country, and was actually made to realize that the mines of the neighboring Territories had been dependent on the bread of Utah for their development. A performance in the theatre was announced in honor of his visit, which came off very creditably. The final tableau in the "Magic Toys," he declared to be the finest spectacle he had ever witnessed in a theatre. His travelling companions—gentlemen of the press—were highly delighted and astonished at the ability displayed by a company of amateurs. After Governor Doty's burial, it was proposed to Colfax to suggest Col. Irish for Governor, which he declined doing. A petition was put in circulation, signed by 250 of the principal men of the city, addressed to President Johnson for the appointment of Irish. A note was addressed to Colfax, asking him to forward the petition, with such endorsement as he felt warranted in giving, which he did by writing a letter recommending Irish as a good Presbyterian brother, and delivered the same to Capt. Hooper to forward. We start south to-morrow, the President having sent appointments to American Fork, Spanish Fork, Santa Quin, and a two days meeting at Nephi, where the new meeting-house is to be dedicated. Our visit to Utah county, two weeks since, was very interesting, all the Indian chiefs refusing to take any steps to make a treaty only as President Young would advise. The treaty was very favorable to the Indians, all of whom signed it, San Pitch being the last. It gives them a million and a half of dollars in sixty years, in annual instalments ; it builds them mills, houses, farms, and procures for them farming implements ; it allows them to dig roots and hunt on unoccupied grounds, and provides schools, which if the Senate ratify and the Government carries out, will be a great blessing to the Indians. The weather has been very dry and hot this season. There has been a blight on the fruit, which is very extensive in some parts. The dry season caused the farmers in many districts to water to bring up their crops, which will be a drawback probably of one-third in clayey soils."

NOTTINGHAM CONFERENCE.—Elder William A. McMaster writing from Nottingham on the 10th ult., says. "Since my arrival here, in company with brother Luff I have visited many of the Saints, talked with and counselled them, and in public tried to teach those who came together, the words of life which have been revealed for their benefit. I have had good times, and am doing all I can to encourage the Saints. Some appear to be cast down because they are poor, but I have told them to sow the proper seed, and the Lord will reward them with an abundant harvest. I have instructed them as to the paying of their Tithing, and showed them that by sowing this seed in conjunction with other seeds of a similar kind, they will stand the day of burning, as this is the promise given by the Lord to his people."

LEEDS CONFERENCE.—Elder William Gibson writing from Bradford on the

11th ult., says. "I have felt well in body and mind since I came here. We have good meetings, and the Spirit of God our Father is with us."

C O R R E S P O N D E N C E .

SCANDINAVIAN MISSION.

Aarhuus, Jutland, Aug. 2, 1865.

President Wells.

Dear Brother,—It is with pleasure that I write at this time, as I know it is not only a duty, but should always be a pleasure, to keep you informed from time to time of our feelings and labors in the ministry. I can truly say I feel first-rate in my labors in these lands. The Lord has given me a goodly share of his Spirit to guide and protect me, and also blessed me in my travels among Saints and strangers, and in learning the Danish language. Soon after your departure from Copenhagen, brother Sprague and I went to the Oernes (Islands) Conference, numbering over fifty islands in the Baltic sea. We travelled there over two months, visiting the Saints from isle to isle, holding meetings wherever we could get the privilege, which, as a general thing, were well attended and good attention paid, although we have held meetings where persecution has raged fiercely. I have been with brother Sprague part of the time, but mostly with native Elders who could not speak English, the better to learn Danish. Brother Sprague and I arrived on the main land on the 17th of July, intending to take a tour through the Conferences here. I left him two days ago in the Fredericia Conference, and came here to the Aarhuus Conference, where I expect to remain for two or three weeks travelling and holding meetings. The Conferences seem to be in a healthy, thriving condition, the Saints are very kind, and as a general thing striving to live their religion, and there is a prospect of much good being done here during next winter. I have nothing to complain of, but everything to be thankful for; but still, did I not know that this is the Gospel of Jesus Christ I

am engaged in, and which I have to bear a testimony of unto the honest-in-heart, nothing could tempt me to remain in these lands, for, independent of religion, I know of a far better place in which to live in peace and plenty. Here, go where you will, you see little else than sin and iniquity. The people seem to believe it is best to eat, drink and be merry, for tomorrow they die, and are fulfilling the words of the Prophet to the very letter, They have ears but they hear not, eyes, but they see not. Of a truth does darkness cover the earth, and gross darkness the minds of the people, and they seem willing to remain in it, crying once a week, Lord, Lord, in hopes that will save them, forgetting that not all who cry Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of the Father. I wish more in the world would search the Scriptures, prove all things, and hold fast to that which is good, then would we see a change indeed. Of a truth I know that this Work is of God, and is the power of God unto salvation to all who will receive it. It is my desire to be ever faithful and do my duty, that I may have a seat in the kingdom of our God, let others do as they may. I know it is by our works we shall be judged, not by what the priests or ministers of the day may say or do, neither will they have the privilege of judging and absolving us in the great judgment day.

Praying God to bless you, I am your brother in the Gospel,

JOSEPH H. FELT.

Copenhagen, Aug. 11, 1865.

President Wells.

Dear Brother,—On the 29th and 30th ult., I had the pleasure of attending Conference in Christiania, Norway. We had an excellent time; a

large hall was rented for the occasion, and was well filled with Saints and strangers, who were very attentive. Brother Brown and the Travelling Priesthood gave cheering reports of the Work in the different parts of Norway, and the Spirit of the Lord rested upon us, and assisted us in bearing a faithful testimony of the truth of the Gospel plan of salvation. When I returned to Copenhagen on the 3rd inst., I found our brethren, the missionaries, had safely arrived the day previous, in good health and spirits. I was glad to shake hands with those brethren, the most of whom have labored in this Mission before they emigrated, and I am satisfied that they will do a good work, and bear a faithful testimony to the people among whom they were born and reared. I have appointed them their fields of labor as follows:—Elder Niels Wilhelmsen, to travel in the whole Mission; Elders Christian Christiansen, in the northern district of Jutland; Soren Iversen, in the middle district of Jutland; Niels Nielson, in the district of Sjælland and Bornholm;

Peter Hansen, in the district of the Islands; Morten Lund, in the Conference of Wensyssel; Frederick C. Sorensen, in the Conference of Fredericia; Hans Jensen, in the Conference of Aalborg; Hans Hansen, in the Conference of Sjælland; Andreas Larsen, in the Conference of Lolland and Falster; Andreas Nielsen, in the Conference of Aarhauns; Christopher Folkmann, in the Conference of Christiania; Swen Larsen, in the Conference of Christiania; Lars Petter Edholm, in the northern district of Sweden; Gustaf Ohlson, in the middle district of Sweden, and John Fagerberg, in the southern district of Sweden. The brethren have all left for their respective fields of labor, feeling well.

I am happy to testify that the Mission here is in a good condition, that the Priesthood is united with me, and that the Saints are trying to do their best.

With best wishes for your welfare, I subscribe myself your brother in the Gospel,

C. WIDERBORG.

SUMMARY OF NEWS.

AMERICA.—In South Carolina great destitution still prevails in the interior counties, and agents have been sent to the north to procure aid for the people. The State has suffered fearfully in those parts over which Sherman's men marched, and scarcely any of the railroads have yet been rebuilt. There are now no disturbances in any part of the State, and Charleston has been effectually restored to order. The many reports that have been circulated of the people ill-treating the negroes are denied, and it is stated that in all parts the planters are willing to try the free labor system in good faith. In North Carolina much of the ancient spirit of the South prevails; the people are defiant, and openly threaten to hang Union men and negroes as soon as the military are withdrawn. Perhaps much of this spirit is exhibited in consequence of an order just issued by a General Ruger, who, in grandiloquent style, commands "officers of the so-called Confederate army to remove all badges, military buttons, braid, cord, or other articles designating rank, as required by good taste and a proper respect for the Government of their country," or if they don't, they "will have the same taken off them by the Provost Marshal." Although trouble is thus threatened the South is profoundly quiet everywhere, except in Arkansas, where continual squabbles between discharged Federal and Confederate soldiers are reported, and murders constantly occur. The States are just now the theatre of terrible crimes. From almost every city there are continual reports of riots and murders. The returned soldiers are responsible for much of the ill-doing, but the four years of war through which the country has passed have caused the people to look with but little horror upon scenes of depravity. The soldiers

have created riots in Chicago, Indianapolis, Concord, St. Louis, and several other cities, and at times have thoroughly overcome the civil authorities, and have robbed stores and murdered citizens. In addition to all this, a heavy defalcation is reported in the Treasury Department at Washington. A clerk has abstracted \$200,000 worth of bonds, and has done it in such a way as to cause a grave suspicion that heavier defalcations will soon be brought to light. Then, to crown it all, there are reports from the West that before winter we shall have on hand the greatest Indian war that has ever been fought. Since the unprovoked massacre of the Cheyennes the Indians have been breaking out in constant hostilities, and not a day has passed in the last six weeks that the overland telegraph wires have not been cut systematically at points 10 or 15 miles apart. This indicates a concert of action on the part of all the tribes, who seem determined to revenge the massacre of the Cheyennes. A force of 1,000 Indians, consisting of bands from five different tribes, attacked Platte Bridge telegraph station, in Dakota territory, which was garrisoned by 250 soldiers. On the 25th, after two days' fighting, the Indians, having lost heavily (?), retreated westward, destroying the telegraph. The soldiers lost a lieutenant and one man killed, and 34 wounded. A note, purporting to have been written by a white prisoner in the hands of the Indians, was subsequently found upon the battle field, which stated that the Indians intended to continue hostilities, and were expecting reinforcements. The garrison has been reinforced, and has started in pursuit of the Indians. Accounts from both Fortross Monroe and Washington state that Mr. Jefferson Davis is now permitted frequent exercise about the ramparts and interior of the fortress.

MEXICO.—The Mexican enterprise, which is certainly neither one of the most popular nor one of the best advised of the plans of the Emperor Napoleon, appears as little likely to come to an end as it did twelve months ago. The Juarists are constantly beaten, and, it is said, constantly dispersed. They manage, nevertheless, to keep the field, and to give a great deal of trouble—a fact which, independently of the fear of a rupture with the United States, creates no small anxiety in the minds of the leaders of French political opinion. It is now reported that fresh reinforcements are to be sent out, the captain of one of the largest transports in the French service having received instructions to proceed with it forthwith to Mexico. It is reported from Houston, Texas, that on the 1st of July orders were issued to the French authorities at Matamoras, to prepare accommodation for 30,000 Imperial troops, who are to consist of French, Austrians and Algerines. It is doubtful, however, if Maximilian can spare so many troops from operations elsewhere. The reason given for the collection of this army at Matamoras is, that it may watch the Federal movements at Brownsville. The French officers say there is no reason why the United States should send a large army to Texas, unless aggressive movements are contemplated against Mexico. The armies on the opposite sides of the Rio Grande are very hostile, and there is no friendly feeling between the French and American officers. In order to stir up hot blood the more, every mail from the south-west brings us new accounts of real or fancied outrages committed by the French upon American citizens in Mexico.

CHINA.—The Overland Mail brings strange news from China. The alleged settlement was a delusion. The Taepings seem to be still in existence, while the Northern insurgents are threatening the Imperial City itself. Peking is evidently in danger, for the Government has solicited the presence of European officers. While the Imperialists have abundance of local trouble upon their hands, they are getting up a quarrel with America; and the Yankees would be nothing loth to do something that would add apparent laurels to the bundles of glory, emblems which now overshadow the high places in Washington.

SPAIN.—The cholera appears to be gradually creeping westward. The towns on the eastern coast of Spain, in their dread of the introduction of the epidemic, are imposing the quarantine on each other.

V A R I E T I E S .

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A leading broker being asked the other day, how his child was, answered, almost in tears, "Very ill—would not give two per cent. for her life."

An Irishman, who had been fined several weeks in succession for getting drunk, coolly proposed to the judge that he should take him by the year at a reduced rate.

"Jim, I believe Sambo's got no truth in him."—"You don't know; dere's more truth in dat nigga dan all de rest on de plantation."—"How do you make dat?"—"Why, he neber let's any out."

"How far is it to Taunton?" asked a countryman, who was walking exactly the wrong way to reach the town.—"'Bout twenty-four thousand miles," said the lad he asked, "if you are going the way, you are going now; about a mile, if you turn round."

To get a good pair of boots—become boot-black at a large hotel; thus you can take your choice, with a chance of going well booted from the house.

To be thought rich—do nothing: "time is money," and you will have plenty to spare.

P O E T R Y .

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MAKE HOME BRIGHT AND PLEASANT.

(Selected.)

More than building showy mansion—

More than dress and fine array ;

More than domes or lofty steeples—

More than station, power and sway ;

Make your homes both neat and tasteful,

Bright and pleasant, always fair,

Where each heart shall rest contented,

Grateful for each beauty there.

More than lofty, swelling title—

More than Fashion's 'luring glare ;

More than Mammon's gilded honors—

More than thought can well compare:

She that home to make attractive

By surroundings pure and bright,

Trees arranged with taste and order,

Flowers with all their sweet delight.

Seek to make your home most lovely,

Let it be a smiling spot,

Where, in sweet contentment resting,

Care and sorrow are forgot;

Where the flowers and trees are waving,

Birds will sing their sweetest song;

Where the purest thoughts will linger,

Confidence and love belong.

Make your home a little Eden,

Imitate her smiling bowers ;

Let a neat and simple cottage

Stand among bright trees and flowers.

There, what fragrance and what brightness

Will each blooming rose display !

Here, a simple vine-clad arbor,

Brightens through each summer day.

There each heart will rest contented,

Seldom wishing e'er to roam,

Or if roaming still will cherish

Memories of that pleasant home :

Such a home makes man the better,

Sweet and lasting its control—

Home, with pure and bright surroundings,

Leaves its impress on the soul.

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LONDON :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 36, Vol. XXVII.

Saturday, September 9, 1865.

Price One Penny.

MINUTES OF A CONFERENCE

HELD IN THE ODD-FELLOWS' HALL, UPPER TEMPLE STREET, BIRMINGHAM,
ON SUNDAY, 9TH JULY, 1865.

(Concluded from page 517.)

Half-past 2, p.m.

Conference resumed. After singing and prayer,

Elder John Nicholson said he did not rise to speak any length of time, but to report the condition of the Birmingham Conference, where he had been appointed to labor. He then proceeded to read the Financial and Statistical Reports. The Conference was free from debt, and finances were tolerably good. Statistics showed that during the past half year, 86 persons had been baptized, 9 excommunicated, 3 had died, and 46 emigrated, leaving a total, including the Priesthood, of 922 members in the Conference, which comprised 13 Branches. The Priesthood numbered 87 Elders, 59 Priests, 33 Teachers, and 31 Deacons. Upon the motion being put to the meeting, it was unanimously resolved that the reports be received as being correct. Elder Nicholson then went on to state that the past six months, during which

time he had labored in the Birmingham Conference, had been the most pleasant portion of his existence, and his labors in the Church. He had been fully employed, and no labors were so pleasant to him as those of teaching the will of God to his fellow-man. He had found the Saints always ready and willing to carry out the instructions given them. The Priesthood had been very energetic in preaching out of doors. They had met with some opposition, but their exertions, although in humility and weakness, had already been productive of good results. There was one Travelling Elder in the Conference, Elder E. Frost, who had been united with him in endeavoring to successfully perform their varied duties, in conjunction with the District President, Elder D. P. Kimball. He could say as much of the Presidents of Branches, and also of the majority of the officers and Priesthood in those Branches. One new Branch had been organized,

the Swethwich Branch, over which Elder John Burrows had been appointed to preside. He exhorted the Saints to still live their religion, improve themselves, and act up to the teachings of the Priesthood, and through thus acting, they would find themselves in the path of safety.

The Authorities of the Church were then presented to the meeting, and unanimously sustained.

Elder E. Frost next expressed his pleasure in meeting with the brethren and sisters in Conference, and said that he could speak as to the truth of the report which Elder Nicholson had given of the Birmingham Conference. He felt his own weakness and inability, but constantly felt to pray for the Spirit of God to assist him in his labors wherever he might be. He prayed that God might bless all the Saints with like blessings, and eventually save them in his kingdom.

President Wells then rose and said, As I do not come amongst you often, I therefore feel to improve the opportunity of rising and speaking to the Saints again. Elder Nicholson has mentioned that the Priesthood have gone forth in weakness; yet, if they are living their religion, they will be clothed with the Spirit of God, which is all powerful. It is said, "O ye men of Israel! be valiant!" How do I want the brethren to be valiant? In living in transgression to the laws of heaven? No; I want them to be valiant for the truth. I want them to treat their families as human beings, to love, honor and esteem their wives and children, to live faithful to their religion, and be always possessed of the Spirit of God. The very air we breathe seems redolent with wickedness, and it requires a man with some amount of self-denial to withstand its temptations, and especially the Saints, for sin meets them on every hand. And in proportion to our knowledge and the blessings we have received, is the enormity of our transgressions. Those who have been recently brought into the Church, are perhaps not so fully aware of this, and with all such we feel to bear. We do not countenance any transgression on their part, but we feel to uphold and strengthen them, so that they may become wiser.

If the Saints will do this, they will feel valiant, and be able to confound the wisdom of men. All who hear the truth do not embrace it. We do not expect all to do so, and bow to its mandates; but the servants of God will go amongst the people, and bring out those who are honest and seeking for the truth. Those who do not receive our words of truth, will be wasted away in the due time of the Lord, and that time is very near at hand, yea, even at our doors. Let me advise you as Saints, to reform yourselves. No man can rule and teach others, who will not be righteous and honest himself, and this is sound logic, whether considered in a religious or political sense. Then let us be for God.

I wish to say something concerning the Church and kingdom of God in Zion. It is about a year since I left my home in the mountains, to come on a mission to these lands. I have experienced much pleasure in my labors here, and I wish my health had been better, so that my stay here might be prolonged more than it probably will be. I am constantly in communication with the Presidency in Zion, and am informed of the condition of the Territory of Utah. That country is not a very inviting one to any but the Saints; indeed, it seems to be only suited to their requirements. They are prospering there, and peace reigns amongst them, but how long it may continue I cannot say. The feeling of all who go there should be, to live their religion and build up the kingdom of God. The Saints who go to Zion do not find everything smooth and comfortable. I expect we shall always have some rough usage to meet with; indeed, if we have the truth, we must expect a constant warfare. The person who lives his religion and enjoys the Holy Spirit, feels at peace with his God and himself, although he may have to make war against the wicked influences around him, which are always ready to tempt and lure him from the path of duty and safety. God can discern our most inmost thoughts, therefore we should always be pure, so that he may bless us, and help us to attain to perfection. We do not expect to be

favored more than our brethren, only by improving ourselves, and building up the kingdom. The Adversary of our souls, Satan, knows full well that the axe is laid at the root of the tree of evil, and therefore is always on hand to oppose the servants of God and contradict their statements. However truthfully I may speak of Zion and its inhabitants, my words will be disputed, because those who will deride and jeer seek not the truth, but something to please and gratify their evil feelings and propensities. The kingdom of God requires everything in its construction and perfection that other kingdoms require, but wickedness. It needs men, women, children, houses, lands, crops, &c., and everything that goes to form support and subsistence for man. We require artificers to erect a Temple to our God, and as the Scripture says, to make the place of His feet glorious. Christ said the kingdom of God was like a net cast into the sea, which gathered of all kinds both good and bad. So is it in these days; those come amongst us who do well for a time, but being tempted, they turn away. After receiving the truth and then turning away unto unbelief, men become more capable of doing evil, and, as the Scripture says, become tenfold more the children of hell than before, and it is also so in Zion. We do not believe in the ethereal heaven that the Christian world believe in. I expect when I get into the kingdom of heaven, to see houses, trees, flowers, streets, &c., and everything that will adorn and contribute to the happiness of the children of God. Scripture tells us that the streets of the new Jerusalem shall be paved with gold, and it will therefore require artificers to pave them. If we wish Zion to be pure, let us be pure ourselves, and then when we gather home to it, we shall add to its purity. If we do not, the impurities we take will render it more impure. Christ knew this, and therefore compared it to the net, also, he said, it was like a field, in which the enemy sowed the tares; the husbandman said, let the wheat and the tares grow together till the harvest, when the tares will be gathered in bundles and burnt. Sometimes some

things may transpire, and it is immediately said, That is a pretty Zion. But, let me ask, would it be the kingdom of God if such things did not exist? Christ said it would not be. Zion is the worst place upon the earth for an evil doer, for he is sure to be found out, and his character shown forth in its true colors. We must not pin our faith to any man's sleeve, for if a person, however great in importance he may be, should fall away, the truth is still the same, he is only another instance of the proneness of man to err and go astray. It is often the case that those who have run fast, attained to great positions, and even had the ministration of angels, have stepped aside, while those who have progressed more steadily, have kept firm to their allegiance unto God. I remember my own particular career. After I became acquainted with the Church through investigation and obedience, its first principles became plain to me, and I had a certain testimony they were true. Presently polygamy came along. This was a great stumbling-block to me, for, let me say, I did not then comprehend it to be a true doctrine; I could not understand it. Well, what means did I then adopt? Some in the Church stopped, and looked at it, until presently it became so great an obstacle that they fell away. But, I resorted to prayer. I had received a testimony which the world could neither give nor take away, that the first principles of the Gospel were true. Was the doctrine of polygamy to falsify all this? No. I had heard of a passage in the Bible which said a man should have but one wife, and I perused the Scriptures diligently, and endeavored to find out its truth or not, feeling determined not to let it cause me to relinquish the truth I had already received. I read and re-read, but could not discover any passage of Scripture which said a bishop should have *only* one wife. I found Paul said to Timothy, in his 1st epistle, 3rd chapter, 2nd verse, "A bishop must be blameless, the husband of *one* wife." It does not say *only one* wife. I might just as well say that a bishop must have *at least* one wife, as our Christian friends to say *only one* wife.

Paul tells us in the 4th, 5th and 6th verses of the same chapter, why a bishop should have a wife. He says, "One that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?) not a novice, lest being lifted up with pride, he fall into the condemnation of the devil." Thus I learn from this Scripture, that a bishop must not be a novice, nor a young, inexperienced man, but a man with a wife, who has a family, and has learned how to rule and govern them, thereby acquiring wisdom and knowledge how to rule others. In this way, and by constant prayer, I discovered there was no Scripture against such a doctrine, and that it must undoubtedly be true when revealed unto a Prophet of God. The Saints should act in this manner in learning principle, and not stop and stumble over something before they have allowed themselves time to prove whether it is false or not. When on my way to this country, I passed through the State of Illinois, the scene of many occurrences connected with this Church. I met with those who, when they learned what I was, and where I had come from, desired me to preach to them; but I told them they did not wish to hear the truth, and that unless I told them how many wives Brigham, Heber and others had, they would not feel satisfied. They honestly confessed that was all they wanted me to talk about, and it is so with many people in this country also. But what does it matter? If the Lord wishes to do a work, will he not do it? He will plead with those who will not believe our testimony, by the voice of thunderings, fire, disease and death. You can read this for yourselves in the revelations of the Lord. There are two classes of persons who will hear our testimony and not embrace it; one who hope it is true, and the other who fear it is true. Those who hope it is true, may learn and obtain a certain knowledge of its truth; if they do not, they will perhaps learn too soon of its truth, and wish it were not so. Those who fear it, say in excuse, How can we leave our families

and associations, lose our good name and disgrace our friends, by becoming Latter-day Saints? What would it profit them to cling to their traditions, I will ask? If God requires us to obey, it is our duty to do so. For myself, I feel to endure everything, even poverty and death, if necessary, that I may secure salvation, and be worthy to be received into the presence of my eternal Father and God. What is there in the world worth obtaining, that cannot be obtained righteously in the kingdom of God? Nothing that is worth possessing. Do we desire houses, lands, &c.? Cannot the Gospel give us them, for are not the flocks upon a thousand hills the Lord's? Where can true happiness be obtained outside of this Church? Nowhere. Although we have not attained to great riches yet, I would not change my position for that of the greatest potentate or prince of earth. Let us then keep our feet firm in the path of duty. Zion has prospered and increased; a land which at first was very unpromising, with the blessing of heaven now begins to blossom like the rose. May the blessing of God rest upon all the faithful.

After singing and prayer, Conference adjourned till half-past 6, p.m.

Half-past 6, p.m.

Conference resumed by singing and prayer.

Elder J. E. S. Russell rose and said, I rise to speak to you in obedience to the request of my President, for I have proven that obedience is better than sacrifice. I know this Church is the only one established and acknowledged by God, and no matter whether I stand or fall, its principles will still remain true. I say this because I know them to be so. I do not think they are true, but have an uncontrovertible testimony of the fact. Do any desire this knowledge, let them be obedient to the requirements of heaven, and they shall obtain it; and if they live lives consistent with their professions, they will ever retain that knowledge. Christ asked his Apostles if they knew who he was; some said one thing, some said another, but Peter said, "Thou art the Christ, the Son of the living God."

Christ answered, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it." The Church of God is therefore built on revelation, and by that means we can obtain a definite knowledge of its truth. We also believe in gathering to Zion. President Wells said to-day, if Joseph Smith had omitted this one principle, gathering, it would have proven this to be other than the Work of God. Isaiah, and all the old Prophets, saw the time when a gathering should take place in the last days; in fact, the Scriptures are full of references to the same. In vain do men say I believe, and do not those things which are commanded them. Christ has set us the example; his first public act was to be baptized, and God acknowledged his obedience by saying, "This is my beloved son, in whom I am well pleased. Hear ye him." The gifts and blessings follow obedience to the laws of God, and through faithful adherence to them, salvation will at last be ours.

Elder Elnathan Eldredge, jun., then rose and said, I feel like those who have already spoken, that unaided by the good Spirit of God, I can say nothing that will benefit my hearers. We have been told that the signs will follow the believers. Joseph Smith would have been foolish to have made this assertion, when he first declared this Gospel, had he not made it known by the authority and power of God. I know that the signs do follow the believers now as they did anciently. I know that this is the Church and kingdom of God. When a man has a lighted candle placed before him, he knows, without any doubt or hesitation, that that light exists. So with the Gospel; man may have a knowledge that it is true, just as sure and abiding. Look around Christendom, and see the confusion and animosity that exist. Is God the author of all that confusion? No; still he must be, if he is the author of the varied systems which cause that confusion. But he is not

the author of them. Christ has said, "Except ye are one, ye are none of mine." Is this country, England, united, socially or politically, or in any way? No, it is not, nor cannot be under such conflicting ways and diverse systems of religion. The kingdom of God, on the contrary, will come off triumphant, and cement its followers together in the bonds of love and union. Nothing can stay its progress, for God is omnipotent. It is to me a pleasure to be connected with such a Work, and I trust that God will open the hearts of the honest that they may receive the truth, and with us be saved.

Elder John Nicholson then delivered a discourse, in which he showed, in much plainness, some of the principles of life and salvation, and the necessity of obedience thereto; spoke also of the magnanimity of the God of Israel in providing such a broad scheme of redemption for the human family, showing how the Gospel not only reached men on the earth, but that its power to save stretched away behind the veil, and would even have its glorious effects upon those who had not been privileged to hear its joyful sound whilst in this probation.

The meetings throughout the day were well attended both by Saints and strangers. In the evening it was computed that upwards of eight hundred persons were present, and the Spirit of God was richly enjoyed during the whole Conference.

On the following evening (Monday), a concert was held in the same hall. The entertainments consisted of some beautiful pieces, which were well executed by the choir. The children belonging to the Ashted and Hockley Branches having been trained for the occasion, also contributed largely to the enjoyment of those present, by their sweet singing. The various songs, recitations, &c., given during the evening, were generally of an excellent description. The entire affair reflected great credit on the conductor, brother Charles Cook, and the brethren who formed the committee under whose management the concert was arranged.

ORATION

DELIVERED BY THE HON. GEORGE Q. CANNON, IN GREAT SALT LAKE CITY, ON THE 4TH OF JULY, 1865, BEING THE ANNIVERSARY OF THE DECLARATION OF INDEPENDENCE.

(Concluded from page 552.)

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How accurately they have described the evils to which the Republic was liable, we, who live to-day, are fully aware. Yet there was no necessity for these evils to have existed, grown and flourished. The constitution was an instrument devised by the highest human wisdom, and was admirably adapted for the purpose for which it was designed. No better instrument was ever framed by human intellect. Under its wise provisions and guarantees the people of every section and of every creed, on this great land, could dwell in peace and in harmony, and enjoy the most extensive rights consistent with good order. And its benefits need not have been confined to this Continent; but the people of every nation and of every land could become partakers of the blessings which it guaranteed, and dwell in peace and security under its aegis. But the views of its framers have not been carried out. The love of place and of power has risen paramount to the love of country; and those who should have been the most faithful defenders of the Constitution have been its most deadly foes. Instead, therefore, of a united and happy people, dwelling in peace and security, we have witnessed the sad spectacle of a divided nation, and have heard the tramp of marshalled forces rushing to battle one against another in deadly conflict.

While the Constitution was properly respected, and the wise admonitions of its framers were attended to, the nation became great, prosperous and happy without a parallel in history. But to have a people truly great and permanently prosperous, there is something more needed than a good Constitution, a perfect form of Government and liberal laws. With virtue and honesty in the people, and a disposition to strictly obey and comply with the laws, imperfect and faulty

though they may be, an illiberal form of Government, and an inferior Constitution, do not check progress or entirely debar the subjects of such a Government from enjoying much real happiness.

But that Government which we have guaranteed unto us, under our Constitution, has never been excelled, if indeed it has ever been equalled, in the liberality of its provisions for the rights and enjoyment of its citizens. Under its benign working, when properly administered, man can enjoy the most perfect liberty compatible with his well-being, and progress to the highest point of excellence and greatness attainable in a state of mortality. There are no checks, no limits to his progress. His path is unobstructed by any obstacle which perseverance and energy cannot overcome.

So impressed were the Revolutionary Fathers with the perfection of the system of government which had been established, and the great benefits which would be wrought out for humanity by its operations, that they indulged in fond hopes respecting the spread of the principles of Republicanism throughout the earth, until not only the people of this continent would be benefitted by them, but the governments of other continents and countries would be so leavened by their influence that freedom would become the common boon of all people. Though their labors were confined to this land, and to the establishment of free government here, yet their great and philanthropic hearts beat high with hopes for the emancipation of the toiling and down-trodden millions of other lands, and they jealously watched and guarded every movement, knowing well that any misadventure on their part would injure the cause of liberty everywhere throughout the earth. The peace and happiness of

the whole race of man were the objects for which they labored; and this was the aim which they kept constantly in view in the Declaration of Independence, in the framing of the Constitution and in all their acts in founding the Government. And had the people of these United States lived up to the Constitution, and the principles and precepts which the Fathers bequeathed to them, instead of there being division in our nation, and a deadly internecine war being waged between two sections, we would have gone on increasing in greatness and power until we would have annexed the world and extended the blessings of free government unto all people.

But the liberty which has been granted under the Constitution has been abused. The evils which the wise founders of the Republic dreaded, but which they hoped their posterity would avoid, have been suffered to grow and develop, until they have threatened to undermine and destroy every vestige of liberty. Washington urged upon his fellow-countrymen the necessity of harmony, honesty, industry and frugality; he warned them, as we have seen, of the dangers to be apprehended from indulging in party spirit. To the disregard of those councils, the dangers which now environ the Republic are directly traceable. Politicians have sacrificed the interests of the country upon the altar of party; and instead of asking, "what is just? or what is right?" and maintaining justice and right at all hazards; each one has inquired "what is expedient? or what will best subserve the interest of myself and party?" These latter considerations have paralyzed the arm and deadened the conscience of nearly every public man in latter times. It was while under their influence that Martin Van Buren, when appealed to as President of the United States to defend American citizens in their rights, when assailed by mobocratic violence under the sanction of State government, gave utterance to that expression which has made him so infamous in our eyes. "Gentlemen, your cause is just, but we can do nothing for you."

What are to be the results of this course? Are the hopes of the good

and the virtuous and the patriotic of our own and other nations, respecting this land, to be blasted? Shall the advocates of despotism take fresh courage, and point to our difficulties as an evidence of a man's incapacity and unfitness for self-government, and draw arguments therefrom against republicanism and in favor of despotic government? We answer, no! the voice of inspired prophecy and the experience of the past, blend with the hopes of the framers of the Declaration in emphatically answering, no. They, with full confidence in the Divine Power, which had thrown protection around them like a wall of fire, gave that instrument to the world with the most sanguine hopes in the bright and glorious future which awaited our country. Yet the work was but the forerunner to a greater. They reared a temple of liberty amid the noble pillars of which the infant kingdom of God, then in the future, could gather strength and vigor and power to protect and perpetuate the edifice that gave it early shelter. While all others throughout the wide-spread republic celebrate this day because it is the anniversary of liberty and freedom to them, we doubly rejoice, for not only do we see in it the birth-day of civil and religious freedom, but the day-star of that glorious morn that would usher in light to chase away the night of ages, truth to drive error back to its dark bounds, and redemption for all mankind, till a regenerated world, emancipated from the slavery of sin and death, should bask in the eternal sunshine of salvation, exaltation and glory. They, through the dim vista of the future, saw faintly the dawning light of that bright day; we, looking from the past to the future, nearer to the effulgence of its glory, can see with closer vision its brilliancy, and feel already the heavenly warmth of its rays as they shine around our hearts.

If those to whom the sacred trust is committed did not prove true to their integrity, there is a people who revere the Hand by which the boon was bestowed, honor the men who were the chosen ones to usher in the birth-day of freedom to the world, and will cling to the Constitution till its blessings are enjoyed by every land trodden by the

foot of man. Here before me to-day, and throughout these mountain valleys, is a people by whom the Constitution has steadfastly and constantly been honored. Driven by violence and in defiance of every constitutional guarantee from their homes, they have here, in the desert, reared a bulwark of union around that palladium of liberty, the constitution, which violent hands defied and insulted in seeking to wrest from them their constitutional rights. While outside the limits of our settlements, there have been discord, factious opposition, strife and frightful war, here there have been peace and its blessings; the spirit and letter of the Constitution have been honored by the people, and men have enjoyed their heaven-bestowed rights and privileges. Look around you and witness the growth of industry under the most adverse circumstances; contrast the bleak and forbidden sage-covered desert that met our eyes when they first beheld the spot that to-day has witnessed this grand celebration, with the fruit-laden orchards, the thriving gardens and farms, the elegant houses that rise on every hand; compare these fruits and flowers now lying

before me with the roots and berries on which the naked and savage Indian eked out a miserable existence; then let your ears listen to the sounds of strife borne on the wires to our peaceful homes, and the wail of anguish and sorrow that so lately arose through the land; and from these try to estimate some of the blessings of peace, liberty and happiness which all in this broad land may enjoy under the Constitution of our country, and as a consequence of the act we have this day assembled to commemorate.

We celebrate the day and honor the memory of the Revolutionary Fathers, because they were the men who pioneered the way for the Work in which we are engaged—because it was the initial step, in these latter times, in the pathway of endless and universal freedom; and when the rising glories of our country shall shine with effulgent splendor, and the children of every land shall enjoy the blessings of liberty and freedom, we shall celebrate the day we have now assembled to commemorate, and honor the memory of those who have made it notable and glorious for all time.

WORK.

(From the Daily Telegraph.)

The philosophically inclined have discussed frequently the question—is man the creator of circumstances, or is he controlled by them? In our passage through life it has seemed to us that we have made some circumstances and some we have not made, nor could we make them or their like.

It is much in this fashion with regard to work—some circumstances connected with it may be controlled and some cannot by human skill. It is appointed to man to earn his bread by the sweat of his brow, and this law is perfectly consistent with the maintenance of a healthy organization and the development of the same. But, as a general thing, we doubt whether it is appointed that a man shall make a perfect drudge of himself by unremitting

labor, mental or physical. Life is scarce worth such a price, because the pleasure of living in such case is exceedingly small.

Life, health, and vigor are among the greatest gifts, and every man should exercise his energies in respect to his daily labor so as to obtain those conditions in the largest degree possible. Some people are chronically afraid of work of any kind—we have nothing to say to them. Others are apt to apply themselves so severely to labor that ere they are aware, they lay the foundation of disease or become prematurely old. Some caution in this regard is necessary.

The American climate, like the American character, is intense and forcing, rather than genial and help-

ing, and particularly is this climatic characteristic noticeable in these arid regions. For instance, the present time—we have just passed through a lengthy winter, with much downfall in the latter part, and all at once, with the season far advanced, we are treated to what the poets would sing of as a cloudless sky, but what the prose talkers would call a glaring sun, with the fierceness of his power scarcely modified by a passing shadow.

Now all the work accumulated through a late spring forces itself upon the overtaken attention, and, like the inexorable press for copy, demands satisfaction, insomuch that the cry is heard—"I am run to death. I do not know what to take in hand first. Everything needs to be done at once."

There is danger of a man running himself inadvertently into sickness, and thus accomplishing comparatively very little of what he thought he would and ought to do.

A man can accomplish a certain amount of work, sometimes more, sometimes less—according to his condition. He can work with pleasure, with benefit, at least without injury, so many hours per day, at one kind of work.

Beyond that, application to all that kind of labor wearies, exhausts, makes him grow old rapidly. When he feels that particular point passed, he should quit, or change his occupation to something entirely different, which would be to him relief, recreation, would allow the wearied powers to rest, while others were called into action, and would tend to refresh and invigorate, rather than exhaust. Such a course may not be always practicable, but whenever it is, it should be followed, even though at the risk of some apparent loss, for the loss of health and vigor are among the greatest losses.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

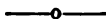
SATURDAY, SEPTEMBER 9, 1865.

SALUTATORY.—Brethren of the European Mission, you are aware that President Wells has been called to labor at head quarters, leaving me in charge of the multifarious business connected with this branch of the great Latter-day Work. I am well aware that to properly conduct the business of this Mission, involves much labor, and were I to consult my own feelings, I should probably decline assuming the position now offered me; but I look unto God with a full assurance of receiving the guidance necessary to direct my feet in that path which his servants should tread, in order to please him. When the Elders first landed in this country, twenty-eight years ago, who stood ready to take them by the hand, and lead them safely through the many trying scenes of that early day, when this land was indeed a land of strangers? It was the great God of heaven, and we know his arm is not shortened that he cannot save; and by a faithful observance of our covenants, we can still enjoy the favor of the God of our fathers.

Brethren, are we united? Have we so schooled ourselves that every breath is a prayer unto God, to direct our energies in that channel which will result in most good to the kingdom, or, are we going through our duties mechanically, feeling no interest in this glorious Work? If the latter is the case with any, they are not sustaining the Liverpool Presidency, nor adding souls to the kingdom of our Father, but rather blocking the wheels of the kingdom, and thus—unwittingly it may be—subverting the interest of Satan. We believe the Priesthood and all good Saints will unite with us in sustaining and extending the Work in these lands, and by a faithful performance of every known duty, we can gain the confidence of God and of good men. I have labored with much pleasure in the Presidency of this Mission, in connection with brother Wells, and would gladly have continued, had the servants of God so directed. I trust that he may have a favorable journey home, and renew those associations so dear to the heart of every Latter-day Saint.

BRIGHAM YOUNG, JUN.

THE FUTURE FATE OF THE RED MAN.



[We select the following published some years ago in the *Western Standard*. It may be interesting to the Saints as exhibiting the manner in which the Indians have been treated, and the more politic course which the Saints have advocated and followed in their dealings with them, the good results of which have been visible in the late treaty entered into betwixt them and the Government in Utah Territory.—Ed.]

WERE we to judge by the rapid decrease of the red men during the past, and lay aside the testimony of revelation, we should, probably, decide that their utter extinction was inevitable. Scarcely a month passes away that we are not called upon to record a skirmish or a difficulty, in which they have suffered. In alluding to this subject the opinion is frequently expressed that theirs is an inferior race—that nothing can be done to prevent their ultimate destruction, and that they must fade away. So long as our Government and people act upon the idea that nothing can save them, but that they must perish, it is quite likely, if they should continue to maintain their present ascendancy, that the Indians would always remain an inferior race up to the day of their final extinction. To all human appearance their extermination as a race seems unavoidable, and, as we have said, without the voice of revelation, this, perhaps, would be the conclusion that we also would come to in regard to this people. But having the opportunity of knowing, by the revelations of God, what disposition the Lord finally intends to make of them, we do not have such an idea.

Improbable as it may seem, it is nevertheless true that the Indians—the aborigines of this continent—are not destined to be crowded off the face of the land by the whites; neither will the whites ever witness their utter extermination. In ancient days the Lord made covenants with various individuals in relation to their descendants—that he would bless them, etc., and would not suffer them to perish from the face of the earth, but would remember them in the last days, and would reveal unto them the abundance of peace and truth. Abraham was an illustrious example of this kind. Hence, we see that, not-

withstanding the dispersion of the Jews—the recognized seed of Abraham—and their subsequent persecutions, they still exist as a distinct and numerous people, and will continue to exist to fulfill the covenant which the Lord made with their progenitor Abraham. The Book of Mormon, the record containing the ancient history of America, plainly states that the Lord did also make such a covenant with the ancestors of the present American Indians, and with other holy men who formerly inhabited this continent. They besought the Lord to covenant with them to spare a remnant of their posterity, and to reveal unto them the pure Gospel of Jesus, when it should again be restored to the earth. The Lord made known unto them his designs, and they were permitted to behold in vision the circumstances through which their posterity would have to pass. They beheld, and foretold in great simplicity and plainness, the events that have taken place from the peopling of this continent by the whites up to the present time—that the remnant of their seed should be driven, scattered and scourged, and be smitten, slain and cast out by the people who should inhabit this land; but they also beheld, and it was promised with a covenant, that they should not be destroyed. They should be spared, and should come to a knowledge of their fathers, and rejoice in the blessings of the Gospel. The nation which was to be the instrument by which they should be afflicted, scourged and hated, (the United States,) was to have a proffer of this Gospel, and great blessings were promised them in case of obedience; but if they rejected the proffered boon, and were lifted up in the pride of their hearts above all nations, and were filled with all manner of iniquity and abomination, then the Gospel was to be brought unto the Indians, and they were to become a scourge unto their former oppressors—they were to be in their midst “as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and breaketh in pieces, and none can deliver.” Instead, therefore, of their being any likelihood of the Indians being exterminated, or meeting the fate many imagine to be inevitable, there is much more danger that the whites themselves will be the people who will experience this fate, or something approximating thereto. The only way they can avoid it, is by receiving and obeying the fulness of the Gospel. Yet this they, as a nation, have rejected. Did we not have the illustration before our eyes, it would be incredible that a people could be so utterly blind to their only chance of safety as to reject this great blessing, and rush headlong to destruction.

If this nation would take the proper course, the Almighty would undoubtedly make it the instrument through which His purposes for the elevation of the aborigines should be fulfilled. A spirit of love and philanthropy would dictate the adoption of a different policy to that heretofore practiced toward this people. If our Government would introduce it, and give it its powerful countenance and support, a marked change would speedily be apparent, and the idea would soon be discarded as fallacious, that because of our superiority their ultimate destruction must be inevitable. Let Government try this policy, let it fill the station assigned it by Providence, and act the part of a foster-parent to the poor, benighted Indians, and the query as to what will be their fate would meet with a very different response to that warranted by present appearances. It will under any circumstances; the evidence before us will not admit of doubt on the subject. This race must eventually emerge from their present low and degraded situation, and become a highly cultivated and enlightened people.

ARRIVALS.—Elders Orson Pratt and William W. Riter arrived here lately from the continent, where they have been laboring for upwards of seven months. Brother Pratt will, for a time, remain in this country, visiting the various Conferences, preaching and holding meetings. Brother Riter will also, for the present, labor under the direction of the Presidency of this Mission.

APPOINTMENTS.

Elder Albert K. Thurber is appointed to labor in the London District, under the Presidency of Elder Isaac Bullock.

Elder Harvey H. Cluff is appointed to labor in the Manchester District, under the Presidency of Elder Abram Hatch.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.

} *Presidents of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

Liverpool, 18th August, 1865.

ABSTRACT OF CORRESPONDENCE.

AMERICA.—By the kindness of Elder A. K. Thurber, we have been favored with the perusal of a letter written to him by Elder William Robertson, of Spanish Fork, U.T., dated June 15th. Although some of the items have been published before, still we thought they might interest our readers, as they are given by him in a more extended form. He says:—"Last week was occupied to good advantage I hope, by all attending to the President and company. By request of Col. Irish, he came to assist in making (I might have said to make) a treaty with the Indians. The company was escorted by a number of the boys on horseback, commanded by brother George Wilkins, through town and to the wickiups, when the President called the chiefs together, asked them if they knew him, answer in affirmative. After a short talk, went to Payson with intention to preach, but not ready; the boys were disappointed. At 10 next day found a large crowd at the farm under a bowery, the Indians on the one side, and whites on the other. Before they commenced, Brigham in regulating them said they had better make the treaty with the biggest crowd. The Superintendent got up and made a big talk, explained to the Indians what was wanted of them, and what would be done for them if complied with, and if not, the consequences, and read the stipulations of the treaty over to them, which were liberal. Kenosh was the first to speak, but I can give you but little of his talk; he did not wish to have any small talk, and gave us none. The first thing he said was that Sowiate was the big chief, he was only a boy, and would like to hear his father speak, but he said that they had no land to sell, they had given it all to Brigham long ago, their fathers had lived and died and were buried there, and they wished to live and die and be buried there too. He said, Brigham we know, but the Washington chief we do not know, and his agents we do not know for anything good. He has sent us many and they

were all liars, spoke two ways, and would speak one way and act another. Perhaps Irish is good, we do not know him, mayhap he is like the others, will talk two ways. Brigham we do know, for he has always talked one way, and that for our good; he is not like the big chief at Washington, who would get mad at a little thing, and send his boys to kill the first Indians they could find, whether they deserved it or not. He did not care for any presents if he had to get them in that way, but if the big chief wished him to have any, he would feel to take them and be glad. He could not see that it would be any advantage for them to leave, for already they had one child, and the Mormons had three or four; and if they did go away, he wished to know where they (the Mormons) were to be put, he did not know unless they went up to heaven. Many more of the chiefs spoke to the same purpose. Sanpitch did not like such very small talk, he wished to talk something big—attempted it and broke down, and had to quit because there was nothing big in him. Kenosh wished to know if Brigham had known anything about the treaty before he came there, and if he had studied it over; if so, he wished Brigham to speak, which he did, and I think in about fifteen minutes the thing was plain to them. He told them that the big chief had intended to sell their land without recompensing them at all, but through the influence of some other chiefs, they had concluded to give them something for it; told them the land was not theirs, nor the Mormons', nor the big chiefs', but it was the Lord's, and he, Brigham, wished them to take all they could get from the big chief, for it would be all the same. They could come back and fish, and gather berries, and see him and talk with him, and with all their friends as they had ever done, only they must not interfere with any occupied lands, as he was going to fill this valley with people, and the next and next, and all of them. Next day the treaty was signed by all but Sanpitch, with the very best of feelings and in confidence. Brigham was glad Sanpitch did not sign it, as he said he would be the first to break it. There was a company of soldiers sent round by Goshen, and another by Provo, to intimidate the Indians was the supposition, and thwart the treaty, but they were defeated. You will see by the *Deseret News* of June 7th, the massacre of the whole Given family by the Indians, and the escape of Charles Leah and Browne to tell the tale in Thistle valley. Brigham said it was the first instance that he had heard of in the Territory, of women and children being killed in attempting to settle in any place, and thought there was something wrong. He feared they had forgotten some of their duties, or were acting against counsel, and it was found that they were both neglectful of their relationship, and of the counsel they had received. They had no place of defence, and made their boast that they were more afraid of the whites than the Indians, when invited to a fort two and-a-half miles below. We have had a little excitement in our neighborhood by the report of gold being found in Snake Creek, about three miles from the settlement in Provo valley, and I hear that a good many are leaving Salt Lake City every day for the new diggings. June 27th. The Snake Creek mines have proved a complete failure. Hundreds have been fooled, and returned like so many sheep stealers, with their tails down. The great Colfax has been to the City; a very religious gentleman. He gave a history of Abraham Lincoln in an oration delivered in the Tabernacle, and according to his tale, he was a perfect model of truth, justice and mercy. He had been proven to be the best, and, in fact, the only man he knew that could have delivered the great American nation, and restore peace

to it again. In private he was giving President Young some instructions for the benefit of his people(!) and the great American continent in general, about opening the resources of the mountains for the mineral they contained in the shape of gold and silver. He said the earth was the Lord's, and He wished his children to enjoy the good things of it. The President told him that the earth was the Lord's, and He had wisdom enough to keep those things out of men's reach, till they knew how to appreciate them, and put them to their proper use; and if gold was found, it would be over his faith and prayers. Said gold was good in its place; but here is a ring on my finger, which I got as a present. If I were out in the mountains, would that be of any account to feed or clothe me? He (Colfax) was led to acknowledge we were a wonderful people, an industrious and a strange people. Sanpitch could not rest until he went to the City and signed the treaty, and now he is not satisfied. Three horses were stolen the night before last. He and band moved south, and some suspicion rested upon them. Brigham has sent some of the boys to see about them, as he passed here yesterday morning, on his return from the dedication of the Salt Creek house. We had meeting here as they passed south; the preaching was good, the weight of it being to be fully prepared in all things for every event that might transpire, and the people begin to see, and in a small degree to realize this. He has given out a number more appointments—a two day's meeting at Provo, on the 8th and 9th of July, and three two day meetings in Sanpete thereafter. The weather is very dry; as a general thing the crops will be under average this year I think. A good deal of the fruit in Salt Lake City was injured by a blight of some kind, but we have a very good stand here."

BRISTOL DISTRICT.—Elder Joseph E. S. Russell, writing from Belfast, Ireland, on the 15th ult., says:—"I started about the 20th of July from Bristol, with the intention of visiting through a portion of the Bristol Conference, calling at Plymouth, and from thence to the Emerald Isle. I held meetings whenever there was an opportunity, and on one occasion preached to a very attentive and orderly lot of people in the open air, in the neighborhood of the place where brother Call and myself were refused the use of the chapel; but, notwithstanding, I am convinced that there are many honest people in that vicinity, and many of them are strangers to the Gospel. After I had finished preaching, one young woman came forward and was baptized the same evening and many others seemed well pleased. They brought out water for me to drink, and forms and chairs for the accommodation of the hearers, and I have since been informed that there are more ready for baptism as soon as I go again, which I hope will not be long, as I am always anxious to do good. I proceeded from this place to Plymouth and Devonport. In the latter place there is a very nice little Branch of the Church, in the Land's-End Conference, over which brother O. F. Lyons presides. They have one of the nicest and most convenient and respectable halls to meet in, that I have seen in England; but the people will not come in to hear the word, and on account of certain laws being enacted in that quarter for the suppression of street preaching, the Elders have not been able to go out; still, there were five baptisms during my stay there, two of them new members, and there are several more favorably inclined, who, I feel confident, will embrace the Truth. Brother Lyons is doing very well indeed for a young man of limited experience, and the Saints feel to support him in his labors. I can say in behalf of them, that they are

good people in the main, although there are a few among them who seem to regard salvation as a light matter, but if they will not turn unto the Lord, of course we can predict their fate, as no one will be able to stand who persists in wickedness. This is an abiding testimony, or should be, to all people, both Saints and sinners, that this is the Work of God, and will prove a savor of life unto life, or of death unto death, to all who embrace it. If our faith was like other powerless religions, we might do just as we pleased, so long as we acknowledged with our mouths that we had left undone that which we should have done, and did that which we should not have done. The lives of Latter-day Saints must be upright and consistent with the true Gospel of the Son of God, or they must perish with the evil doers, and according to the Scriptures, their last state will be worse than the first, for they will be of that number who have known their Master's will, and done it not. I left Plymouth by steamer for Dublin on the 1st August, and after a very rough voyage of two days and nights, during which time I suffered much from sea sickness, I arrived in the fine city of Dublin, and was met by brothers Robert Brown and William McMeekin. The former is the President of the Branch, and the latter is well known all over England, Ireland and Wales, as he is travelling with a circus as a musician. He had his wife with him, and is expecting to make a start for Zion next season. I was kindly entertained by the few Saints who comprise the Branch, they being only three families in all. We had a good meeting in a private house, and all felt well. As for the future increase of the Church in Ireland, I must say that the prospects are not at all favorable. I am told that a person's life would be in jeopardy if he ventured to advocate a doctrine so opposed to the prevailing religion (Catholicism) in Dublin, and a person who collects a crowd, is liable to six months imprisonment. Notwithstanding all this, the brethren are anxious to get a place to meet in, and feel confident that they can pay the rent. At the request of brother Brown, I appointed brother William Pearson, President of the Branch. I find here, in Belfast, a small Branch of the Saints, numbering a few more than at Dublin, and presided over by brother John Reid, who is a good man, as are all who are connected with him, so far as I am able to discover. I can say for the few who are in Ireland, that they are a deserving people, and it looks hard that they are forced to remain so long in Babylon; but I have endeavored to impress upon them all the necessity of their making an effort, no matter how weak it may be, to emancipate themselves, knowing that the Lord is ever willing to assist those who do so, and they feel to renew their energy. I will remain here until after Sunday, and then return to Bristol."

V A R I E T I E S .

—o—

Sterne, who used his wife very ill, was one day talking to Garrick in a fine, sentimental manner, in praise of conjugal love and fidelity. "The husband," said Sterne, "who behaves unkindly to his wife, deserves to have his house burnt over his head." "If you think so," said Garrick, "I hope your house is insured."

An Irish dragoon, on hearing that his widowed mother had married since he quitted Ireland, exclaimed, "Murther! I hope she won't have a son ouldier than me; if she does, I shall lose the estate."

"That was a horrible affair," said a gentleman in company, "the murder of Dean, and the sealing up of his remains in a tin box!"—"What Dean?" asked half a dozen voices at once. "Sar Dean," replied the wag.

A gentleman, walking with two ladies, stepped on a hogshead hoop, that flew up and struck him in the face. "Good gracious!" said he, "which of you dropped that?"

"My dear," said a gentleman to a young lady whom he hoped to marry, "do you intend to make a fool of me?"—"No," replied the lady, "Nature has saved me the trouble."

ADDRESSES:

Henry Cumberland, 34, Wellington Street, Derby.
 Charles Horman, 2, Sand Street, St. Helier's, Jersey.
 Justin C. Wixom,
 Charles S. Kimball, } 20, Victoria Place, Fairview, Cheltenham.
 James McGaw,
 Jonas N. Beck, at Mr. Fisher's, Joplin's Yard, Cheap Street, Newbury, Berks.

P O E T R Y .

— O —
UNION HYMN.

(Sung in the Bowery, Great Salt Lake City, on the 4th of July, 1865.)

Lord of hosts, thou God of nations,
 Hear us, while we pray to thee;
 One in heart, whate'er our station,
 Let it sound o'er land and sea.
 Shield from harm our native land,
 Guard her from the tyrant's hand.
 Her children brave,
 Columbia free,
 Her flag shall wave
 O'er every sea.

Land so blest, with vales and mountains,
 Prairies blooming with the rose,
 Forests wild, and gushing fountains,
 Glassy lakes in sweet repose.
 May no foe her beauty mar,
 God himself her guiding star.
 Her children brave,
 Columbia free,
 Her flag shall wave
 O'er every sea.

Home of homes, our fathers founded,
 Sacred land to freedom dear;
 Gem of gems, with gifts unbounded,
 Freedom's joy and despot's fear!
 Land for which our fathers bled,

Blessings o'er be o'er her shed.
 Her children brave,
 Columbia free,
 Her flag shall wave
 O'er every sea.

May her sons with sacred feeling,
 Guard her soil with watchful care,
 While the thrones of kings are reeling,
 Thus to God we'll raise our prayer.
 Shield, O Lord, our native land,
 Ever may she firmly stand.
 Her children brave,
 Columbia free,
 Her flag shall wave
 O'er every sea.

Give thanks all ye people,
 Give thanks to the Lord,
 Alleluia of freedom,
 With joyful accord.

FIFTH VERSE.

And the banner of Union,
 Restored by Thy hand,
 Be the banner of freedom,
 O'er all in the land.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
 AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save : neither his ear heavy, that it cannot hear : But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 37, Vol. XXVII.

Saturday, September 16, 1865.

Price One Penny.

MINUTES OF A CONFERENCE

HELD IN THE TEMPERANCE HALL, GROSVENOR STREET, MANCHESTER, ON
SUNDAY, 23RD JULY, 1865.

(Reported by *Alexander Fortie.*)

Present on the Stand—Of the First Presidency, Daniel H. Wells ; Elders Abram Hatch, President of the Manchester District ; Finley C. Free, President of the Manchester Conference ; Septimus W. Sears, President of the Liverpool Conference ; Robert N. Russell, President of the Preston Conference ; W. C. Gregg, President of the Staffordshire Conference ; Thomas S. Priday, Travelling Elder in the Manchester Conference, and George Stringam, Travelling Elder in the Sheffield Conference.

10.30 a.m.

After singing and prayer, Elder Hatch stated he was pleased and happy to meet with the Saints in a Conference capacity. Since his appointment as successor to Elder Taylor, he had visited nearly all the Branches in the Conference, numbering nineteen, and had endeavored to build the Saints up. He had labored in weakness amongst them, yet he felt his labors

had been accepted. All the Priesthood in the District were united with him in carrying out the counsels given, and he was glad to report the Conference in a healthy condition ; yet he would still remind them there was room for continued improvement, and he trusted they might all increase in knowledge, and realize the bright hopes within them, rejoicing in doing good, and enjoying the Spirit of God through every day of their lives.

Elder F. C. Free said he was truly thankful to see so many of the Saints meeting together, as it proved they were doing their duty. He could bear a faithful testimony to the truth of this Work unto all men with whom he came into contact. He rejoiced in laboring with his brethren in the Priesthood, because he realized the power of God was with them in their weakness. Men may talk about the Gospel, and try to do what good they could in saving the human family, but

he knew that without the Spirit of God it was impossible to convince the honest-hearted, for the things of God could not be known by man, unless he possessed the Spirit.

Elder T. S. Priley said he felt pleased to represent the Branches he had visited, for they consisted of good officers and members. His aim and object had been to teach them principles that would enable them to regain the presence of God. He rejoiced in contemplating the glorious blessings which were in store for an obedient people, and exhorted the Saints to love one another, to do unto all men as they would desire to be done unto, and to use all diligence in observing the counsels of those placed over them, as they were the words of God to-day, as much so as the Scriptures were to those they bore record of. He desired to continue faithful, so that he might receive a seat in God's kingdom.

Elder S. W. Sears felt glad to meet with the Saints, because from past experience he realized that strength was to be obtained from such meetings. He referred to the powerful influence of the Gospel, showing the many different circumstances all were surrounded with, and the traditions which had to be got rid of, and which had been begotten in the minds of the human family through man-made systems, showing that upon receiving and obeying the Gospel of Christ Jesus, although strange to one another, men and women could meet together, and understand what a blessing it was to enjoy holy communion with those who had taken upon them the name of Christ. There was joy, love and union with such, whereas the systems of men created contention, division and strife. He was happy to hear it said they were doing well, still there was a bright future before all, to go on increasing in knowledge, wisdom and intelligence, until they arrived at the stature of men and women in Christ Jesus. After showing that the Gospel affected the interests of the whole human family, and how all could aid and assist in rolling on the Work, he spoke of the fallacious teachings of men who acted independently of God, without his Spirit to lead and

guide them, showing that such could not take upon themselves an honor which was the prerogative of God alone to confer, and that only by revelation. Exhorted the Priesthood to continue faithful to their callings and proclaim the Gospel; although they did so in weakness, the Lord would strengthen them and bless their labors. It was to bless men that the brethren left their comfortable homes, and came among the nations of the earth without purse or scrip, so that the honest-hearted might be saved with an everlasting salvation. He was satisfied with the Gospel he had received, and his obedience to its principles had enabled him to testify to all men of their truth.

Conference adjourned till 2.30 p.m.

2.30 p.m.

After singing and prayer, Elder F. C. Free read the Financial and Statistical Reports of the Conference, which were approved of. Elder A. Hatch then presented the Authorities of the Church, who were unanimously sustained in the usual manner.

Elder R. N. Russell said he was glad to meet with the Saints in a Conference capacity. He desired to have the faith and prayers of those who had made a covenant with God to keep his commandments, so that he might be enabled to do good. He knew he was engaged in the work of God, and of all people on the earth the Saints ought to rejoice, because they were in possession of the Truth. People wonder at them assuming the position they do; but God had not changed, he was as willing to bless the people now as at any former period, and he could testify that He had spoken from the heavens, and revealed his will to man, in order that he might be saved. He rejoiced in being able to bear this testimony, and knew that the plan of salvation was the same to-day as it ever was, and would bless those who obeyed it with an actual knowledge of the Truth.

Elder G. Stringam also bore testimony to the truth of the Gospel preached. The world applaud the actions of the Savior, and hold them in veneration, and all seemingly preach Christ, although not believing

in the principles he left; but in the midst of this, the Saints were wise enough to have faith that gifts and blessings follow all who are in possession of the Gospel. In the Church of Christ as again restored, he had seen these blessings manifested, and although many in the world thought they were done away with, yet there were still some noble spirits who fearlessly declared that the coldness and indifference of the people themselves, was the cause of these blessings not being enjoyed by them. He felt well in being amongst them, and in assisting to teach men how they might regain the presence of their Father and God.

Elder W. C. Gregg said that many often ask the question, What is Mormonism? It is the Gospel of Jesus Christ, and the only thing that would redeem the world. Religion came from God, and was pure and replete with vitality; but through sin and transgression men became corrupt and their systems sources of contention, powerless to save the human family. The Scriptures amply testify that the Gospel of Christ, with its power and authority, would again be restored to earth. By the wisdom of man God never could be known, and whatever came from Him would possess the principle of eternal life. The fountain of all light being opened, man could enjoy an actual knowledge of the truth of the Gospel. The creeds of men were taught through tradition, whereas the Gospel of Christ was received by revelation—the one being of men is dead, the other being from God is full of life. He testified that there were now men living who enjoyed revelation from heaven, and that their teachings and writings were as sacred to men, as those of any other servants of God recorded in the Scriptures, because they were clothed upon with the same Priesthood, and partook of the same heavenly influence. He showed the design of the Gospel in enabling man to regain the presence of his Father, and reviewed some of the differences existing in the world as to God and the Gospel, in opposition to the testimonies of all the Prophets, Apostles and Patriarchs, past and present. He concluded by saying that

God had sent the Gospel in these last days, so that mankind might repent and be baptized, having their sins washed away by the water of regeneration, and receive the gift of the Holy Ghost, here a little and there a little, enabling them to work righteousness and grow in the principles of godliness. The attributes of Deity implanted in us would gradually develop themselves, until eventually we attained perfection, even as Christ our elder brother was perfect.

Meeting adjourned till 6 p.m.

6 p.m.

After singing and prayer, President Wells said he felt happy in listening to the reports and teachings given by his brethren, and would endeavor to lay such things before them as might present themselves to his mind. It was truly an important question, What shall I do to be saved? There was a natural desire in the hearts of men to live, no matter in what circumstances they might be placed. Whence these aspirations? From whom have they proceeded? From that Power which rules and regulates all things. This conclusion we arrive at from existing facts. He alone is the cause of these worlds being in existence, and of our being here, and all the aspirations which present themselves to our vision, spring from him. Admitting, then, that there is a God, why are we here? To gain knowledge by experience, becoming acquainted with good and evil. This we do by contrast, tasting the bitter in order that we may enjoy the sweet. It was known in the heavens that man would fall, and there was a provision made from before the foundations of the world to redeem fallen man, and open up the way for him to again return unto God. We had the privilege of coming here and taking upon us tabernacles, so as to combat all the evils which a broken law had introduced into the world, and thus receive a practical knowledge of our weakness in resisting the same, unless aided and assisted by that Spirit emanating from Him who rules and governs all things. Although man lays down his earthly body, and it mixes with kindred clay, yet there is a germ which still lives,

so that in the morning of the resurrection we shall take up the same body, and in the spirit world know and enjoy each others society. Many do not believe in this, spiritualizing God and everything pertaining to godliness; but, through revelation these truths have been placed within the reach of all. Is it not terrible to see man debasing himself, through drunkenness, and falling even below the animal creation? He called upon all to honor their tabernacles by keeping them pure. Death by and bye will lose its hold, and men will be able to return to their Father and God with clean hands and pure hearts, having complied with the law, and kept their second as well as their first estate. Then would their Father bless them with power and glory, and an inheritance upon the earth.

Nothing is permanent here, and to become a participator in these eternal blessings, God requires us to obey his laws in order to fulfil all righteousness. Christ became the pattern, the way, the truth

and the life unto all the world. Man must therefore comply with the law of the Lord, and in not doing this was where the human family had gone astray. When the Lord gives a law, it is for us to know what it really is, and render a willing obedience to the same. The law of the Lord is perfect, and if men alter it, they only prevent their own salvation so much. He then referred to baptism for the dead, showing the relationship this ordinance had to the living, and the various degrees of glory to be enjoyed according to the faithfulness and obedience of the people. Explained the dangers of men trifling with the authority of the Holy Priesthood, and testified that the teachings of the world were not of God, that they would be called to account for the same, and that the authority of heaven was given unto men who were qualified to administer in holy ordinances for the benefit of the human family, and introduce them into the celestial kingdom.

After singing and prayer, Conference was dismissed.

BACKWARDNESS OF MEN TO BELIEVE.

BY PRIEST JOSEPH WALKER.

When the Everlasting Gospel was restored to earth by the appearance of a heavenly messenger, a channel of communication was at once opened between heaven and earth, through beings in an exalted state and man in this state of probation, and also through the light of the Spirit, for this was the promise given to those who became obedient to the laws of heaven. Prior to that time, there was no properly organized nor Divinely authorized Church of Christ amongst men, and the evil system of spiritualizing the word of God was spread far and wide, so that the world, by their actions, barred the door through which inspiration came against themselves. Choosing rather to walk in their own paths and cling to their own institutions, than be governed and counselled by Him whom they professed to reverence and worship,

they forfeited all claim to the Spirit that was to lead its possessor into all truth. Through this loss, ministers of the Gospel, so-called, could not comprehend the correct principles of the true Gospel; yet, by the kindness and mercy of an allwise God, a better state of things is again established, and by one touch of the Spirit that accompanies its reception, the ignorant, unlearned youth, comprehends more of divine theology, than he who may seek for years for this knowledge from another source. God possesses all knowledge and wisdom, and surely he will reward those with the most light, who are the most willing to obey him in all things he may please to make known to his children for the accomplishment of his purposes; still, it would seem as though incredulity and unbelief were engendered in man, for even one of Jesus' own Apostles,

who evidently knew him well, looked upon Him doubtfully after his resurrection, and suspicions were not removed until with his finger he had traced the nail marks in the Savior's hand, and with his hand had felt the wound in His side.

The saying that God's ways are not as man's ways, was fulfilled when Naaman, captain of the host of the King of Syria, went to the Prophet Elisha to be cleansed of his leprosy. He went with his horses and his chariot, expecting some great thing to be done, and when the simple command came to dip seven times in the river Jordan, how wroth he became ! And yet, it was only by obedience to this command that he gained his desire, and so is it with all the dealings of God. Those things which appear the simplest, are often followed by great events. When the servants of God began preaching in this land, and opened up the truth to the people, was it by a great display of oratory, and with more words than doctrine ? No, with the simple and unadorned testimony of Jesus ; and what have been the results ? Why, up to this period of time, thousands upon thousands of honest-hearted people have received the Gospel of Jesus, and showed their faith by their works, in gathering up to that place which is destined by our heavenly Father to be a place of safety and a refuge for the Saints to assemble unto, while his anger and displeasure are poured out upon a rebellious and untoward generation. The people as a mass seem to have no desire to live God-

like, and the great majority of those who are religious, have become so through being taught some imaginary principle through fear. It is not always the love of the Gospel that induces them to forsake their present mode of life, and to live in a more upright way. It would seem as though we lived in a decidedly sensational age, for we hear of hallelujah bands formed of converted harlots, thieves, gamblers, cock fighters and pugilists, who nightly give an account of their career of sin while they were ring-leaders in the Devil's service, and of their wonderful conversion, as they vainly suppose, to God. They fall into the common error of Christianity, that of leaping over the works placed at the threshold of the kingdom ; but it is not so with the Latter-day Saint. He learns his first works, and having obeyed them, he can continue learning a little of the true Gospel. The traditions he has imbibed through his associations with the world at large, bar his progress at first, and it is a work of time to cast them off, so as to leave the mind free and untrammelled, and to drink at the fountain of true and sacred intelligence, the only source through which true wisdom can be obtained. Men may let their unbelief and dislike of the pure Gospel grow and thrive within them, until it germinates into a perfect hatred of the truth, and vainly strive to invent something to supplant it, yet the Gospel will become greater and mightier each succeeding day, and no power in all the combined forces of evil can stay its progress.

A TROUBLESOME INDIVIDUAL.

BY ELDER WILLIAM LEWIS.

—O—

The notorious individual we allude to (if we may for convenience sake term him so,) is considered to be, despite his numerous and glaring inconsistencies, an aged and venerable person. That he is aged we do admit, but as to veneration, we have none for him. We may describe him as being tall, and always trying to appear taller.

He is very stiff, it would take more than one Goliath to bend him. He is also, unfortunately, very shortsighted. We say unfortunately, because we think that had his sight been better, he would have acted more consistently on many occasions. He wears, and always has worn, a huge pair of colored spectacles, which, no

doubt, affect his poor sight. He is also rather defective in hearing. He is very capricious and eccentric, and has a most violent temper. He is also subject to fits. I have no doubt but some of our Elders, who know the old gentleman well, when preaching out of doors, have witnessed his ailments. One of his eccentricities is, that he will often seriously injure those who have paid him the greatest attention. Serve them right, too, for they have no business to pander to him, and pamper and pet him as they do. The old gentleman is very popular; in fact, he is the most popular person in the world! He is supposed to be rich; but we are sure that if all his debts were paid, he would be as poor as a church mouse. However that may be, kings and rulers, senators and divines, priests and people, all vie with each other in doing him honor. His everchanging and worthless opinion is more eagerly sought after than the wisdom of sages, and his smile of approbation is more acceptable to his votaries than the reward of virtue, while their exertions to woo and win the old Tartar, exceed the "patience of hope and the labor of love." Conscience, honor, truth, virtue, dignity, nobleness, integrity, and every exalting principle, are willingly and devotedly sacrificed at the shrine of this demi-god, in order, if possible, to please him. He is worshipped with an enthusiasm bordering upon insanity; in fact, there are many who have become insane through being disappointed by his fickleness. We cannot sympathize with them, for, after all, it is not so much love for the old gentleman, but a mean selfishness that animates his admirers. It is amusing to see how artful, flattering rogues can lead the

old foggy by the nose, while he abuses and illtreats his real well-wishers. But, woe to the object of his indignation! He is a bitter enemy to those who dare to oppose him or expose his fallacies, and is a desperate warrior. There cannot be but one worse than him, and that is his Satanic Majesty, against whom the old gentleman professes to hold eternal enmity. The old gentleman cannot see through his spectacles how his Satanic Majesty controls his destiny, or he would alter his course. The subject of our article was a plague to Noah, whose preaching he denounced, and a vexation to righteous Lot in Sodom. He was a curse through life to Moses, and was always at variance with the ancient Prophets, many of whom he killed outright. He is good in forgetting old grievances, for he garnishes the sepulchres of his victims, erects tombstones to their memory, and regrets the past with seeming sincerity. He led the mob up Calvary's hill to crucify our Savior, but he now reveres the name of Jesus, and of the ancient Apostles whom he has persecuted. Christopher Columbus was at war with him for above twenty years, until the old veteran took off his spectacles for a moment, and gazed in wonder at a new world. The present objects of his fury are the Prophet Brigham Young and the Church of Jesus Christ of Latter-day Saints, who do not lavish compliments on him as others do. He (the old gentleman) was present at the martyrdom of Joseph Smith, but Joseph has not been dead long enough to have the usual honors of a tombstone from his adversary. Latter-day Saints, do you know the individual? He is the renowned, invincible veteran, and learned **MR. POPULAR OPINION.**

ARGUMENTS ADDUCED AGAINST "MORMONISM."

(From the *Western Standard*.)

We have been greatly amused, at various times, at the strange ideas that many individuals have in relation to "Mormons" and their belief. Those who have had but little opportunity of learning what their views and prac-

tices are, have imbibed the opinion that they are but little less than ogres, and that their religion is a strange jumble of Paganism and Mohammedism, mixed with a little Christianity—enough to make it pass well—that it sanctions robbery and murder, and permits its believers to indulge in almost every species of wickedness, without restraint. These ideas may not be very generally entertained by the people of this State, as their close proximity to, and intercourse with the “Mormons,” have taught them differently; and many, though, to a very great extent, ignorant of the principles of their religion, are satisfied that, as a people, they are virtuous, good citizens, and peaceable, accommodating neighbors. But there are numbers who have not had these opportunities of becoming conversant with the “Mormon” character and belief, whose only source of deriving information about them has been through the fabulous and exaggerated accounts given about them and their doings in the public prints, and who, consequently, have the idea that it is really dangerous to venture among them or have anything to do with them. Such individuals may be convinced to the contrary when they have the opportunity of investigating the doctrines for themselves, and becoming acquainted with the people. For such ones we have hope; as they are under the influence of prejudice—instilled into their minds by the current rumors—and from which, if they are honest, improved facilities of learning more about the people will deliver them. But there is another class, who, although possessing abundant opportunities of investigation, persistently adhere to the idea that “Mormonism” is false. With them it is a foregone conclusion that the “Mormons” are corrupt, and their doctrines entirely unworthy of notice. Having settled in their own minds that they can not be anything but evil, they will not allow the thought to intrude itself, that there is a possibility of the “Mormons” being right, and these stories, which have aroused their prejudices against them, being misrepresentations. No; such things, they think, must be true. Joseph Smith must

have been an impostor, and his system a humbug; and they are by no means chary about asserting that such is the case. It is easier to make assertions, however, than it is to sustain them. This is readily discovered when these individuals are asked to assign their reasons for making these allegations, or when they are asked if they have investigated the subject of “Mormonism.” “Investigated Mormonism! Paid any attention to the arguments and ideas of the Mormons! Why, the idea is preposterous. We do not recognize their system as a religion, and, therefore, we do not consider it worthy of investigation. We have read everything written by their enemies, showing forth their errors and corruptions, and we are satisfied, without further investigation.” They inform us that “Joseph Smith was a notoriously bad man—a cheat, a licentious man and drunkard; that he had recourse to every species of fraud to establish the idea among the people that he was a prophet; and that his followers, the Mormons, are murderers, thieves, and grossly immoral, and do not scruple at committing the grossest crimes against reason and humanity to accomplish their ends. All these things we believe—because their enemies have said so.”

This, if not in the exact words, is the tenor of the replies given, when questions similar to the above are propounded; and it is the evidence upon which nineteen-twentieths of those who have so much to say about the “Mormons,” predicate their opposition. To reason with such individuals, is useless. To bring forward the evidence of other parties to rebut the testimony which they assert they have in their possession, and upon which they make their statements—or for any number of witnesses to back up this testimony by their affirmations, which makes unimpeachable evidence—is also useless. “Mormonism” must be wrong anyway, with them, evidence or no evidence. Almost every person who has embraced “Mormonism” has found out these things by experience. They became “Mormons” because the doctrine was both Scriptural and reasonable. They believed that Jesus Christ was the Son of God, repented

of their sins, were baptized for the remission of them, and had hands laid upon them for the reception of the Holy Ghost, because they were satisfied and convinced that these principles were the doctrines of Christ. They were not taught iniquity, neither did they embrace it; but, on the contrary, covenanted to forsake it. But their friends, filled with pity because they are so deluded, instead of showing them their errors in embracing these principles, immediately commence a tirade about the corruptions of the "Mormons," and ridicule them for their folly in hearkening to or believing anything that Joseph Smith or his followers might say. They may plead honesty of purpose, having embraced the doctrines through pure motives, and request to be shown where they are erroneous; but they may plead in vain; it is very rarely that one can be found who will attempt, devoid of bigotry, to bring forward Scriptural evidence to disprove these things.

It no doubt seems strange to many, that there should be so much hostility and opposition manifested towards the "Mormons," if they are as innocent, and practice as pure principles as they state that they do. This appears strange to them, because they imagine others to have the same feelings that, they fancy, they themselves have—that they would not be guilty of injuring an innocent people, or be found opposing their practice of pure principles. These acts, they believe, would be utterly repugnant to them, and they imagine that these feelings would not be so commonly indulged in, nor these acts so commonly perpetrated, towards the "Mormons," were the latter as innocent as they profess to be. This may appear plausible and convincing to them; but is it, in reality, a correct criterion by which to judge, and arrive at conclusions? We think not. If the people could become fully possessed with the knowledge that "Mormonism" is true, and that the "Mormons" are a pure people, they might perhaps oppose neither the "Mormons" nor their doctrines; but herein lies the difficulty. The people have preconceived ideas of what is correct doctrine, and they are not

willing to admit that anything that comes in contact with their opinions, can be correct. "Mormonism" does come into contact with these opinions, and, consequently, it is set down as a heresy, and its believers classed as poor deluded fanatics: their innocence or guilt is not measured by the light of truth, but by the prejudices of their judges. Mankind deceive themselves when they imagine they are willing and prepared to receive all truth. No doubt they sincerely think they would receive it; but they are not well calculated to judge themselves in this matter. History affords us no precedent of this kind, upon which to base such an idea. Mankind have never been willing to receive pure and unalloyed truth. Whenever it has been bestowed upon them, it has been administered in small doses, and has been more or less alloyed, or they would not receive it. In fact, it has been given "precept upon precept; line upon line; here a little, and there a little." The more truth a man taught, the greater aversion of the people to him and his doctrines; especially has this been the case when the people among whom he made his appearance were inflated with the idea—as the present generation, for instance, are—that they were well posted up in the principles of truth. It mattered not whether the truths advanced were, what we are pleased to call scientific or religious—whether the discovery of a continent was involved, or the discovery of a principle of theology, opposition was sure to attend it. If men could have the privilege of selecting the principles which they might consider truthful and palatable, and if they could also have the privilege of selecting the medium through which it should come, there would be but little difficulty in their minds; but these are privileges the Author of truth has never seen fit to grant unto them; he has his own plan of revealing truth, and has selected his own instruments through whom it must be revealed.

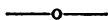
It is no evidence, therefore, because the "Mormons" are persecuted and opposed, or because so many speak all manner of evil about them, that they cannot be innocent. If this were to

be admitted as evidence, then the | we are told that they, with their
 Apostles of Jesus could have been | brethren, were everywhere spoken
 condemned on the same grounds, as | against.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 16, 1865.

EPIDEMICS.—HINTS TO THE SAINTS.



THE world at the present time is agitated with reports of deadly pestilences and epidemics raging in different parts of the globe, and leaving nothing but death and destruction wherever they go. During the past six years there appears to have been some fatal influence at work gradually gaining strength, spreading out and exhibiting itself in various phases, until now the animal and vegetable creation alike seem to be falling victims to its deadly power. Plagues in Russia, pestilence in Tartary and the shores of the Black and the Caspian seas, fevers in Central America, leprosy in Spain, cholera in Japan, Egypt, Italy, Malta and Gibraltar, plagues of locusts in Palestine, a withering blight in the cork forests of Spain and Portugal, and the vineyards of France, a murrain of cattle in Russia, which has crept on gradually until now the sheep-folds and cattle-pens of England and Scotland have in some places been completely decimated, and a plague of flies amongst the cattle in the Mississippi bottoms, are only a few of the many evils under which humanity seems at present to be laboring. Nor have the researches of science nor the powers of medicine, availed to stay the progress of these fell destroyers. Every art that skill or learning could suggest have been tried, and although mayhap checked in his progress in one part, the remorseless destroyer baffled, but not defeated, glides silently away to some other devoted place, where he finds new victims and gains fresh laurels.

Various reasons have been assigned for the periodical appearance of these epidemics, but as yet man has failed in giving the cause of such things "a local habitation and a name." The condition of the atmosphere, the state of "epidemic tension," or the tendency of disease in general to assume an epidemic type, the necessity for a balance being preserved, and a certain purification accomplished in the universe, are all suggested as likely reasons for such events taking place; but, in the midst of all, a careful and studied silence is preserved as to the probability of such things being under the control and supervision of a Divine providential power, who "doeth according to his will in the armies of heaven, and amongst the inhabitants of earth." Much is

written and spoken worthy of attention respecting the influence of natural laws on physical health, and the evil consequences resulting from a disregard or violation of these laws, still, the good in this respect is more than counter-balanced by the evil of erecting these natural laws into a sort of independent control, and holding out this principle as the true key to the government of the world. In ancient times men recognized the hand of God in these startling events. Plague and famine and pestilence were looked upon as the penalty of disobedience not only to physical, but also to higher and spiritual laws, and the nations thus visited acknowledged their transgressions, and the Lord stayed the hand of the destroyer. But now we are told that such things have no direct reference to the moral condition of the people, and that such calamities arise from infringement of *organic laws*, and are intended to enforce stricter obedience to them in future. Now, can disease or suffering not be an infringement of organic laws, and also a dispensation of Providence? Why this constant separation of temporal from spiritual things, this idea that those things bear no relationship to the higher laws which guide man in his moral and intellectual being, this shutting out from the sphere of human things the Divine providence, and ignoring the fact that upon man's attention to the laws of his physical being partly depends his redemption from all those evils that afflict humanity, that the ills that come upon the world can be traced to a non-observance of physical laws, combined with a rejection of the higher principles of the Gospel, which have gathered together under their broad folds every truth human or divine, and that this is but the fulfilment of the words of the Prophet, "The earth also is *defiled* under the inhabitants thereof, because they have transgressed the *laws*, changed the ordinance, and broken the everlasting covenant?"

It is in this light that the Latter-day Saints view these events. For many years the servants of the Lord have predicted the destruction that would come upon the nations through their rejection of the Gospel, and the freedom that would be enjoyed by the Saints from the deadly influences surrounding them, and these predictions have been amply verified. We know that when fever and cholera have visited this country in former years, those of the Saints who were faithful to their callings, and listened to the instructions of the Priesthood, enjoyed a greater immunity from danger than did men who lived in open violation of physical laws and rejection of spiritual truths. It is in this manner that we would wish to view the subject, and to show the Saints the necessity of looking upon the Gospel as something devised for their temporal and spiritual benefit, the principles of which, by strict observance to them, will free them from many of the "thousand ills that flesh is heir to," and by teaching them to comprehend nature's laws, afford them opportunity for fulfilling the end and measure of their creation. They are not to fancy that by simply obeying the first principles of the Gospel, their safety is made sure, and the Lord will watch over and protect them, while the shafts of death fly thick around them. The holy Spirit, the Comforter, was promised to lead the minds of the faithful into all truth, still it is only by man using every legitimate means to develop the intelligence within him, that this blessing can be realized, and that sweet influence retained, and so although the promise has been given in this last dispensation, that the destroying angel should pass by the Saints and not slay them, it has only been on condition that they "remember to keep and do these sayings, walking in obedience to the com-

mandments." While the Israelites were in bondage and faithful to their God, they enjoyed light and life, while darkness and death reigned amongst the Egyptians; but, when in the wilderness they murmured and rebelled, even though they were a chosen and peculiar people, the fiery serpents and the plague came amongst them, and it was only through the prayers and intercession of Moses that they were not all destroyed. And so, although we find the Saints exempted from famine or from pestilence, it will only be so long as they strive to keep their physical and spiritual organizations moving and acting in harmony with each other, and any deviation from, or neglect of all the legitimate requirements of body and spirit, will naturally be followed by the prescribed penalty.

The London *Times* in a late article on this subject, makes the following remarks :

"The places in which cholera raged in its former attacks, were the very same places in which typhus and typhoid fevers and their allied diseases had been always prevalent, and the classes who suffered most severely from the outbreak were the same as those who were most exposed to ordinary epidemic diseases. The class which is most exempt from danger is that of the gentry or professional persons, and those who are the most exposed to it are the lower class of shopkeepers and the poor. It is, again, perfectly evident what are the conditions to which this difference is due. Habits of cleanliness, the use of pure water, better houses, an absence of crowding, good drainage and wholesome food constitute the protection of one class; while uncleanly habits, polluted water, bad and ill-ventilated dwellings, reckless over-crowding, foul drainage, and an unwholesome diet are the destruction of the other. These conditions are entirely within our power, and ought to be constantly observed as preservatives from ordinary epidemic diseases. The efforts of public officers should be seconded by all who have anything to do with the visiting of the poor. The clergy and Scripture readers, as well as the parish doctors, cannot do a more useful service than by instructing the poor in the principles of sanitary care, while they should inform the medical officers in their districts of any nuisances they may discover. If these and similar precautions are adopted in time, the danger which threatens us may be very much reduced in its proportions, and it may be hoped that another special warning of the dangers of our present carelessness may induce for the future a constant attention to those sanitary laws which are as important in healthy as in sickly seasons."

The beneficial results flowing from attention to rules like these have been often discernible, and the hint given to clergy and Scripture readers to act as sanitary assistants is requisite. If we look to the majority of the religious systems of the age, we will find that they entirely set aside everything that would benefit man physically, teaching him that his body is a clog upon his heavenward aspirations, and that it should be got rid of at the first favorable opportunity, thus giving him the privilege of entering immediately into glory and happiness. The man who would mount the rostrum and tell men how to purify their homes, and keep their bodies as fit temples for the Spirit of God to dwell in, would be looked upon as a tedious and antiquated fool, while he who tickles the ear with wretched platitudes and unmeaning generalizations on goodness and morality, is looked upon as one to whom all reverence and attention should be paid. Such teachings might do well for those who mourn over their miserable bodies, and deem themselves poor, weak worms of the dust; but to those who know and believe that here, while in this state of probation, they have to perform the labors that will yet crown them with glory and immortality, that with the self same body they lay down, they shall rise up again, these laws and regulations are part and portion of the Gospel of Jesus Christ, the plan of salvation and exaltation.

We have thought that it might be good for the Saints to reflect on this

matter, as they ought not only to be the most intelligent in regard to the principles of the Gospel, but also the cleanliest and healthiest, and strictest in attending to all physical and natural laws for the preservation of their being, of any people upon the earth. The Elders do not confine themselves in their teachings to spiritual duties alone, but take a wider and more comprehensive range, and the result is that we find the Saints in possession of a great deal of useful knowledge as to what their natures require to be healthy and vigorous, and applying it practically in their domestic relationships. Still, we often see them neglecting some of these things through mistaken ideas, and the force of early traditions or training. One prolific source of disease arises from want of proper ventilation, and instead of allowing the fresh breeze of heaven to enter and purify their dwellings, they will resolutely close up every nook and cranny and crevice, under the notion that such a course will prevent sickness. We have gone into rooms even amongst the Saints, where perhaps some person was prostrated through illness, and the close, stifling atmosphere was sufficient to cause our lungs, which were in perfect breathing order, to feel choked and oppressed. If we consider that the lungs of a full grown person require fifty-seven hogsheads of pure air in twenty-four hours, or upwards of two gallons per minute, we can then understand the necessity of having a fresh supply constantly on hand. The evil results consequent upon neglect of this may not be observed for a time, but they will ultimately exhibit themselves in one phase or other, when it may be too late to remedy the error. The Saints who work in coal mines, at forges and in factories, inhale sufficient poisonous acids and gases while at their employment, without subjecting themselves to similar influences at home or in meetings. If we find a home that is light and airy, we generally find its inmates happy and cheerful, and if we enter a chapel or a hall where the cool air is allowed to pass, we find a congregation who are attentive to the speaker, and whose countenances are lit up with joy, thus making the place a sanctuary for the Spirit of the Lord to dwell in.

But, besides these epidemics which are slaying men and women, we find cattle are laboring under disease, and even fruits and plants and cereals seem to be affected with blight, and charged with decay and death. And even in these cases the Saints can use precautionary measures. They are too often accustomed to purchase their food from dealers who supply inferior articles, scrupling not to adulterate their goods, and attracting the buyer by the cheap rate at which they offer them for sale. Let the Saints avoid this, and be as particular in their choice of food for the body, as of nourishment for the spirit. By such means they will find themselves gainers in the end, and be clearer in mind and more independent in means, than if they had wasted their energies by cramping themselves up in miserably constructed, ill-ventilated dwellings, and destroyed their physical powers by using indifferent food and drink. Such things may be deemed trivial, but they are part of what is required of us by the Gospel, and those who attend to them will find their good results, and "receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge; and shall run and not be weary, and shall walk and not faint."

ARRIVAL.—Elder William B. Preston arrived here on the 23rd ult., in good health. He left New York on the 13th ult., per steamship *City of Dublin*, and had a safe and pleasant passage.

ABSTRACT OF CORRESPONDENCE.

AMERICA.—We extract the following from a letter written by Elder William H. Shearman, dated from Great Salt Lake City on the 21st of July last :—"I arrived safely at home on the 5th inst. In company with brothers W. S. Godbe and George Reynolds, I left Nebraska on the 19th of June, and reached Denver without interruption on the 24th. There were some 3000 or 4000 troops at Kearney, and others scattered all along the road from that place to Denver. At the latter place the agent, Mr. Dahler, informed us that we could not go on until the following Friday, and then no certainty of going beyond Fort Halleck, so brother Godbe purchased an outfit, and we three proceeded alone. We made the trip comfortably, and without accident or interruption, in eleven days from Denver to Salt Lake City, distance 600 miles. We feel, however, that we owe our safety to the blessing of the Lord, whose guidance and protection we daily sought, for the Indians were committing depredations all around us, and in one case stole all the stock belonging to an emigrant company with whom we camped, in about ten minutes after we had left them. There was a great deal of mail matter piled up at Denver, and the proprietor appears to be more anxious to convey passengers than to push through the mail matter, and much more anxious to receive the money for both than to promptly accomplish either. I met with a very kind and fatherly reception from President Young, and was warmly received by brother Cannon and all old friends. Many improvements have taken place in the external appearance of our city since I left, and some very fine buildings have been erected in Main Street. I have been appointed travelling agent for the *Deseret News*, and expect to start in a day or two on a business and preaching tour through the Territory."

EAST INDIES.—Elder J. P. Meik writing from Lowchore, Central Provinces, India, on the 31st of May, says :—"The few brethren here are anxiously looking forward to leaving India. It has been found that all the natives who have hitherto professedly joined the Church, have done so from worldly and self-interested motives, having invariably left when they found they could not thereby at once better their temporal circumstances, and it does not seem as if they were yet prepared to receive the Gospel. The Christian community, too, do not take it to heart, and are so settled down on their lees, and stagnant in regard to religious things, that they will either not hearken at all, or, if they hear, treat the Gospel as a strange thing that affects them not, and it will require something even stronger than the late mutiny and cyclone to awaken them to their true condition."

C O R R E S P O N D E N C E .

ENGLAND.

LIVERPOOL CONFERENCE.

Liverpool, August 21, 1865.

President B. Young, Jun.

Dear Brother,—The Liverpool Conference is in a condition at the present

time that enables me to represent it with a tolerable degree of satisfaction. There is a general good feeling amongst the majority who claim the name of Saints, and prospects are good for the future. The people manifest a dis-

position to do right, and carry out any instruction or counsel given them by the legal authority, and are united with myself and others in spreading the principles of truth to the people. While we have been paying attention to those who have already received the truth, and identified their interests with the Church of Christ, encouraging them to be faithful and diligent, we have avoided neglecting to preach the Gospel unto others who are still outside the Church; and when opportunities have offered, we have held meetings in the open air, and proclaimed the doctrines revealed by the Lord to the children of men through the Prophet Joseph; and although no good may seem at present to result from our preaching, we have the consolation that it will not all be in vain, and hope it may make such an impression upon the minds of the people, that, when those judgments of which we have at times spoken, when so directed by the Holy Spirit, shall commence, they may remember the warning, and flee from the same before it shall be too late. We have not a very strong force of local Priesthood in this Conference, but the few we have are good men, and have been willing to bear their testimonies in the localities where they reside. We have met with opposition in some few places this summer, but in others the people have been quite indifferent, and manifested no more interest in the message we bear unto them, than they would to some familiar air that might be sung in the streets, and treat us with silent contempt. I do not know that persecution is to be particularly craved for, but I would rather have a little opposition, than to preach time after time without making the slightest impression upon the minds of the people, for in my experience it has often occurred that in those places where the people took notice enough of us to oppose a little, others have been favorably inclined, and have investigated further into our principles, the result being their union with the Church in many instances.

The Conference at the present time is divided into eleven Branches, numbering in all about 400 Saints. We baptized twenty-one in the half year

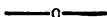
ending June 30th, which just about replaced the number which emigrated during the last season. Those who preside over the different Branches are good men, and I have had much pleasure in laboring with them. Our District President, brother Hatch, whose travels among the Branches have made him thoroughly acquainted with their condition, expresses himself satisfied with things in general, which is very satisfactory to myself, for I wish to have matters moving so as to give satisfaction to those presiding over me, being desirous to have union and harmony in all movements touching the welfare of the work committed to our charge. Two or three Branches that have for some time appeared dead, have quite revived during the last few months, and are now in a flourishing condition. There is one Branch in particular to which I refer—namely, the Wigan Branch. For a long time we rented a hall in the centre of the town, but the meetings were poorly attended, and the brethren thought that by moving, good might be effected; accordingly the meetings for a short time were held in a private dwelling, until it became too small, when a young lady (Miss Corner) kindly offered us the use of a room used by her as a school, and since that time numbers have attended our meetings, several been baptized, and new life infused into the Branch.

We have of late laid before the Saints the necessity of paying Tithing, and expect, at no very distant day, to see a marked improvement in this direction. Having freed ourselves from a heavy expense attending the chapel we recently rented in Liverpool, and obtained a suitable one at a lower rate, we shall not be compelled to turn so much in the direction of Mission Fund, and this will be seen in the Tithing account.

With the assistance you have recently given us in the person of Elder C. W. Penrose, we expect to do a good work here, the Lord being our helper. For my own part I feel well, and desire to do good, and ever praying the Lord to bless you with every necessary blessing, I remain your brother,

SEPTIMUS W. SHARS.

SUMMARY OF NEWS.



AMERICA.—The *New York Herald* states that an animated discussion has taken place in the Cabinet upon President Johnson's reconstruction policy. Mr. Johnson expressed his determination to adhere to it regardless of opposition. Since May 1st 700,000 men have been mustered out of the Federal service, leaving about 330,000 on the pay rolls. The military authorities controlled the late elections in Kentucky. The opposition voters were driven from the polls by the military officials. The Maine Republican Convention has passed resolutions favorable to negro suffrage, opposing the admission of the Southern States to the Congressional representation until they prohibit slavery by a State constitutional amendment, and urging the immediate trial and punishment of Mr. Davis. The screw steamer *Meteor*, and the *Puwabac*, of the Lake Superior Line, came into collision in Thunder Bay, Lake Huron, on the evening of the 9th instant. The *Puwabac* sank within three minutes, carrying with her between 75 and 100 of her passengers and crew; the remaining number were rescued by the *Meteor*, which was but slightly injured, and they were subsequently transferred to another steamer and taken to Detroit. The caterpillar has appeared on several plantations in Louisiana, foreboding the destruction of the cotton crop.

ITALY.—According to despatches from Florence, one of the first measures to which the new Italian Minister of Grace and Justice has directed his attention is a final bill for the suppression of religious bodies in Italy, a project which the Government is engaged to bring forward at the next Parliamentary session. The *Nazione* gives publicity to a startling announcement affecting the Papal Administration. In substance it declares that the Pope, reduced to extremities by the approaching term for the execution of the Franco-Italian convention, has determined to abdicate, in order that his successor, nominated during his life, shall not be bound, as he is, by any oath in matters affecting the Church. The choice of the New Pontiff is said to be already determined, and Pius IX. is only to abdicate after having obtained a secret promise, signed by all the members of the Sacred College, to the effect that their votes shall be unanimously given to an illustrious layman, who at the same sitting shall be created priest, bishop, and cardinal. Another circumstance affecting the Church in Italy, though of a somewhat different character, has occurred at Milan. It is said that the Prefect of that city has found out that during the first Regno d'Italia, a ministerial order dated September 15, 1807, and not since recalled, forbade the collection of Peter's pence. Hence directions have been given by the prefect to his subordinates not to tolerate the violation of that order any longer, and the already diminished resources of the Church are likely to be still further curtailed.

PRUSSIA.—The following is a complete summary of the articles of the Convention agreed upon between Austria and Prussia at Gastein:—"Prussia will carry on the administration of Schleswig, and Austria that of Holstein. The two great Powers will propose to the Federal Diet the establishment of a German fleet and the conversion of Kiel into a Federal port. Until this is accomplished Prussia will undertake the command and furnish the police of Kiel, and will be empowered to fortify the port and guard it with Prussian soldiers. Austria and Prussia will also propose to the Diet that Rendsburg be made a Federal fortress, and until this is decided, Rendsburg will be garrisoned by Austrian and Prussian troops, the supreme command to be alternately assumed by each Power on the 1st of July of every year. Prussia will retain two military and postal roads—namely, the Holstein portion of the road from Lubeck to Kiel, and from Hamburg to Rendsburg. On these roads the postal service will be carried on by Prussia, who will also establish her own telegraph line between Kiel and Rendsburg."

"I am getting up in the world," as the gudgeon said when drawn out of the water. Why are people who stutter not to be relied on?—Because they are always breaking their word.

An inventive genius in Minnesota has invented "a stove which saves three-fourths of the wood, while the ashes it makes pay for the remainder."

Mrs. Partington, who imagined that the sea must be very dirty because so many people bathed in it, was consoled on being informed that it washed upon the beach every morning.

DIED:

In Farmington, Davis county, 15th June, of disease of the heart, Martha Bailey, aged 81 years, late from Birmingham, England.

In Great Salt Lake City, 29th June, of inflammation of the bowels, Isabella, wife of James T. Wilson, aged 29 years, 4 months and 3 days.

In Great Salt Lake City, 1st July, of putrid sore throat, Samuel Mott, aged 75 years, 3 months and 18 days.

In Great Salt Lake City, 10th July, Alexander Jackson, late of Whitechapel, London, aged 55 years.

P O E T R Y .

CAN ROESAWOL

I'r Henuriaid Cymreig, ar eu dyfodiad i Gymru, ar genadiaeth o Ddinas y Llyn Halen Mawr, 1865.

Henffych weision dewrion Iesu,
Ar eich pwysig genadwri,
I rybuddio pobl Cymru
Rhag y lld a ddaw :
Henffych hoff genadon,
Gwylwyr mynydd Selon,
Bendith iŵr, ar dir a môr,
Fo gyda chwi yn gyson.
Arglwydd gwrandaw weddïau taerion,
Dwys, dy Scintïau mwyn ungalon,
Sydd ar rhan dy wiwlion weision,
Mawrion, mwynion mād.

Nerthau dwylaw, cwyd eu calon,
Bydd yn gymorth drwy drelalon,
Dyro iddynt bob bendithion,
'Nol eu hangenrhaid.
Isel dir a chreigiau,
Penau y mynyddau,

Bryn a bro, trwy Gymru fo,
Yn dadsain gan eu lleisiau :
O bendithia eu bendithwyr,
Nac anghofia eu lletywyr,
A phob enaid calon gywir,
A'u derbyniant hwynt.

Mawr fo'r llwyddiant ar eu llafur,
Scintïau mwyn yn gynorthwywyr,
Siom a gaffo gwrthwynebwyr,
A phob gelyn cas.

Boed i'r cywir galon
Gradu'r gwir yn union,
Lluoedd llon, o Babilon,
Gan ganu ant i Selon :
Anrhydeddu'r offeiriadaeth,
Fyddo terfyn y genadiaeth,
Mawr ac uchel fo dyrchafiaeth
Ffyddlon weision iŵr.

Market-Drayton.

WILLIAM LEWIS.

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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TITHING.

BY ELDER FRANCIS L. GIBBONS.

Tithing is a correct principle, a law of God, and in its place as much a requirement of the Gospel and a condition of salvation, as baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost. It is only by the full observance of all the requirements of the Gospel, that man can obtain for himself perfect salvation, and there is no principle or law of the Gospel, however small and insignificant it may appear to us, which can be neglected, and at the same time a fulness of glory be obtained. The very fact that the Lord has revealed the law of Tithing in this our day, and caused it to be taught unto us by his authorized servants, ought to be sufficient proof to us that He requires his people to observe and practice it, and still further to exercise faith that its observance will result in lasting benefit to themselves, and ultimately redound to the honor and glory of God. He has never revealed any law or principle to his people in any age of the world, unless a strict observance of the same

was essential to their salvation, and would draw down the blessings of heaven upon them; for, why reveal things that are non-essential, or give laws that may be observed or not at pleasure? There are some individuals who seem to think that after they have been baptized nothing further is required of them, and that it is quite immaterial as to whether they comply with the law of Tithing or not, and, consequently, not striving to live up to it, they deprive themselves of many blessings they might otherwise enjoy. There is one thing which must be plain to every observer, that those who keep this law enjoy more of the spirit of the Gospel and the favor of heaven, than those who do not observe it; their faith increases and becomes stronger by reason of its being exercised, and the greater the exercise the stronger the faith becomes, for herein is "the righteousness of God revealed from faith to faith," giving us additional strength from day to day, until at length we shall be enabled to overcome every obstacle, surmount every

difficulty, and be eventually saved with the redeemed and sanctified in the kingdom of our God. By our works our faith is made manifest; hence, if we exercise faith in the Lord, we will surely comply with whatever he requires at our hands. One of his requirements is, that we pay our honest Tithing, which signifies the tenth part of our income, be it great or small, and we may rest assured that if we are unable to muster faith enough to do so, it is a matter of doubt whether or not we shall be able to exercise sufficient confidence in God to consecrate ourselves and all the Lord has made us stewards over, to the furtherance of his purposes, and the building up of his kingdom upon the earth. We often bear strong testimony of our willingness to do anything and everything for the building up of the kingdom, and one of the most effectual ways of showing our sincerity is, by paying our Tithing, that being the purpose to which it is applied. The kingdom cannot be built up without means, and this is one of the ways by which the Lord works for the accomplishment of his purposes. If he places means in the hands of his people, he requires them to bring it into use for the advancement of his Work. He wishes us to build a Temple to his name, a holy place in which we can receive our anointings and washings, and thus be prepared for the bright and glorious future lying before us, that where He is we may go and abide with him forever. There are great and inestimable blessings in store for those who live their religion by practicing the principles of purity and virtue, and it behoves all who have embraced the Gospel, to be making a constant preparation in their hearts and minds to receive of the things of God as fast as they are made known unto them through His servants, seeking the aid

of the Holy Spirit to enable them to understand and practice them in their lives, and by pursuing this course we shall approximate daily towards that state of perfection for which we are destined. The Lord in chiding the children of Israel for their slothfulness and neglect of the law of Tithing, says by the mouth of the Prophet Malachi, "Return unto me, and I will return unto you, saith the Lord of Hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The history of the past bears record that this principle has been taught to, and observed by all who have lived righteously before the Lord, and every individual has been and still will be blessed in the honest observance of it; and although the majority of the Saints are poor in this world's goods, and have to struggle hard for a subsistence, they will find that it is much more easy and pleasant to glide along life's rough way by paying their Tithing, thus securing to themselves the approbation and blessing of their heavenly Father, than by neglecting to do so, thereby forfeiting their claim to those great blessings. If we pursue a proper course in life, we shall obtain strength to overcome every difficulty, bring honor and glory to God, and satisfaction and lasting benefit to ourselves, and our pathway will be illuminated continually, shining more and more unto the perfect day.

HEAR BOTH SIDES.

BY ELDER JOHN BURROWS.



What a poor, deluded people those Latter-day Saints are; and yet it is astonishing how they lead others

astray, and many, too, intelligent individuals. Thus many condemn the Latter-day Saints on hearing them

falsely reported, in the absence of any real knowledge of their doctrines, or without making any investigation by hearing both sides of the question, and so deprive themselves of the privilege of examining the truth or falsity of the evidence for and against. All who profess to serve God religiously, say that they believe the Bible. Ask our Protestant friends if they believe it, and they will readily reply, "O! yes, we love God's holy word;" and if we inquire of all the other sects, they reply in the affirmative. Let us now quote a sentence or two from that Sacred Book which is applicable to the course adopted by them with reference to the Latter-day Saints. We are told in the 18th chapter of Proverbs, that "he that answereth a matter before hearing it, it is folly and shame unto him." Now, we as a people profess that it is necessary for us to practice as well as believe those things which are contained in the Scriptures. "But," says one, "you believe in Prophets and Apostles; these were done away with long ago;" but by showing that we believe in those things, it proves that we believe in the Bible, for we are told therein that the Lord will do nothing but he revealeth his secrets unto his servants the Prophets. Then, according to this portion of Scripture, unless the Lord has a Prophet upon the earth, the inhabitants thereof cannot be acquainted with His holy will. Such was the order of the Church of God in ancient times, and those who were obedient to the chosen representatives of heaven were saved, while those who wilfully rejected their teachings were condemned.

The Apostle Paul, in the 4th chapter of his Epistle to the Ephesians, in speaking of the order of the Church of Christ, says, "He (God) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry," &c. According to this, then, it is obvious that such was the order of God in Paul's day; and we are all aware that when Jesus began his important mission, he called Twelve Apostles, giving them power to minister effectually in his name, which

they did, both while he was with them and as long after his death as they were permitted to live, and through them the Lord revealed his will unto the people, that is, unto those who would receive it. Our Savior told Peter that it was upon the rock of revelation that he would build his Church, and that the gates of hell should not prevail against it; and the Apostle Paul says further, that it (the Church) was built upon the foundation of Prophets and Apostles, Jesus Christ himself being the chief corner stone; therefore, it is evident that the Latter-day Saints are treading safe ground whilst they believe in living Prophets and Apostles, who are inspired by God. This being the true order of the plan of salvation, all those who really believe the Bible must admit the consistency of the faith and doctrines of the Latter-day Saints. To every honest, intelligent person, it is evident that if the Latter-day Saints be wrong, the Scriptures are not to be relied upon; but, if the Bible be true, then they are the only people extant who preach and practice the Gospel of Jesus. This assertion may be considered egotistical, yet it is nevertheless true, for the Saints are the only people who have the Priesthood in their midst, and whose faith and practices are collateral with the Scriptures. Some may inquire, How shall we know whether your assertion is true or not? By following the path that our Redeemer pointed out. He said, when speaking of his true disciples, "By their fruits shall ye know them." What are the real fruits? First, true faith in God and in his Son Jesus Christ; second, repentance of sins, and baptism for the remission of them; third, the laying on of hands for the reception of the Holy Ghost; and fourth, the manifestations of that Spirit in the actions of the individual, or individuals, who are beginning to serve God. But the Holy Priesthood must be upon the earth in order that these things may be accomplished, and that Priesthood is only conferred upon men whom the Lord chooses, for as the Apostle Paul says, "No man taketh this honor unto himself, but he that is called of God as was Aaron."

It was through the disobedience and apostacy of the inhabitants of the earth, that the Lord took that power from them, and left those who would not conform to his will, to wander into darkness and death, and, consequently, they were led captive by Satan, the "father of lies." Hence, men have at various times introduced for doctrines their own commandments, which have been preferred to the commands of Jehovah, and all this in consequence of the absence of revelation. Mankind have become degraded and strayed far from God through transgressing his laws, how necessary then that the Gospel should

be again revealed from the heavens, together with the Priesthood to administer its holy ordinances to the fallen and erring sons of Adam, that through obedience they might be redeemed and saved in the kingdom of God. We, as Latter-day Saints, testify that it has been revealed, and although looked upon as being egotistical, it must be admitted that we are also charitable, for we invite our fellow-beings to not only hear both sides, but also to sincerely investigate the principles of the Gospel which we teach, and if those teachings are in consonance with the Scriptures, then we are of the true vine.

THE LORD'S SUPPER.

BY ELDER CHARLES W. STAYNER.

—o—

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—John vi, 53.

The absolute necessity of becoming a regular partaker of the Lord's Supper must be felt, on reading the above text, by every thinking person who believes on Jesus as the crucified and risen Redeemer, and if no other motive should incite us to seek for the true Church, the knowledge that we must obey those words in order to have life within us, ought certainly to stir us up from our lethargy, stimulating us to seek diligently for one having authority to administer bread and wine, that we might thereby acknowledge Christ as our Redeemer, and witness before God that we do remember his sorrow, pain and death, and thus lay claim to the blessings promised by him, "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day." He who has been called of God as was Aaron to preach the Gospel, to call people to repentance, to administer baptism for the remission of sins, and to lay on hands for the reception of the Holy Ghost, is the man who has a right to deal out the emblems of the broken body and shed blood of that crucified Redeemer.

It is by obeying the first principles of the Gospel that we come in possession of the Holy Ghost, and we can retain it by continuing to be obedient to the more advanced principles of that Gospel, as they are revealed unto us from time to time. The office of that Spirit is to guide us into all truth, but it will not do this all in one day nor year, but a little at a time, and when one duty is made known to us, we must perform it, and thus the Spirit will continue its work of enlightenment within us, until we have arrived at a state of perfection, fitting and qualifying us to dwell in the presence of God and enjoy his glory. The work of the holy Spirit is to reveal unto us those things which it is necessary we should be acquainted with, and to assist us to profit by them, and it will always abide with us and perform its duties, so long as we act according to its dictates. People may think because they have become members of the true Church and had their sins remitted, that as long as they are called Saints they can, to a certain extent, despise other ordinances and requirements of the Gospel with im-

punity; but, there is something else to be considered, it is he that endureth to the end who will obtain the prize, and this should be the whole theme of our existence, how to live so as to retain sufficient of that allwise and powerful Spirit, to enable us to keep ourselves pure and unspotted from the world. The man or woman who omits attending meetings on the first day of the week and partaking of the Sacrament, cannot fully retain that Spirit. A man may consider himself sufficiently firm in the faith to perform his duties during the week without a fresh supply, but, although he may not perceive it, his mind will begin to darken, and he will not have as much strength to preserve him from temptation, nor as much knowledge to understand the principles revealed unto him, as if he had diligently obeyed all the commandments. It is also necessary that we prepare ourselves for being fit partakers of this Sacrament. Our minds must be divested of hatred against our brethren and sisters, we must feel willing to serve God, and obey the counsels of his servants, and if we have erred in the past, form resolutions to do so no more. If we have these feelings in our hearts, and are willing to become even more useful in spreading truth, establishing righteousness, and in bringing about the glorious purposes of our heavenly Father, it is our privilege to partake of the Lord's Supper, and he will acknowledge our actions by pouring out his holy Spirit upon us in various ways, as his wisdom may direct, or our many wants and circumstances require. The Apostle Paul told the Corinthians in his first epistle, that

many were weak and sickly amongst them, and many slept, because they had not prepared themselves, but had partaken of the Sacrament unworthily, thus making themselves guilty of the body and blood of the Lord. When we eat and drink of the emblems of his flesh and blood, he dwelleth in us and we in him, but if we refuse to partake of them, we refuse to dwell with him, and forbid him to dwell with us. We do not always realize the necessity of living up to this requirement of the Gospel. If we did, we would never fail to work righteousness, and to watch and pray that we might not enter into temptation, and there is no power in existence that could prevent us from enjoying happiness under all circumstances. We would be prepared for every new revelation and event of God's providence, misery and trouble would vanish from our presence, no design of the Priesthood for the welfare of Zion would come short of its accomplishment, through want of diligence on our part, but the work of the latter days would take more rapid strides, and the knowledge of God soon cover the face of the whole earth. Let us, then, be faithful, come forward and partake of those sacred emblems, and our souls shall be fed with that bread which cometh down from heaven. We shall drink of that living water and thirst no more, and shall enjoy eternal life, for Christ the Lord will raise us up at the last day, and we shall drink of the fruit of the vine with him, when he shall come in power and glory to reward every man according to his works.

COMMON SENSE *versus* "MORMONISM."

(From the *Western Standard*.)

Upon no subject known among mankind at the present time, are men more at fault than upon that of "Mormonism." It is something so diverse from all the systems known in their midst, that it is beyond their grasp or comprehension. Numerous have been

the prophecies, uttered by men of far-seeing and penetrating minds, whose judgment on other matters was perfectly reliable, that "Mormonism" must fall. Repeatedly has the time been set, and as often have the circumstances been pointed out which

should produce the dissolution of the "Mormon" community, and, consequently, the abasement of "Mormonism;" but that time has arrived, those circumstances have transpired, and "Mormonism" still lives, still progresses and triumphs, the wonder and admiration of the age. The rules by which men judge of the success or prostration of other parties and systems, utterly fail when applied to the "Mormons" and "Mormonism." Circumstances that would have produced the disrapture and complete overthrow of the sects they are conversant with, have been the means of strongly uniting and more firmly establishing the power of this wonderful people and system. Yet men have not learned from this experience how futile it is for them to attempt to describe the operations or future destiny of "Mormonism" by the rules which may be applicable to other systems; they still predict, as sanguinely as ever, that under such and such circumstances, or that at such a time, "Mormonism" will explode and cease to be known as a system. The future will abundantly reveal, however, as the past has already done, that they are not in possession of the principle by which they can correctly foretell the future fate of this system or its followers.

Since its first inception among men—since the day of its first proclamation on earth until the present, a step has not been taken, a struggle endured or a difficulty surmounted that has not been eagerly watched, and prediction after prediction hazarded on the result. But, contrary to the expectation of those who uttered them, obstacles, instead of retarding its progress, have been the means of accelerating it—struggles have ever terminated in triumphs, and when it seemed that it must sink, crushed and overwhelmed to the earth, it has arisen in greater strength, energy and unity than it seemed to possess prior to the commencement of the trial. So often have men been deceived in their predictions regarding it, that it has been a cause of wonder to us how they can, after so many signal failures, still attempt, by their own judgment alone, to foretell its future

fate. If, what men are pleased to term, "man's common sense" had been infallible, then "Mormonism," instead of being a living, active and progressive principle in their midst, would have been blown to the four winds and been only known to the reader of history. The "common sense" of men convinced them that, when the proselytes of "Mormonism" gathered together in Kirtland, Ohio, they would soon become so disgusted with "Mormonism" and Joseph Smith's ignorance and incapacity that they would soon desert both it and him. Their "common sense" also taught them that the settlement in Jackson county, Missouri, would result similarly. It is needless to say that their "common sense" misled them in both these instances, and that, instead of these effects following the gathering together of the "Mormon" proselytes, precisely the contrary effects followed—instead of the proselytes finding out the errors of "Mormonism" and the incapacity of Joseph Smith, they became more "blindly" convinced that it had no errors, and that he was eminently capable of performing all that he attempted. The gathering being successful, and not resulting as they anticipated, and Joseph Smith possessing more knowledge and talent than they wanted to give him credit for, their "common sense" immediately taught them that he, his coadjutors and their whole community, were very dangerous men, and something must be done or they would effect a coalition with the Indians on the western frontiers and establish an independent government. Here their "common sense" again stepped into their rescue, and suggested that, as the Latter-day Saints could not be disturbed lawfully or constitutionally, the exigency of the case demanded extraordinary measures, and, therefore, their "common sense" dictated the expulsion and dispersion of the Saints,—*"peaceably if you can, forcibly if you must,"* as the only means of preventing the growth and development of this "horrid system." These suggestions of "common sense," were acted upon again and again; and though men repeatedly proved that their "common sense" and

judgment, when applied to "Mormonism," were entirely unreliable, they still persisted in following their counsels, being deluded into the belief that it was a dangerous system and that, to arrest its progress, the measures they suggested must be adopted.

Thus, following this Jack-o'-the-Lantern, misnamed "common sense," they adopted the most high-handed, illegal and extraordinary measures, as the means best calculated to bring about the desired consummation—the annihilation of "Mormonism"—driving us from Missouri into the adjacent State of Illinois, in the depths of a most severe and inclement western winter; and, after the remnants were again collected, and a beautiful city erected by their indefatigable industry on one of the most unhealthy sites in that State, basely, and with fiendish violence, murdering our leaders and best men, harrassing and treating us with the greatest inhumanity, and, finally, as a *dernier resort*—after we had redeemed the land to a great extent, at the expense of many valuable lives, from the miasma and sickness for which it had been noted—compelling us, by threats and cruel violence, to again leave our homes, our holy Temple and haunts rendered exquisitely dear to us by loving associations and the toil and suffering of years, and go forth in the wilderness among savage and predatory tribes of Indians—"common sense" callousing their hearts and dictating to them, as a thing of necessity, that all who bore the hated name of "Mormon" should go, or, if staying, renounce their religion! Still, viewing these proceedings in a "common sense" light, they imagined that their troubles with "Mormonism" were ended; it certainly could not be expected that it would outlive this last blow. Once in the wilderness, far away from outside influences, if they would be lucky enough to escape extermination by the red men of the west, or the power of fell diseases engendered by the sufferings and exposure they had endured, or the hand of the demon famine, they would undoubtedly quarrel among themselves—licentiousness and disorder would be indulged in—the leaders would be oppressive and arbitrary,

and, not understanding the principles of government, would fall into disrepute, and the result would be that, like the famous Kilkenny cats, they would eat themselves up. But, lo! how great the disappointment! Wonder of wonders! "Mormonism" escapes all these evils! "Mormonism" still lives! is still triumphant! "Common sense" and "common judgment" have once more failed in their predictions. The Latter-day Saints are safely ensconced amid the mountains in the centre of the continent! From the occupation of a city, and a portion of a county or counties, they have so increased that a Territory is necessary to contain them!

Not in the least discouraged, however, by these repeated disappointments, men's faith in "common sense" and in the reliability of their judgment, was not shaken. The Latter-day Saints believed in polygamy, and had done so for years; "common sense" possessed enough of the spirit of prophecy to predict that, when that principle became known, the downfall of "Mormonism" must be inevitable. If it should leak out, all earth and hell would array themselves against it. But strange to tell, the "Mormons" themselves proclaimed their belief in the principle. From the press and the platform they, fearlessly and unhesitatingly, declared the principle as a portion of their belief, and as of divine origin. The "common sense" and judgment of men were astounded at such recklessness; such individuals, however, were comforted with the reflection that the Latter-day Saints had taken a long stride towards their own ruin, and that the termination of the "delusion" was nigh at hand. Yet on this point, also, the "common sense" of the day was doomed to be disappointed. The proclamation of polygamy to the world as a portion of our belief, though so opposed to the dictates of "common sense," has had precisely the effect that the "Mormon" leaders knew that it would have; and, instead of the judgment of men being sustained in witnessing the overthrow and dissolution of this system in consequence of the belief and practice of this doctrine, their judgment has

been, and will hereafter more fully be proved, fallacious, by the evidence of its continued growth, prosperity and increase of unity. The deficiency of crops and consequent hard times, during the past seasons, in the valleys of Utah, have afforded excellent grounds for "common sense" and "far-seeing judgment" to re-affirm their assertions regarding the future fate of the "Mormons" and "Mormonism;" and the presses of California have, in many instances, exulted in the hope that this time, at least, they would not be wrong. But the first summer and winter passed away, and another summer has just been concluded, and yet the "Mormons" quietly pursue the even tenor of their way—are still peaceful, united and regardless of all their obligations to God their Father, and their neighbors, and are no more doubtful of their success and eventual triumph over every opposing obstacle, than they were years ago when their barns and granaries were overflowing with the products of the earth. When will men be disposed to acknowledge that they cannot comprehend "Mormonism," and that their ideas in regard to it have, heretofore, been entirely unreliable? There is evidence enough before the world to convince them, were they disposed to receive it, that it is of divine origin; and nothing but an Almighty arm could have protected, preserved and upheld it amid the many trials through which it has passed. Every feature in its wonderful and diversified history bears the impress of divinity—every deliverance and triumph has been accomplished by nothing less than supreme power, and, therefore, men, in attempting to foretell, from the appearance it may wear, or the circumstances that surround it, what its fate will be, fall far short of the truth; they do not see nor calculate upon the power of that hidden arm that is ever impelling it onward and upward over every intervening obstacle, to the accomplish-

ment of its high and glorious destiny.

Whether the Latter-day Saints are broken up and wander houseless and homeless amid uttrodden deserts; whether more than decimated by disease and under the heart-rending necessity of burying their loved ones by the way-side without stock or stone to mark their last resting place; whether in foreign and distant lands, toiling with every energy of mind and body, proclaiming the glad tidings of salvation without the consolation of gaining a convert,—or comfortably situated in a goodly land where disease is comparatively unknown, and death but rarely seen, and surrounded by all those who endear us to earth; or in a land where thousands hear their message, receive and obey it, and treat them almost as angels sent for their deliverance — "Mormonism" is still true, and its final victory is as sure as that the Lord lives, for his mouth has spoken it. We thank God for this certainty and knowledge,—as all the anxiety that we might naturally have for the success of the system with which we are identified is removed, and our only anxiety is for ourselves, that we may keep straight and maintain our connection with it, for then we know that all will be right. If men would profit by the experience afforded them in the history of this system and people, they would at once perceive that when God sets his hand to accomplish a work, he sets at nought all human schemes and calculations, and men's "common sense" and judgment avail them but little in deciding upon or predicting its fate; for when His word goes forth, as it has done in regard to what men term "Mormonism," through the mouths of both ancient and modern Prophets, prosperity or adversity, the smiles of the world or its frowns, the martyrdom of His servants or their deliverance, all tend alike to bring about his designs and fulfill his purposes.

There is a string in every generous mind, which, if touched lightly, yields fine tones, but if struck by an unskilful hand, only produces discord.

Nothing equals travel as a means of destroying local prejudice and communicating knowledge of the world. In no other way can a man at once learn much and enjoy much.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 23, 1865.

THE sole cause of this present generation being in the depths of ignorance concerning God and his attributes, is their ignoring the principle of revelation. We assume that revelation from heaven is strictly necessary to lead men into the truth, nor do we confine it to the days of the Apostles, but deem it especially necessary in our day. There is one principle in modern philosophy which is professedly the guiding star of its votaries—namely, to accept nothing as truth until convincing proofs have been adduced to support the argument, and when once proven beyond controversy, to incorporate it in their creed. The world might say, Our philosophers have acted on this principle, and they tell us that you Latter-day Saints are wrong. Our answer is, that the learned men of the world have never listened to the abundant proofs which we can bring forward in support of our peculiar doctrines. We say that revelation is actually indispensable in these modern times. Jesus says that if two shall be agreed touching one thing, asking in His name, they shall receive. If we look abroad in the world, where can we find this unity spoken of. Two individuals may witness any unusual occurrence, and yet, in relating it, they will differ materially, and each accuse the other of trying to deceive. The Bible has been given unto the world—in a somewhat mutilated form we confess—but is mostly plain and pointed on principle, and the great diversity of opinion concerning religion which prevails amid modern civilization is patent to all. Jesus taught one faith, one baptism, but our Christian friends will answer all conscientious scruples by allowing any manner of baptism you please. If we take the holy Scriptures for a guide—and the Christian world profess to do so—it is evident that God never had a people upon the earth who were not directed from day to day by the voice of inspiration, and when that voice ceased to be heard, the people enjoyed no more the approving smile of the Almighty. This is the only conclusion at which we can arrive, after a careful perusal of King James' translation of the Sacred Book, and we are bold to say that every candid mind must come to the same conclusion. The Gospel, with the power and authority of the Holy Priesthood, has been revealed through Joseph Smith. The world say, What proofs have you of those things? We immediately advance the holy Scriptures, and the commandments given by our Lord Jesus, when they fly into a passion, and declare these are no proofs at all of our divine authority, they only prove us to be sacrilegious hypocrites to presume thus to follow in the footsteps of our Savior. The Latter-day Saint

Elders go forth into the world and call upon the people to repent, and enter in at the door opened by Jesus. The masses reject their testimony, although they are promised the spirit of revelation, that they shall know of the doctrine. The few who receive the Elders have invariably found their words to be true, and immediately testify unto their friends the benefits to be derived from embracing the pure religion of Jesus. Many have been converted throughout Denmark, and perhaps have only been in the Church a few days, and had but little opportunity to learn its principles, yet they will take the Scriptures for a guide, and confound the whole of the Christian denominations. Truly when men come forth testifying of these things, and performing the same works as the Apostles of old, doing everything in the name of Christ, it is our duty to investigate the doctrines they teach, lest we turn aside from the truth. The law-givers of this nation say they have done every known duty, and amply provided by law for the peace and happiness of the community, but men-made systems fail to cover all the ground. Witness a speech delivered by a Church of England minister a few months ago. Speaking of the abominable practice of the Government in licensing so many houses of ill-fame in this city, he deplored it as a great calamity, but thought that of two evils we should choose the least, and declared that our wives and daughters could not walk these streets with any degree of safety, unless such things existed, as they would be in constant danger of having their persons violated, if there was not this outlet provided for the hellish passions of men. Where are the law makers, that they should be unable to cope with these evils? Can this or any other nation look at these things and say there is no need of revelation from God, that man is capable of governing himself independently of the Almighty? The only wonder is, that God does not smite the nations until they become extinct, that the smoke of their abominations should come up no more before him. We can say to the Saints, Live your religion, for it is obligatory upon those who have entered into the New and Everlasting Covenant, to fight the Devil until he is overcome, until the sunlight of righteousness illuminates the whole earth, that no shade may be left for sin, and the kingdom of God absorb all, and He reign whose right it is, King of nations as he does King of Saints.

DEPARTURES.—President Daniel H. Wells, accompanied by his wife and child, and also by Elders Finley C. Free and George W. Cleavland, left Liverpool per steamship *City of New York*, on the 30th ult. Our readers would observe from a previous number of the *STAR*, that brother Wells purposed leaving in a short time, although he was then partly waiting further advices from home, but, receiving none contrary prior to the time fixed for his departure, he carried out his original intention. President Wells arrived in this country per steamship *Britannia* from New York, on the 25th of July, 1864, having been appointed, in conjunction with ourself, to the Presidency of the European Mission, vacant by the departure of Elder George Q. Cannon, and during that time he has labored earnestly and assiduously, both by his presence and counsel, for the benefit of the Work in these lands. In him the brethren have always found a guide and a friend, and the matured judgment and ripe experience which he brought to bear upon matters presented to him for his consideration, has been highly beneficial to the progress of the Work. During

his short stay he visited the principal Conferences in the Mission, his teachings and instructions being valued much by the people. He took a principal part also in the arrangements for the Emigration from these shores last spring, and also visited Hamburg and Copenhagen, in order to superintend the Scandinavian Emigration. His health has not been very favorable since he came to England, and this, of course, rather debarred him from paying exclusive attention to the duties connected with the Presidency; still, we were in hopes that had he remained longer, he might have been able to have devoted more time to general affairs; however, while regretting his departure, we feel satisfied, knowing it to be the wish of the Authorities in Zion that he should return home.—Elder Finley C. Free arrived in Liverpool per steamship *Great Eastern*, on a mission from Utah to this country, on the 18th of June, 1863. He labored in the Staffordshire Conference, under the Presidency of Elder Charles B. Taylor, until the General Council of Elders held at Birmingham, in January 1864, when he was appointed to travel in the London Conference, under the Presidency of Elder Isaac Bullock. At the Council held at Birmingham in January last, he was appointed to preside over the Manchester Conference, and entered upon his duties in the month of May last. He has labored faithfully in these different places, and gained the respect of those with whom he associated.—Elder George W. Cleavland arrived in Liverpool from New York, per steamship *Virginia*, on the 1st of July 1864. He was then appointed to travel in the Norwich Conference, under the Presidency of Elder Henry C. Fowler, until the Council held at Birmingham in January last, when he was appointed to preside over the Lincolnshire Conference. He remained there from February until June, when the precarious state of his health necessitated a change. He then came to Liverpool, and resided there until his departure. He will remain with his friends in the States, and probably return home with next year's Emigration.—President Wells and family and brother Free, purpose crossing the Plains by the overland mail route, and arriving in Salt Lake City before winter sets in severely. We pray God to bless and preserve them on their long and perilous journey, and guide them in peace and safety to their home among the Israel of the last days.

ARRIVALS.—Elders Nathaniel H. Felt, Aurelius Miner and Leonard G. Rice, arrived in Liverpool on the 1st inst., in good health and spirits. They left Great Salt Lake City by the overland mail stage, on the 5th July, crossing the Plains in safety, although experiencing some detention on account of Indian troubles. They sailed from New York per steamship *Virginia*, on the 19th ult., and had altogether a pleasant and prosperous journey.

RELEASES, CHANGES AND APPOINTMENTS.

—o—
Elder George W. Cleavland is released from the Presidency of the Lincolnshire Conference, on account of ill health, to return home.

Elder George W. Mousley is released from the Presidency of the Norwich Conference, on account of ill health, to return home.

Elder Finley C. Free is released from the Presidency of the Manchester Conference, to return home.

Elder William B. Preston is appointed to the Presidency of the Newcastle-on-Tyne District, comprising the Newcastle-on-Tyne and Durham Conferences.

Elder William S. Warren is appointed to the Presidency of the Bedfordshire Conference.

Elder John L. Dolten is removed from travelling in the Norwich Conference to preside over that Conference.

Elder Robert Watson, Jun. is removed from travelling in the Lincolnshire Conference, to preside over that Conference.

Elder Nathaniel H. Felt is appointed to labor in the Liverpool Office, under the direction of the Liverpool Presidency.

Elder William A. McMaster is removed from laboring in the Nottingham Conference, to labor in the Lincolnshire Conference.

Elder Leonard G. Rice is appointed to labor in the Norwich Conference, under the direction of Elder John L. Dolten.

Elder Aurelius Miner is appointed to labor in the Edinburgh Conference, under the direction of Elder James Ure.

BRIGHAM YOUNG, JUN.

} *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

ABSTRACT OF CORRESPONDENCE.

—o—

LAND'S-END CONFERENCE.—Elder Oscar F. Lyons writing from Devonport, on the 8th inst., says :—"We have recently had a visit from President J. E. S. Russell, and it has been truly interesting and a time of rejoicing to me. I feel truly thankful for the good counsel and teachings he gave us while here, and as some have believed in the truths he spoke, we yet hope to see the good effects of his visit amongst us. We have done some baptizing, yet I cannot say that we are doing as much as some of the other Conferences in that respect, but on the improving list. The Saints attend their meetings, and assist the Work as much as I could expect under the present circumstances, as many are without work, and have been for some time past. We have done no outdoor preaching until last Sunday. On that day I preached for the first time to a large and attentive congregation, who were pleased with what was said, and promised to attend our meetings. Street preaching has been prohibited here, but I hope they will not hinder me and the brethren who are with me, as we wish to do all the good that we can. I intend to try it again on next Sunday, and hope that all will be well. I know that the Lord is on our side, and if we obey him, he will assist us to roll on his Work. The Saints here are a good class of people, with but few exceptions, and feel to uphold me in my office. I endeavor to teach them truths that will save them in the kingdom of God, and show them the blessings they will gain by being obedient to the laws of heaven. My desire is to do right, and go home feeling that I have done some little good while I have been on this mission. I find that I have many things to overcome, as well as others, but hope to have power over them, and be able to cast them at my feet."

Say nothing, do nothing, which a good mother would not approve, and you are on the certain road to happiness.

A contempt of the sacred rite of marriage not only endangers the morality of the individual, but strikes at the very foundation of social order and domestic happiness.

CORRESPONDENCE.

AMERICA.

Wyoming, N.T., Aug. 16, 1865.
President B. Young, jun.

Dear Brother,—I have a very short time to write to you, but, knowing the interest you take in the prospects of the emigrating Saints, I feel that a few lines will be acceptable.

When I arrived here, I found between two and three hundred of the Saints who were unable to assist themselves any further. Their entreaties for help to be taken through, induced me to use considerable efforts to prevent them staying here.

A few of the brethren who had some means at their disposal stepped forward, and loaned me some money. I also borrowed some more on time, which enabled me to send off over two hundred Saints. While at New York it was my intention only to assist a few, but on my arrival here, and beholding so many, my heart was heavy at the thought of leaving them behind me. After much consideration, and weighing all points of the responsibility, Elder John G. Holman and myself came to the conclusion that it would be best to help off as many as possible. After this determination, our hearts felt much lighter, and the general spirit of the camp better.

The emigration arriving much sooner than I expected, and many hindrances arising in obtaining wagons and cattle, have caused us much delay. I had also to employ agents to get the wagons transported, which should have been done by the railway proprietors, and to obtain the requisite number of cattle, which caused much labor and time; in fact, nothing came along easily, all things being brought together only with considerable energy and endurance. As late as the 9th of August, Mr. John T. Croft arrived with twenty espennchied wagons, worn down with fatigue, as also some men with him. He said in consequence of the Platte river bridge having been washed away, he had to drag the wagons through the mud. It took nine yoke of fat cattle to draw two empty wagons at a time across the

mud. The rain has fallen so heavily, and the ground is now so soft, that a wagon frequently stalls, and lifting at the wheels is a general thing.

The returning missionaries have been indefatigable in their labors to get the companies off, and also to keep down expenses, putting the wagons together, and fixing the bows, &c.; the sisters also sewed the tents and wagon covers. Owing to the wet, the tents have been cut larger than usual, in order that the Saints might be less liable to exposure from wet and cold.

On the 1st inst., we organized the Danish company and appointed Elder Miner G. Atwood, Captain; C. B. Taylor, assistant captain, A. W. Winberg, chaplain and interpreter; John Swenson as commissary, and to assist brother Winberg in his duties; John Gendrup as clerk. H. Hogstead, captain of the first ten, H. Hanson of the 2nd ten, Christopher J. Kempe of the 3rd ten, and John Everett of the 4th ten.

At this organization I advised the Saints to be obedient to the requirements of their officers, also to let M.G. Atwood equalize the strength of their teams; the general instructions to be moderate in driving and in the use of the whip were given, and if they were united and obedient, they would go through safe. Elder J. G. Holman remarked, that the English had been organized by themselves only to separate them, that in case of sickness better care and attention could be bestowed by those who understood each other's language; he also remarked the tens were to take their turns in rolling out, that all should have equal chances of camp ground, &c.

On the 13th inst., we organized a division of the English company; appointed Elder Henson Walker as captain, Robert Pixton as chaplain, John Hammer as captain of the guard, Joseph Hammer as captain's assistant, brother Eastham as captain of the 1st ten, brother Conrad as captain of the 2nd ten, and Elder Adolphus H. Noon as captain of the 3rd ten.

The last division rolled out on the

15th inst., Elder W. S. S. Willes as captain, with a similar organization.

Yours very faithfully,

THOMAS TAYLOR,
JOHN G. HOLMAN.

GEORGE SIMS, Clerk.

Elder Thomas Taylor starts to-day by mail, and the rest of us by mule train.

ENGLAND.

LONDON DISTRICT.

London, August 26th, 1865.

President B. Young, jun.

Dear Brother, — Since my last report, in consequence of business in the office, I have not been able to visit the Conferences of this District as much as I otherwise should. I have visited Essex, and attended a Conference at Maldon, and by a recent report from Elder C. A. Benson, President of that Conference, I learn that the work is progressing, and the faith of the Saints on the increase. The law of Tithing is beginning to be better understood by them, and they are moving forward in the right direction.

I attended a meeting of the Kent Conference at Brighton, on the 20th inst. There were present, Elders Ensign I. Stocking, President of that Conference, and Stephen Hales, Travelling Elder, also Elders Charles W. Stayner, President of the Southampton Conference, and John H. Donnellon, Travelling Elder. We had three meetings. The Authorities of the Church, as now organized at home and abroad, were unanimously sustained. The reports of the Branch Presidents, and also of brother Stocking, were very satisfactory. Notwithstanding the necessity for a little pruning, they were adding to their numbers by baptism, and the Conference was in a healthy condition. The teachings of the Elders were very instructive. The principles of faith, repentance, baptism, and the laying on of hands, and the benefits derived through obedience to the ordinances of the Gospel, were clearly set forth, and also the inestimable blessings to be obtained by yielding obedience to the law of Tithing, and the higher laws that God had revealed for the regeneration of mankind.

This summer we have been short of Travelling Elders in this District, but the deficiency has been made up to some extent by the local Priesthood. They have been very energetic in lifting up their voices in the open air, bearing testimony to the great Latter-day Work. They have not met with as much persecution this season as formerly. There is greater freedom allowed the Elders to preach the Gospel, but still there seems to be more indifference manifested on the part of the people to hear and investigate the truths which we declare unto them. They appear to care but little for this or that dogma, and seem too full of business and pleasure-seeking to have a place for anything else. They take no time to study the future salvation of their souls; they have given way to the cunning enticings of the Evil One, until the god of this world has closed their eyes, apparently, to everything but the world and the pleasures thereof. It is evident that they are all that the Prophet Isaiah has described them, "They are drunken, but not with wine: they stagger, but not with strong drink. this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men." They have hardened their hearts and shut their ears from hearing the word of God. They despise the teachings of the Prophets, and have turned altogether from following in the way of the righteous. O that they would remember the words of our Savior! "If ye were the children of Abraham, ye would do the works of Abraham." And again, "Howbeit, in vain do ye worship me, teaching for doctrine the commandments of men: making the word of God of none effect through your tradition, which ye have delivered: for laying aside the commandment of God ye hold the tradition of men: Full well ye reject the commandment of God, that ye may keep your own tradition." Notwithstanding the great hold Satan has upon the people, and their blindness and unbelief, yet I am happy to say there are many who desire to know the divinity of the mission of the Prophet Joseph. Much

good is being done with this class in the metropolis through tract distribution, mostly by the sisters, who are indefatigable, as well as the Priesthood, in their exertions to spread the truth. As a whole, the Saints are rejoicing in the Work, and the District is in a flourishing condition.

Ever praying the Lord to bless you,
I remain your brother,

ISAAC BULLOCK.

READING CONFERENCE.

Newbury, Berks, Sept. 12, 1865.
President B. Young, jun.

Dear Brother,—After a long silence, I deem it my duty to acquaint you with the present condition of affairs in this part of the Lord's vineyard, and our anticipations with regard to future progress. I have had much joy in laboring among the Saints, they are a good people, and the majority of them are endeavoring to live in accordance with the instructions imparted by myself and the brethren. Those characteristics which distinguished the Saints of old are among them, and it is plainly manifested that if they continue to do these things, they will in no wise be cast off. Such things as the foregoing were to prove them, for the Savior said, "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me;" and when they shall say, Lord, when did we these things unto thee, he will make answer by saying, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. But unto them who did not these things he said, Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels.

President Stayner has been visiting this Conference during the past two weeks. His presence has had a good

effect upon the Saints, who appear much stimulated by his instructions. I feel to thank the Lord that such is the feeling among the Saints at the present time, and that our future prospects are so cheering. On the 10th (Sunday), a Conference was held in Newbury, at which business was transacted which will no doubt tend to benefit the Saints. The reports given in were tolerably good. The Branch Presidents were removed, and others appointed in their stead, and such other changes made as will no doubt be highly beneficial to the future progress of the Work in this Conference. These releases, changes and appointments, were unanimously sustained by the Saints. The principle of Tithing was laid before the Saints, and recommended to their consideration as a means of securing the blessings of heaven. The instructions given throughout the day were of a nature calculated to benefit the Saints. My prayer is that they will adopt the same and profit by them. In the evening Elder A. Simmonds made a few remarks, after which Elder Stayner occupied the remainder of the time, and gave a very interesting discourse upon the subject of the Latter-day kingdom. At the close of the meeting one man applied for baptism, which was immediately attended to. I feel well in the work in which I am engaged, and have a desire to labor to promote the growth of the kingdom of God upon the earth. I have labored in this Conference twenty months, during which time I have succeeded in releasing the Conference from an emigration debt of £18. The local Priesthood have assisted me in this as well as other things. May the Lord bless Israel and gather the residue of his people, that they may escape the judgments prepared for the ungodly.

Praying God to bless you and all co-workers, I remain your brother,

JONAS N. BECK.

What is that which a man may have never possessed, and yet leave behind him?—A will.

Jones wants to know whether the liberty of the press is proved by having your pocket picked in a crowd.

An advertisement lately appeared, headed "iron bedstead and bedding." We suppose the linen must be sheet iron.

A correspondent of Harper's Drawer is involved in domestic perplexities. He writes: "I got acquainted with a young widow, who lived with her step-daughter in the same house. I married the widow; my father fell, shortly after it, in love with the step-daughter of my wife, and married her. My wife became the mother-in-law and also the daughter-in-law of my own father; my wife's step-daughter is my step-mother, and I am the step-father of my mother-in-law. My step-mother, who is step-daughter of my wife, has a boy; he is naturally my step-brother, because he is the son of my father and step-mother; and because he is the son of my wife's step-daughter, so is my wife the grandmother of the little boy and I am the grandfather of my step-brother. My wife has also a boy; my step-mother is consequently the step-sister of my boy, and is also his grandmother, because he is the child of her step-son, and my father is the brother-in-law of my son, because he has got his step-sister for a wife; I am the brother of my own son, who is the son of my step-mother; I am the brother-in-law of my mother; my wife is the aunt of her own son; my son is the grand-son of his father, and I am my own grandfather."

INFORMATION WANTED as to the address or residence of David Heaps, Jun., who emigrated to Utah Territory per Ship "General McClellan" for New York, in the month of May 1864. Information will be thankfully received by his father, David Heaps, Sen. Address, 42, Islington, Liverpool.—*DESERET NEWS*, please copy.

ADDRESSES:

William B. Preston, 15, Clyde Street, Sunderland, Durham.
E. T. Williams, at George Marsden's, Back Pickston's Terrace, Newcastle-on-Tyne.
C. W. Penrose, at John Parr's, 83, Peter Street, St. Helens, Lancashire.

MARRIED:

At Branstone, on 21st May last, by Elder Lorenzo D. Rudd, Thomas Croxall to Ann Watson.—*DESERET NEWS*, please copy.
At Portsmouth, on 27th August, by Elder Franklin Merrill, James Brazier to Ann Masher, both of Portsmouth.

POETRY.

LATTER-DAY ZION.

Far o'er the sea within the west,
There is a choice and favoured land,
Where all the faithful can be blest,
And prophets guide by God's command!

Where once a barren waste was found,
Now flowers bloom in gardens fair,
And fruitful rains refresh the ground,
And sweetest music fills the air;

And lofty mountains tower on high,
Whose tops are clothed with purest snow
Which seem to penetrate the sky,
And waft the echoes from below.

True freedom's flag is there unfurled,
And there the pure in heart are free,
O favoured spot of all this world!
O that my lot were cast with thee.

Birmingham.

Where a kind providence presides,
And 'neath His sweet and loving smile
Fair nature blooms, and thus provides
For honest, hardy sons of toil.

There Zion soon in power will rise,
And to earth's mighty ones unfold
Her light, which tho' they now despise,
They then with terror shall behold.

Obedient to Jehovah's call,
All Abram's chosen seed shall come;
Secured from misery and thrall,
Zion shall be their happy home.

Then haste, ye Saints, to Utah's vale,
And from oppression find release,
There justice, truth and love prevail,
And all can dwell in quiet and peace.

J. BURNBOWS.

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 39, Vol. XXVII.

Saturday, September 30, 1865.

Price One Penny.

FREEDOM AND REASON.

BY ELDER WILLIAM C. GREGG.

—o—

"Freedom and reason make us men;
Take these away, what are we then?
Mere animals, and just as well
The beasts may think of heaven or hell."

If we view the human race from this standpoint, how few there are to be found who will come under the dignified appellation of men; yet, every person who will reflect for a little while, will easily perceive the force and truthfulness of the above heading; for, in the exercise of his free-agency and reasoning powers, man can exalt himself in the scale of being above all other earthly creatures, and maintain that lordly dominion he once received from his Maker, when he first paced the earth a son of God, in the glorious image and likeness of his Father. But, behold him now living in the total neglect of those powers, and what is he? A creature of lust, and passions the most degrading and soul-destroying, under whose influence his understanding is darkened, and his will in vain asserts its freedom. He finds himself a slave to evil impulses and feelings that carry him headlong to

the perpetration of deeds the most degrading, and sins the most damning.

The mind that if cultivated might have been firm in every form of godliness, has now become weak from disuse, and unstable in all its ways, like a wave of the sea, driven by the wind and tossed about, a prey to the sport of every evil influence, until its earthly house becomes a habitation for devils, instead of a temple for the Holy Ghost to dwell in. Through such corruptions, unworthy of even a name among the brute creation, he has destroyed all the tender affections of the heart by wanton, lewd abuse, devoted every passion of the soul unrestrained to sensual indulgences, outraged the laws of his very existence, and forfeited his claims to eternal life; when, on the contrary, if those passions had been trained and disciplined in the school of reason, under the enlightening influence of the revelations of the

eternal Father, and subjected to the will of the Spirit, they would have become the constant ministers to his eternal happiness and glory.

Some, viewing the degenerate condition of the human race, have gravely questioned man's superiority over the brute creation, and challenged a comparison on the point of adaptability, proportional strength and usefulness; but, comparisons of strength and utility are needless to prove the point, for man was not made to move in the sphere of beasts of burden, but as ruler over the beasts of the field, the fowls of the air, and the fishes of the sea, to conquer and subdue them. We have only to review some of the achievements of men who have exercised their rational powers, to amply prove their natural qualifications to be equally adapted to the demands of their station, as any of the lower orders are to theirs; for man's superiority lies not in his physical strength, but in his intelligence, and his greatness in the exercise of his freedom and reason, by which he may "become as the gods, knowing good and evil." At his pleasure he can soar away into the ethereal regions of space, above the dominion of the birds, or descend into the deep dark waters of the mighty ocean, and with electric light explore the wonders of that watery world, and whirl his thoughts with lightning speed in liquid fluid round the globe. In travel he finds no equal; yet, not content with grasping earth and all the elements that are therein, he casts his eyes above, and seeks to know the nature and meaning of those shining orbs that so beautifully bespangle the highest heavens. But lo! a great gulph is fixed, which the sons of earth essay in vain to cross, for the laws of mortality say, Thus far shalt thou go, and no further. Yet the noble, immortal spirit, in the pursuit of knowledge, will bridge every gulph, break down every barrier, overcome every obstacle, and never yield. This is the food man lives on, and by which he grows. He calls in his wandering thoughts, and sits in council deep, as though recalling some vague recollections of the past, until his very soul seems wrapt in thoughts profound; his mind is gazing on eternity, and as

if in sympathy to such a hungry, thirsty frame of mind, nature gradually unfolds her secrets, and ere long we find him developing laws and contrivances, by which he can survey the heavens, trace the paths of the remotest stars, measure their distances, and weigh the ponderous worlds of the universe in a balance of his own construction! Such are some of the wonderful works of the creature man, although but a child in freedom and reason.

The true man is the man of reason; in him is embodied power, worth and usefulness; but what is he that never thinks? gliding down the stream of time, saying yes to everything, nothing heeding, nothing caring, accepting every foolish dogma, and giving further currency to error by his cowardly admissions; can such be called a child of reason and truth? Methinks if he honored his title, he would cultivate the love of truth, and be its bulwark and rock of defence against all assailants. But, alas! how few there are on earth who enjoy the blessings, or are willing to defend the claims of freedom and reason, preferring to live by the traditions of their fathers, and binding themselves and the generations to come, in chains of mental darkness and immorality. Turn in what direction you may among all the nations, you will find them surrounded by various circumstances that produce a kind of time-serving policy among all classes. You will find, "as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the borrower, so with the lender;" they have all "an axe to grind," a purpose to serve, or an end to gain; therefore seek they honor one of another, and not the honor that comes from God. When they see the truth they will not acknowledge it, when they know what is right they will not do it, lest they should forfeit their good name, or suffer the loss of worldly patronage and gain, while others will sell their birthright to the hireling priest for a miserable mess of pottage. If we seek out the cause of this state of things, it can readily be traced back to the false foundation

upon which society is built, to the creeds of mankind, for religion is evidently the foundation and root of society, out of which grow the habits, customs, manners and morals of the people; it also directs their channels of thought, and thereby gives shape to the philosophy, literature and politics of the world. But, what can we say of its foundation? The religious world is broken into fragments, each seeking to become a law unto itself, subsisting upon the dying embers of the past, and fettering its votaries with the laws of its own isolation, limiting their aspirations, stopping their spiritual growth, and dwarfing the souls of men; compelling them to move within the circle of the light of their founder, and their writers and preachers to waste their time in expounding accepted dogmas, and defending cast iron creeds, instead of developing truth from their own original insight of principle, and becoming men of vital thoughts, full of words, loaded with life. Thus the influence of religion is felt throughout all the ramifications of society, and the measure of man's freedom is seen to be in proportion to the nature of his creed, whether it be broad, expansive and liberal, or otherwise, while the various types of character we behold, are each expressive of the faith under which they were nurtured. This a discerning mind may read in the countenances of the people. "O fools, and slow of heart, to believe all that the Prophets have spoken," once said the great Teacher; but the sluggish and perverted mind of the multitude is ever slow to listen to the voice of reason; for, having received a book or a doctrine, they pin themselves down to this or to that, saying, this is good, or, we like that, not saying, is it true? Then they settle down, and will receive no more; the preacher or writer was good and wise, henceforward the book or doctrine is perfect, they need no more; even as the love of the hero corrupts into the worship of his statue, so what was once an humble guide, becomes a master and a tyrant. But why do men content themselves with living upon the dry bones of the past, or making shift with the worn and faded wardrobe of their predecessors?

We lie embosomed in the midst of nature, rich in the profusion of her gifts, all inviting us to live and not die, for all who will come, may come and partake of the waters of life freely.

Then why not enjoy our original relationship to the universe, and study to perform our part aright? Think you not that the Lord has purposes to perform in this generation, as well as in those that have preceded us? The signs of the times answer yes; the more sure word of prophecy answers yes. The people of olden times beheld God and nature face to face, but we content ourselves with the dead letter of their ancient records obscured by time; yea, worse, by the interpretations and opinions which uninspired men have formed of them. Why seek the truth through other men's eyes only? Let us use our own, and not be forever the miserable sycophants of tradition, but seek a religion of revelation, a philosophy of insight, and a science of social life, founded upon the laws of God and nature; yes, let us go to the fountain and drink for ourselves. We hear men talk of living in the noontide blaze of Gospel light. Where are their eyes? for never from the beginning was there more darkness, division and strife, than in this the nineteenth century, and their creeds are anti-Christian in doctrine, tendency, spirit and practice. The Mosaic economy, that made nothing perfect, was far more preferable. It did not bind the human soul as do modern creeds, and yet preserved better morals, being also full of types and shadows of more glorious things, acting as a schoolmaster to bring it to Christ, who is the way, the truth and the life, no man coming to the Father but by Him. He says "his yoke is easy and his burden light;" "come, follow me." His law is perfect, converting the soul; his commandment pure, enlightening the mind; and his testimony sure, making wise the simple. His law is the perfect law of liberty, and those who believe in him will not abide in darkness, but receive the light of life, even the Spirit which will lead and guide them into all truth, bring to their minds things past, and show them things to come; then they shall know the truth,

and the truth shall make them free. Ho hath furthermore declared by the mouth of his servant Joseph Smith,—“I, the Lord, am merciful and gracious to those who fear me, and delight to honor those who serve me in righteousness and truth unto the end; great shall be their reward, and endless shall be their glory, and to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old; even for ages yet to come will I make known unto them the good pleasure of my will concerning all things pertaining unto my kingdom. Yea, the wonders of eternity shall they know, and things to come will I make known unto them, even the things of many generations; their wisdom shall be great, and their understanding shall reach unto heaven, for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will, even those things which eye hath

not seen, nor ear heard, nor yet entered into the heart of man.” What a contrast to the creeds of men. Surely even the gates of hell cannot prevail against the man who builds upon so firm and broad a foundation. But alas! for the nations, for as with the Jews, so with the Gentiles; they have fallen after the same example of unbelief, and have subsisted for ages on the light of tradition. They have committed two evils—they have forsaken the fountain of living waters, and hewn out to themselves broken cisterns that will hold no water, and evil must come upon them in like manner, even the evil of their own doings. “Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom go up as the dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel.”

A UNIVERSAL KINGDOM.

BY ELDER CHARLES W. PENROSE.

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The various nations of Europe are very much troubled at the present time about what is called “the balance of power;” a certain portion of territory to each government, and no more, being considered absolutely necessary for the preservation of peace. Every government watches with a jealous eye the movements of neighboring governments, knowing that all are filled with greediness and the spirit of aggrandizement, and efforts are made from time to time, by means of treaties and conferences, and diplomatic intrigues, to keep the most powerful from encroaching upon the territories of weaker nationalities; not out of any compassion for the feeble, but rather for fear of the increasing power of the strong; not from motives of justice and love of right, but from feelings of dread lest the “balance of power” be destroyed, and they themselves fall a prey to the undue preponderance of strength obtained by the aggressive party.

But while each government makes strenuous exertions to prevent others from shifting the boundaries of their territory, all of them manifest, that it is only for the want of opportunity, and fear of consequences, that they remain within their own prescribed limits, and do not overthrow the equilibrium of the present “balance of power,” and render necessary the formation of a “new map of Europe.”

The same remarks apply also to the nations of the great Western World, and, in fact, to almost all the nations of the earth. And this spirit is not peculiar to the present age, but it has agitated the world in all ages from the beginning. Love of conquest has dwelt in the hearts of a very great majority of the rulers of the earth, and “the strong preying upon the weak,” is a scene that has been so often enacted, that, like an old, oft-repeated tale, it raises but a brief excitement and causes but little interest.

War has almost perpetually “spread

desolation through the land," in some portion of the world, and the earth, from the earliest ages, has been scarcely ever entirely free from the horrid sound of human strife, the clang of deadly weapons, and the expiring groans of bloodstained hosts. But it is left for the present generation to witness the effects of evil ambition and desire for illegitimate power, to such an awful extent as has never before distressed humanity. "Nation will rise against nation, and kingdom against kingdom," until the whole world will present such a scene of slaughter and blood, that the very angels will weep over the misery and despair of the groaning sons of men.

The time is close at hand for the fulfilment of the latter portion of the prophecy delivered by Joseph Smith, predicting the American civil war (see Pearl of Great Price, page 35). One portion of the prophecy has been literally fulfilled, and, as the word of the Lord declared, has "terminated in the death and misery of many souls." It is only reasonable, therefore, to believe in the fulfilment of the other portions of the prophecy. We are informed that "Great Britain will call upon other nations, in order to defend themselves against other nations, and thus war shall be poured out upon all nations." What an awful culmination of horror! Who can imagine a tithe of the inexpressible misery, the unutterable woe of a world at war! The earth laid waste and soaked with gore! The air rent with groans of anguish, and tainted with corruption generated from death! Pestilence raging! Famine's bony hand grasping the suffering millions, and fear making the hearts of all men to fail within them! Great God! is there no escape from this terrible and universal visitation? Yes, there is a way, and there is a place of deliverance. There is a way of escape for the whole world, if they will receive it, and there is a place of escape for those who will receive it, if the world reject it. The way, and the only way to escape the coming evil, and to establish permanent peace, is for all mankind to be joined together under one form of government, and that form after the true order. That order is

the form of government which prevails in the world where the God and Father of all men presides. A heavenly government, adapted to earthly beings; the kingdom of heaven in an earthly garment; the politics of eternity governing men in time; the laws and regulations of immortality brought down to the capacity of mortal beings; the governing, protecting and preserving power of Omnipotence, thrown around weak, erring mankind; in other words, the kingdom of God. Not a mere spiritual, imaginary dominion in the hearts of fanciful religionists, but a literal, universal kingdom, extending over the whole earth, with a constitution adapted to the necessities and conditions of the different nations in every portion of the globe; laws and regulations for the maintenance of peace, and the securing to all men in every station their rights and privileges, for the protection of the law-abiding, and the punishment of the lawless, and to encourage and assist in the development of all the resources of this fruitful earth in every zone and clime; legislative and executive officials to enact and administer laws, founded upon principles of justice, and acting, not for private ambition and personal profit, but for the benefit and improvement of the whole body politic; all under the control of one grand presiding Authority, whose influence and power extends to the minutest subdivision in every department of this great, universal scheme of government and progress.

Under such a government, all nations would be united together for mutual support and interest, instead of being divided against each other for individual pre-eminence and aggrandizement. Armies would be disbanded, and weapons of war turned into useful implements of peace and industry. Navies would be converted into commercial fleets, to facilitate communication and exchange of products, and the intelligence of inventive minds, instead of revealing itself in revolting plans for the destruction of human life, would shine in the production of glorious measures to increase the pleasure and enhance the progress of mankind in physical and

intellectual improvement. Such a kingdom exists in the eternal world, and such a kingdom the Almighty has determined to establish on this planet. He is willing for all the multitudes of the earth to receive the benefits thereof, if they will submit themselves to its laws and regulations; and that they may understand those principles of divine government, He has spoken from the heavens, he has sent ambassadors from the heavenly kingdom, who have conferred authority upon men living on the earth, to speak and act in his name to the rest of mankind. This authority is called the Holy Priesthood, and exists in the Church of Jesus Christ of Latter-day Saints, which is the beginning of the kingdom of God on the earth. And the great King has commanded them to call upon all men, everywhere, to make a covenant of allegiance unto him, for he is the only legal proprietor of the earth, and the only lawful ruler thereof, and he has not delivered up his right of possession and dominion to any being living, therefore he has the right to claim the allegiance of every breathing soul.

But the inhabitants of the earth, through the different illegal governments that have been set up, and the false notions and traditions handed down from generation to generation, have become so darkened in their minds, and have such incorrect ideas concerning their true King and his laws, that it has become almost impossible to make them understand the message which he has sent, and his designs concerning them; therefore, that they may understand clearly, he offers to them an intellectual light, by which they can see and understand all things, "yea, the deep things of God." This light was enjoyed by some of the ancients, and was called the Holy Ghost or Spirit, and by it they comprehended the mind of God, and understood the glorious things of the heavenly kingdom.

This priceless gift, the servants of the Most High God offer to all mankind freely, "without money and without price." Yet there are conditions absolutely necessary to its reception. Every soul must turn away from the abominable corruptions of

this wicked generation, and bow their minds in humble submission to the eternal God. Then they must be immersed in water, in the likeness of burial, showing that their past life is dead, and be raised into the air, in the likeness of birth, evidencing that they are "born again," and commence life afresh under the New and Everlasting Covenant. By this means their past iniquities will be blotted out, their sins, though they had been as scarlet, be washed whiter than wool, and then being pure, sinless, and without spot, the light of the Holy Spirit will be kindled within them, by which they will be able to comprehend the designs and laws of their Father, in relation to themselves and the earth. And being required of the Lord so to do, his servants say to all men and women, kings, queens, princes, legislators, judges, priests and rulers generally, Repent! yea, repent of all your murder, falsehood, corruption, adultery, prostitution, bribery, robbery, blasphemy, swearing, drunkenness, and all your abominations wherewith you have disgraced your lives and polluted the earth; turn away from your false traditions, and the miserable nonsense of uninspired teachers; strip yourselves of your pride and haughtiness, and turn your hearts unto the Lord, your King and your Father, and be baptized for the remission of your sins, and you shall receive the gift of the Holy Ghost, and the principles of the government of God shall be revealed unto you, and the Eternal will establish his kingdom in your midst, remove the distress and misery of nations, establish society upon a proper foundation, and flood the earth with happiness and glory.

But if the inhabitants of the earth will not hearken to the message, then their darkness will increase upon them, the hardness of their hearts will increase, corruption will continue to rot in the heart of society, and by war and pestilence, famine and distress, the kingdoms of the earth will be broken, and the nations wasted away. Yet, notwithstanding this great convulsion of nations and overthrow of governments, the kingdom of God will be established. Among

the different peoples and tribes of earth, there will be some who will receive the message, and joyfully bow to the mandates of the great King, and for them there is a place of escape from the overwhelming troubles involved in the "Latter-day judgments." This place of deliverance is called Zion, and the faithful citizens of the kingdom of God will gather there from all parts of the earth, to be further instructed in the principles of Divine government, to be free from the influence and bondage of those who know not God, and to be protected by the ægis of the Eternal, when the overwhelming scourge passes over the land. This work of separation is now going on. Every year thousands may be seen wending their way to the home of the Saints in Utah, the place which was spoken of by the Prophet Micah, 4th chap., 1st and 2nd verses. There, in the fruitful Valleys of the Mountains, they will multiply in numbers and increase in power, they will build a Temple to the Lord, in which he will reveal to them the secrets of his will, and make known to them the principles of his government; and from this people, now despised and derided by the multitude, will grow the mightiest kingdom that has ever held dominion upon the earth. Its territory will be the whole face of this revolving globe; its rulers will be Divinely appointed and popularly sus-

tained; its dominion will be paramount, for all the remnants of the shattered kingdoms will bow to its supremacy; and its effects will be union, peace, health, plenty and universal joy. O! all ye sons of men who love truth and liberty, who hate iniquity and vice, who desire the amelioration of the human race, and long to see the toiling millions raised from want and woe, Rejoice! yea, rejoice and be exceeding glad, for the time is close at hand when tyranny and bondage will be crushed into the dust; when pollution and filthiness will be banished from this sin-laden earth; when suffering humanity will be lifted from the grovelling depths of ignorance and slavery, and truth, freedom and virtue, shall blossom and bear fruit, and fill the enlightened and purified world with sweet perfume as from the flowers of paradise; for the kingdom of God shall come. Already its organization has commenced, and it shall spread and increase, until "the will of God shall be done on earth as it is done in heaven," and the holy angels looking down from the glorious empire of our Father above, shall see the same glorious government flourishing below, and the heavens shall ring with harmony, while they sing the glad anthem, "The kingdoms of this world, also, have become the kingdoms of our God and his Christ, and he shall reign forever and ever."

A MISTAKE.

Men are naturally ambitious, but their ambition does not always lead them in the same direction for gratifying this prevailing feature of their organization, the principal stimulus of which seems to be the love of approbation. I do not mean to say that all profound thinkers, experimentalists in science, patriots, warriors, orators, &c., are seeking the applause of men, but I do believe that the majority are actuated by this motive; whereas, perhaps the few have the interest of the present as well as future generations at heart. The acquisition of

knowledge may be laudable in all, but much more so in the man who is disinterested as far as individual affairs are concerned, and laboring with a philanthropic spirit for the wellbeing and happiness of the whole human family. This class of individuals you will find are very unassuming and unpretending, and perhaps, on first acquaintance, will not make so favorable an impression; but the more you learn of them, the more you esteem them, because you see more to admire in their character. Among those whose love of approbation is so very

prominent, and apparently the principal stimulus prompting to action, you will find a class who have the happy faculty of throwing all they know to the surface, making the first interview much more interesting than the second. This class are like a man who has but one suit of clothes, when he goes out he leaves his box empty. After the first dash of hypocritical unfeeling politeness, and the reiteration of a few non-original polysyllabic sentences, his store of knowledge is exhausted, and he is forced to resort to his dictionary, Shakespeare and other learned writers, to prepare himself for the next interview, otherwise in his opinion, and also in mine, he will be unable to merit at the hands of his associates the pleasing appellation, "That is a learned, polite and accomplished gentleman, what beautiful language he uses." I must confess such sayings as these are very pleasing to our vanity, but herein is the mistake. You will find you are laboring under a hallucination of the brain, and that none of your associates, except those like yourself, are so ignorant and blunted in their perceptive faculties, as not to be able to discern between the original, reflective and truly intelligent man, and the superficial, dependent creature, who gains all his information from books, without reflecting to know whether what he reads is correct or not, and goes on committing to memory both truths and absurdities, thinking to attain to the *acme* of popularity through the productions of other mens' brains. Should such a one ever come to an understanding of his true position, he will find he has a great many absurdities to unlearn, which he has drank down unwittingly in consequence of not reflecting.

I have thought some of the Elders were a little tainted with this ambitious spirit; and as speaking is more in their line of business, they make some desperate attempts at eloquence, without knowing what it consists of. If any should think that eloquence consists in the putting together of the greatest number of polysyllables, or uncommon and perhaps obsolete words, spoken in a voice of thunder, they are mistaken, otherwise I am, (in either

case the heading of this article will be correct). From what I can learn, the greatest orators, both ancient and modern, have been those who have defined their ideas in the simplest language, and have chosen monosyllables, as far as possible, rather than what is generally understood as flowery language, to express their sentiments. There is another evil that some run into, perhaps occasioned by the redundancy of language they are blessed with—namely, the system of paraphrasing all their ideas, which makes the perusal of their letters or literary productions, something like hunting for a kernel of wheat in a bushel of chaff. It reminds me of the following anecdote. A learned gentleman was asked to define paraphrase, whereupon he said, "It is merely a circumlocutory cycle of oratorical sonorosity, circumscribing a very minute atom of ideality, lost in a verbal profundity." Very likely the interrogator knew as much about the definition of the word before it was defined as after; so with the writings of men whose ideas are burdened with language, they become both ambiguous and perplexing, and many times the true meaning of the author is never reached at all by the reader, who, tired and weary, throws the production aside as dry and uninteresting. Persons who are so extremely fond of using "big words," frequently misapply them, and make themselves appear ridiculous. I recollect hearing my father relate an incident of a religious character in the State of New York, America, who was very prone to use swelling language, and that not very correctly. He was called upon on a certain occasion, by the parson of the chapel he attended, to open the meeting by prayer, whereupon he addressed the Deity as follows, "O thou great diabolical Jehovah." The circumstance was so ludicrous, that even the elongated face of the parson was convulsed with laughter, and he was unable, much to his chagrin, to bring it into its sacerdotal shape again that day. We must have a good memory indeed, if we can go to a dictionary and learn a few hundred words which are not commonly used, together with their definitions, and

apply them correctly in our common conversation. Besides, we have something more to learn in the application of words, than their meaning in the abstract; we also have to learn how to construct them into sentences and make sense. I have not written this article with a desire to criticise, for I am aware that I am not adequate to the task, neither do I wish to do so; but, from observation, I have come to

the conclusion that some one is laboring under a mistake, either this class of which I have been speaking have mistaken the road that leads to true honor and lasting fame, or I have, and would like to be put right. 'This system of pageantry may do for the world, but it will not do for Latter-day Saints.

C. M. GILLET.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 30, 1865.

THERE are many items of instruction which we wish to communicate through the medium of the *STAR*, to the brethren now laboring in the European Mission, but do not expect to be able to tell them all at once, only as circumstances and the Spirit of the Lord may dictate. We shall allude to a few of the many principles which it is necessary to have constantly before our minds, to thoroughly comprehend. The Lord has chosen the present element to carry on his Work in these lands, and by our remaining faithful, he will open a way to successfully accomplish the labor. We do not wish to convey the idea that the Lord is dependent upon us for carrying out his plans; on the contrary, if we fail, He has other material he can bring to bear, and thus we are the only sufferers. A spirit of improvement seems to actuate the brethren as a general thing, and the young Elders are advancing in experience and knowledge; but we often misdirect our energies, and apply our strength to the lever when the fulcrum is unstable. It would be folly to remove the pupil from the study of the rudiments of arithmetic, to the higher branches of mathematics; but give him the leverage of the intermediate studies, and he would succeed in attaining to a certain degree of perfection. Occasionally we find that those who are overflowing with ideas, and in their own estimation only want language to electrify the world, are never satisfied until they have committed to memory the contents of a pocket lexicon, and numerous high sounding words carefully culled from "Webster's Unabridged," displaying their recently acquired knowledge on every occasion, quite putting the "Huntonian style" into the shade. The brethren do not wish to expose themselves to ridicule, of this we are well aware, but frequently they give utterance to some ponderous word which reminds one of the primitive state of the earth—without form and void.

This is done frequently by the brethren when speaking to congregations, composed not only of Saints, but of strangers. The only visible effect of words used in this manner, is a look of disgust on the countenances of the intelligent, and one of blank despair on those of the laboring classes, who cudgel their inactive brains in vain endeavors to understand the very obtuse meaning. Brethren, this is not answering the purpose for which we were sent forth to the world. It is a simple thing, but if we never use a word until we thoroughly understand its application, it will not only save us some trouble in the future, but gain us more extended influence amongst certain classes. There are many people yet in the world who, if acquainted with the truth, would prize it as highly as we do, but through tradition, reject everything presented in an unpolished form, and cannot comprehend how men professedly inspired by the Almighty should so mutilate the English language. It might be said, the Gospel is the truth of heaven, they who reject it are responsible; very true, but can you get that class of individuals to listen to an ignoramus, even though he be unfolding the great plan of salvation? Undoubtedly these people will eventually have the privilege of receiving or rejecting the message, but if we are unfaithful in obtaining that knowledge God has commanded us to acquire, will our skirts be wholly clear of the blood of this generation? It may be well to quote a few passages from the book of Doctrine and Covenants, to thoroughly understand the labors before us. The Lord, when speaking to Joseph Smith upon a certain occasion, said, "Study and learn, and become acquainted with all good books, and with languages, tongues, and people." Are we not in a good situation to carry out the greater part of these instructions? Is the spirit of that revelation just quoted, manifested by crowding our brains with unmeaning sounds? We think not. Again, "Behold, they have been sent to preach the Gospel among the congregations of the wicked; wherefore I give unto them a commandment thus: Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known." It is well to ponder over these quotations, and strive to comprehend their full meaning. We shall refer to only one more passage contained in the Doctrine and Covenants, "Seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."

There is a spirit in man, and the inspiration of the Almighty giveth it understanding. Many thousands of volumes have been written by the Gentiles, and were doubtless in many instances dictated by the Spirit of God. This intelligence, coupled with the knowledge received by revelation, properly tempers the instrument for carrying out the plans of the Almighty and accomplishing his designs amongst the people of this generation. But if we remain ignorant when God points the way, our efforts to build up the kingdom might be compared to dividing hard wood with a dull saw. True, we may be saved in the kingdom of God; but having prepared ourselves by a probationary state on this earth for the society of the ignorant, there we may remain, taking no active part among the brilliant throng that more immediately surround the throne of Him who has earned and now possesses all wisdom and all intelligence.

It may seem superfluous speaking to the Elders about these things, but there is an evil springing up in various parts of the Mission, which is becoming so general that we deem it highly necessary to caution the young Elders against it—namely, a passion for big words. We have received letters and articles

evidently intended for publication, which did not even possess the merit of common sense, but were a conglomerated mass of words containing three or four syllables, their relative value never perhaps having entered the cranium of the writer. We have the revealed will of God, which is the foundation of all intelligence; now let us rear a superstructure which will meet the approbation of the loved ones at home, and the approving smile of our eternal Father.

PAYMENT OF DRAFTS.—Numbers of the brethren throughout the Mission often receive drafts in their favor from friends in Utah, payable at sight at 42, Islington, Liverpool. Instead however of forwarding them to this office for payment, they have been in the habit of withdrawing the amount from the Conference funds in their possession, and then forwarding us the drafts. No doubt the brethren have supposed this method to be perfectly correct, but, we would feel much better satisfied were they to forward the drafts here, so that we could either remit the money to them direct, or grant them an order on the Conference for the same. Such a circumstance might occur as counterfeit drafts being issued, and the brethren not being acquainted with such, would naturally be unable to detect the difference; besides, when drafts payable by us are floating around for some time, and the brethren have already paid themselves, we are at a loss to understand our position as to financial matters, and we have therefore mentioned this, so that any trouble may be saved in the future. If the brethren when they receive drafts will send them to the Liverpool office, they will be duly honored, and receive immediate attention.

ABSTRACT OF CORRESPONDENCE.

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SCANDINAVIAN MISSION.—Elder John Sharp, jun., writing to Prest. Wells from Göteborg, on the 30th ult., says:—"Since I saw you in Copenhagen, I am thankful to say that my health has been good. The day after you took your departure for England, I left for Sweden, since which time I have been travelling round amongst the Saints, discharging my duties to the best of my ability, but in much weakness, and at a great disadvantage in consequence of my inability to speak the Swedish tongue perfectly enough to enable me to speak much in public. Notwithstanding this, I feel that the Lord has prospered and blessed me exceedingly, and I can even now feel the force of your words to some extent when you told me that my experience here, or the experience that I would gain in this land, would be of great benefit to me in the future. I am thankful to say that the Work of the Lord throughout Sweden, where I have been, is in a good condition, and the prospect for the future is very flattering indeed. Many strangers attend our meetings, and disturbances are very seldom heard of."

SWISS, GERMAN AND ITALIAN MISSION.—Elder Samuel H. Hill writing from Birmingham, on the 8th inst., says:—"According to arrangements previously made, I left Geneva for Paris on the 29th ult., in company with Elder

Heber J. Richards. We arrived there on the 30th, and spent several days. On Sunday the 3rd inst., I visited a number of the Paris Saints in the evening. I got a few of them together and held meeting, imparting to them such instructions as I thought necessary for them in their present position. I found them in rather a weak situation, as they had not been visited by an Elder from Zion for some time, still they were enjoying a portion of the spirit of the Gospel, and before I left them, they seemed to be feeling much better. I blessed them, and told them to be faithful, and the Lord would deliver them from Babylon, if they would make an exertion to free themselves, as he only helped those who sought to serve him and obeyed his commandments."

NEWS FROM CONFERENCE.

PRESTON CONFERENCE.—From minutes received from Elder R. N. Russell we learn that a Conference was held at Preston on Sunday, 13th August, 1865. There were present on the stand; of the Presidency of the European Mission, Brigham Young jun.; Elders Abram Hatch, President of the Manchester District; Robert N. Russell, President of the Preston Conference; Harrison Shurtleff, President of the Dorset Conference; George W. Cleavland, President of the Lincolnshire Conference, and William R. Smith, Travelling Elder in the Manchester Conference. After singing and prayer, Elder Abram Hatch called upon the Branch Presidents to give a report of their Branches. They were reported as being generally in a favorable condition. Open air meetings had been held in various districts, without the brethren meeting with any opposition, and union prevailed amongst all the Saints. Elder R. N. Russell expressed the pleasure he had felt in laboring amongst the people in the Conference. He had borne his testimony to the truth of the Latter-day Work as often as he had had an opportunity, and was determined to continue doing so. —President B. Young, jun., said he felt pleased with the reports which had been given, and knew that if the Saints would keep the commandments of God they would receive many blessings. He counselled them not to feel poor, because they were rich in the things of the Gospel, and all who would live their religion, would be able to gather from these lands in the appointed time of the Lord. In the afternoon Elder A. Hatch presented the authorities of the Church in the usual manner. They were unanimously sustained by the congregation. Elder R. N. Russell next read the Financial and Statistical Reports of the Conference, which were approved of by those present. Elder H. Shurtleff exhorted the Saints to be faithful, as they had a testimony to the truth of their religion, which the world had not. He spoke on the necessity of the Saints gathering to Zion, shewing that this principle was as requisite as any other to which they had yielded obedience. Elder W. R. Smith spoke of the temporal salvation to be gained by the Saints, and the benefits to be derived by them gathering themselves together. Referred to the war that had taken place in America, and showed how the Saints had been preserved from the destruction which had overtaken that nation. In the evening Elder A. Hatch spoke at some length on the principles of the Gospel, especially as to the necessity of water baptism as an initiatory ordinance in the Church, and essential to the salvation of mankind. President B. Young, jun., bore testi-

mony that what had been said that day was true and had been spoken by men who had authority to preach the Gospel. He testified that there were hundreds of men on the earth who had as much authority to declare these principles as any of the Apostles of Jesus had anciently. He desired that all the human family should be saved, and although the prejudices of the world were strong against the Saints, a time would come when they would look differently upon them. He knew that God was the author of the plan of salvation, and that it would continue to grow and increase, until the honest in heart had heard its truths and received of its blessings. There were many strangers present who paid good attention to the remarks made by the brethren, and the Saints separated, feeling gratified with the day's proceedings.

C O R R E S P O N D E N C E .

AMERICA.

Great Salt Lake City, July 11, 1865.
President Brigham Young, jun.

Dear Brother.—After a rather adventurous journey, brothers Shearman, Godbe and myself arrived safely here on the evening of the 5th inst., just too late to see the great display on the 4th, when, as I presume you are aware, there was a grand procession, oration, etc., to celebrate the day of American Independence. Brother Shearman left New York a few days before brother Godbe and myself did, he going with the Saints where his services were most valuable; for, if ever a man labored for the good of any people—W. H. Shearman is the man. He did almost too much; but I am happy to say, his health is now good, and has been so as a general thing all through the journey.

We left (brother G. and I) New York on the 12th of June, reaching Wyoming Sunday 15th, where we found the English Saints comfortably fixed; the majority of them well, though there was some little sickness, but not as much as might have been expected, from the circumstances of their detention at New York.

The next morning we left Nebraska city at five, went on to Fort Kearney, where there was no coach to take us on, as the heavy rains and troubles with the people of some settlement who had ploughed up the roads prevented the coaches getting in; so the agent put on an extra for us, one that had turned a summersault and had one side and the tops broken off.

We went off with the sweltering sun pouring down on our devoted heads, glad enough to get on any how, as many had to wait at the fort eight days before they could get on; but, as they say half a loaf is better than none, so thought we about a stage coach. I sat and rode many a mile in the back boot, happy and contented, as I could stretch my legs any way I liked, which was rather a difficult operation inside.

We were escorted by *Galvanized Yanks* (men who had been in the southern army) from station to station, till we arrived at Denver where we found we would have to wait for the coach about a week at the least, so the "irrepressible Godbe," bought a light wagon and a span of horses, and having laid in fodder for the beasts and food for the men, we started the same evening by ourselves on a journey, the mail was afraid to go, but we trusted in the Lord, knowing we were doing his will, and relied on his protection to guide us through, and he did not fail us; though troubles were before and behind us we were untouched. We went about 65 miles or so a day. We commenced our journey about 4 a.m., rode till about 7, stayed 2 hours, rode till 1, stopped 2 more hours, on till 7, stayed 2 more hours and then on till 12 or 1 at night; by this course we got on without fagging out the mules (for at Little Laramie brother Godbe exchanged the horses for the latter animals.) We were certainly most miraculously preserved. Five minutes after we left one place (near Cooper's Creek) the Indians run

off 25 head of horses; men were killed before and behind us, and we only saw Indians once, and that was in the worst part when we had only been allowed to leave fort Halleck in company with the stage; but only having one span of mules we could scarcely keep up with them as they changed, and we had 80 miles to travel at night. We were about one mile behind when the brethren saw two Indians following up, but they got ready and sent the team off at their best pace, and we got to Sulphur Springs safely with the coach. During this chase I had a sick headache, and was unaware till afterwards of what had occurred. At Rock Creek the Indians killed three men, wounded two and burned down the station, either the same day or the next after we passed through. The only Indian we met to speak to was "Indian Jack" in Echo Canyon, who gave me the very appropriate title of "Jim" and asked me to give him a white shirt. The last day's adventure was the worst and initiated me considerably into kanyon life, for brother Godbe tried to get over the big mountains, and we found the road in the Weber range washed away in many places, and had to make fresh road, pull the wagon round the hills, etc., till about 32 miles from home when we had to leave it and walk, wading through creeks, climbing hills, etc., till I nearly gave in, going up the big mountains; but two miles down we found a kind of gearing of a wagon that had come to fetch wood. Across this a plank was laid. Brother Shearman and myself rode 18 miles into the city on a plank, it being nearly 12 midnight when we got in. The next morning I saw President Young, brother Heber, and a host of others; some whom I knew in the old country, many I only knew by reputation. I had quite a chat with the President, and the rest of the brethren in his *sanctum*, and must say that all the testimonies I have heard by those who first see him and write back to the Saints, I fully agree with. I also like brother Heber, he has been very kind to me.

With love to all, I remain as ever,
Your brother,

GEORGE REYNOLDS.

ENGLAND.

WORCESTER CONFERENCE.

Worcester, Sept. 11, 1865.

President B. Young, jun.

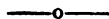
Dear Brother,—I herewith submit a few lines for your perusal, knowing your desire for information in regard to the state of the Mission. Elders William Wheeler and Ezra J. Clark are united with myself in doing all they can for the addition of numbers, and the blessing of those in the Church. Baptisms are not very frequent, although we have spoken a great deal in the open air this summer, to very intelligent and orderly assemblages of people. That portion of Scripture is very applicable to this people, which says, they have eyes but they see not, ears but they hear not, and hearts but do not understand; yet the Lord requested the Prophet to write the vision so plain, that he who runs may read. The Gospel of Christ is plain, so simple that the unlettered can immediately perceive the beauty of the principles when presented to them. The unreasonable cry in this part is, to merely believe in the Lord Jesus Christ, and they shall be saved, when at the same time Christ distinctly says, that none can enter the kingdom of God except he be born of water and of the Spirit. How foolish and vain do the views and systems of men seem to him who has received of the light of the Gospel of the Son of God.

The Saints are very much scattered in this Conference, and we have to do a great amount of walking in order to see a few. The majority of them endeavor to live up to the light and precepts they receive; still, as is the case elsewhere, we have a few who are indifferent and careless in keeping the covenants they have made with their Father and God. The local Priesthood are generally good men, striving for the furtherance of the Work of God. I feel amply rewarded for my exertions each day, for a man must have pleasure in laboring for this cause, when he is confident of its Divinity.

Praying God to bless you with every blessing, I am, your brother in the Gospel,

ELNATHAN ELDREDGE, JUN.

SUMMARY OF NEWS.



ENGLAND.—The Government has put its foot down upon the Fenian organization in Ireland, and a large number of persons in Dublin, Cork, and other places, who had taken part in the absurd movement, have been apprehended. A newspaper, bearing the sounding title of *The Irish People*, which assumed to be the chief organ of the Fenians, was seized by the police on the 15th inst., and its further publication effectually prevented. Ten persons, who appear to have been directly or indirectly concerned in the publication of the mischievous print, were taken into custody. The authorities, fearing that the arrests would be followed by disturbances, made a strong display of police and military force, and the result was that no disorder ensued. Care was also taken to prevent news of the arrests being transmitted to the provinces, where a stop is also being put to the spread of the "conspiracy." These arrests in Ireland have been followed by arrests in England and other parts of the kingdom. From what has transpired there is no doubt but that the Government is in possession of ample information relative to the organization and its promoters, and the latter may rest assured that every one of their acts is as well known to the authorities as to themselves.

ITALY.—The *Mémorial Diplomatique*, in an article upon the Franco-Italian Convention, insists that with the exception of the party of action everybody is perfectly contented with the convention and prepared to carry it out. The French troops will leave Rome on the 15th September, 1866, but before that time the Pope will have an army strong enough to protect himself from internal insurrection, while Italy will guard his Holiness from assaults from without. "Everything," according to the writer, "points out the future existence and good understanding of two great sovereignties in presence of one another." It is said that the Papal arsenals now contain military equipments for an army of 30,000 men, and that there is not the slightest foundation for the report that the Pope has issued orders for the purchase of the ex-Duke of Modena's store of arms and military accoutrements.

RUSSIA.—The Cronstadt papers give accounts of a fearful storm at Revel. It commenced on the 12th, and lasted till the evening of the 13th of September. The damage done to the shipping has been considerable. On shore, trees of a hundred years' standing were blown down. Two merchantmen went down in the roadstead. The waves were so high that they dashed over the walls of the port. It also blew a gale at Cronstadt, but not like the tempest at Revel.

AMERICA.—General Slocum was on Thursday nominated for Secretary for New York, and General Patrick for Treasurer, by a Democratic convention assembled at Albany. The resolutions adopted congratulated the people upon the restoration of peace, with the undivided country; urged an immediate subordination of military to civil rule, and, recognizing the equality of States, insisted on non-interference by the Federal Government with the negro suffrage; approved President Johnson's restoration policy; declared the entire resources of the country pledged to the payment of the National Debt, but considered that Government Bonds ought to be taxed with other property; and advocated the maintenance of the Monroe doctrine. A Republican Convention in Minnesota, on the 5th inst., nominated military officers to three principal offices in the State, and adopted resolutions advocating negro suffrage, and calling upon the Federal Government to drive the Imperialists out of Mexico. A resolution approving President Johnson's civil and military policy was voted down. General Lee has been tendered and has accepted the Presidency of Washington College, Lexington, Virginia. In his letter of acceptance he said, it was the duty of every citizen in the present condition of the country, to do all in his power to aid in the restoration of peace and harmony, and in no wise to oppose the policy of the State or general Government to that object, and it was particularly incumbent on those charged with the instruction of the young, to set an example of submission to authority.

ADDRESS :

Septimus W. Sears, 1, Penton Street, Upper Baker Street, West Derby Road, Liverpool.

DIED :

In Sunderland, on the 16th of November, 1834, of measles, Ellen, daughter of Paul and Louisa Hinchy, aged 3 years and 7 months.—*DESERET NEWS*, please copy.

In South Cottonwood Ward, Salt Lake county, on the 15th of June last, Mary Matilda, wife of Robert Clifton, aged 53 years, 6 months and 14 days.

In Sunderland, on the 16th of June last, of consumption, Mary Ann, daughter of Paul and Louisa Hinchy, aged 20 years, 3 months and 13 days.—*DESERET NEWS*, please copy.

P O E T R Y .

—O—

HIRAETH Y SANT TYLAWD.

Ton.—“*Ty fy Nhad.*”

Hiraethu wyf yn Mhablon,
 Am fyn'd i Seion wiw ;
 Yn ddegyll am y newydd llon,
 Yn amser da fy Nhau :
 Mi wela'r rheilfordd o fy nhrws,
 Ynaml yn y dydd,
 Mi wela'r ager-gerbyd tlws,
 Yn rhedeg yn beirhydd.
 Fy meddwl yn ei ddilyn sydd,
 I borth Llynlleifad llawn ;
 Ac O, mi hoffwn wel'd y dydd,
 Fan arno yno awn :
 Wi wela' lengl o longau glân,
 Yn fawr a man eu mhaint,
 Ac im' yn gryno lawm ei grân,
 Yn cynnwys torf o Sain.
 Yr afon Mersey ddwfn ddu,
 S'n lifo yn ei blaen,
 A'r llong yn cychwyn mewn llawn fri,
 A'i hwyllau hacl ar daen :
 Mi glywat sain y Seintiau llon,
 Nid yw eu bron yn brudd,
 Wrth fadacl a'r hen Fabilon,
 Na deigrin ar un grudd.
 O hoed i awen wyl y bardd,
 I darddu ynwylf nawr ;
 Tuhwnt mi wela' olwg hardd,
 Y mor a'i donau mawr !
 Ac ar ei fynwes werddlas fyw,
 Mae pobl gwiw y nef,
 Yn deir yn galw ar eu Duw
 Am ei lawm lwyddiant ef.
 Yn hwylio' flaen yr awel lon
 Mae'r llong a'i mhawriwyth trwm,
 Yn eiddad ar fynyddawg don,
 A'r nesaf yn y cwm :

Gynt o Abertawy.

Mae porth Caerefrog Newydd fawr
 Yn awr mewn golwg glir,
 A'r Sain yn rhoddu traed i lawr
 Ar fendigedig dir.

Mi wela'r ceffyl hialrn cryf,
 Yn ufudd wrth ei waith,
 Yn cludo y Mormoniaid hyf
 Trwy y Taleithiau maith :
 Mae pedrolfennau ar eu fflydd,
 Ac uchain braf eu bref,
 Yn croesi y gwastradded gwyrdd,
 Yn dwyn y Sain i dref.

Dyffrynoedd Ephraim wela' draw,
 Wrth y Llyn Hialn Mawr :
 Mynyddau creigiad ar bob llaw,
 Gwaith y Creadwyr mawr ;
 Dinasoedd gwych a ffarmydd braf,
 A wela' drwy y wlad,
 A'r Sain yn mhob man lle yr af,
 Yr ddiwyd heb nacad.

Mi glywat ffeiddio hir hwd,
 Gwrandawyf pa beth yw :
 “ O croesaw bererinion da,
 I fynwes dians Dduw : ”
 Dyweda'r prophwyd Brigham Young,
 In English tongue so grand ;
 “ A welcome you shall have among,
 The Saints in Zion's land ; ”

O tyr'd yn ol fy meddwl mad,
 A gad dy gwydro ffol :
 Yn nghormes calad yr hen wlad,
 Gadawyd fi ar ol :
 Jehofa mawr, trag'wyddol dad,
 O tor y gadwyn gref
 Sydd yn fy nal rhag myn'd i'r wlad,
 ' Tifeddiact plant y nef.

W. Lewis.

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"Behold, the Lord's hand is not shortened, that it cannot save : neither his ear heavy, that it cannot hear : But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 40, Vol. XXVII.

Saturday, October 7, 1865.

Price One Penny.

RELIGIOUS CHARACTERISTICS OF THE AGE.

BY ELDER JOHN V. HOOD.

—O—

"Together let us beat this ample field,
Try what the open, what the covert yield ;
The latent tracts, the giddy heights explore,
Of all who blindly creep or sightless soar ;
Eye Nature's walks, shoot Folly as it flies,
And catch the manners living as they rise ;
Laugh where we must, be candid where we can,
But vindicate the ways of God to man."—POPE.

INTRODUCTION.

To investigate the different religious theories of the age, examine them in all their phases, trace out their origin, or follow them in their varied windings unto the end they mark out for themselves, would be a work of considerable difficulty, and yet as interesting and suggestive of thought and reflection as any subject that has ever agitated the mind of man. For, if we look to religion, not as an abstract system of ethics, but a something giving life and vigor to nations and empires, the pivot upon which all their schemes turn, and the material out of which their philosophy, morals and politics is moulded, and the idea of the Divinity not merely as a speculative or dead idea, but an effectually operative and living idea of a God,

who, having life in Himself, is the source from which all life proceeds, we will understand that in our search after religious truth, we will necessarily come into contact with many things generally considered entirely separate and distinct from it, and yet, which, although we perhaps can not perceive the connection, hold as intimate a relationship to it, as the leaf that flutters in the autumn breeze does to the patriarchal oak of centuries, or those brilliant coruscations that shoot across the midnight of our northern sky, to the electric storms that sweep over the ocean, or roll resistlessly round the globe. A better illustration of this would be afforded in a survey of heathen mythology than of Christian theology. The former, to a great extent, has amalgamated toge-

ther morals, politics and religion, and considered them inseparable. Delphic oracles, Eleusinian mysteries, and Memnonic statues which constituted, so to speak, the material out of which the religious faith of the people was built up, and by means of which it was nurtured and kept alive, were all brought into requisition when any new enterprise or plan in the secular or military world was adopted, and on the oracular utterances of priests or sybils their hopes of victory or defeat were almost invariably founded; so that when we look to the history of Greece and Rome, to the conquests they achieved in every clime, the marvellous development in their midst of architecture, music and poetry, and the high order of intelligence and knowledge at which they arrived, we will discover that in reality it was to sacerdotal influence, Pagan though it might be, that they owed so much, that rough, crude and unformed as their principles of morality were, they evoked a spirit which flames forth still in hoary temples and ruined palaces and broken statues, and fragments of philosophy and morals and yearnings after something purer and higher; and we begin to see that the despot who led forth his conquering millions to power and glory, and wreathed his brow with the unfading laurel, owed his triumphs to the decisions, and was guided and swayed by the influence of juggling priests and prating sybils. And if we leave that day and come down to the middle ages, we will find that the channels of thought in which flowed their literature and philosophy, were scooped out by hermit monks and hooded friars, and fed from the rock-hewn cell and the shady cloister, and although their systems were imperfect, their theories imaginative, and their dogmas illiberal, still, in these embryotic principles we can see faintly foreshadowed the light and wisdom and harmony which would flow through the world, were the pure religion of heaven to be established and recognized in the senate and the congress, the academy and the workshop, giving vitality to a weary-waiting world, and, throwing back the shroud that has so long covered as with the pall of ages the scheme of redemption,

disclose its fitness and adaptability as the grand plan by which a universe is to be regenerated.

Man is essentially a religious being, and must have something to worship, something to which he can pay reverence or adoration, whether as the Brachman bowing down to the sacred bull, the African bending his savage form before the rude fetish, the Mohammedan prostrating himself at the holy stone of Mecca, the Catholic bending to the image of some canonized martyr, or the Episcopalian revering as heavenly truths the creed of Saint Athanasius or the thirty-nine articles; and, were this dependent merely upon the accident of birth or clime, then we might agree with the philosopher who asserts that, "if it had been the destiny of a Brachman, or a Mussulman to have drawn his breath on the shores of Africa, he would adore, with as much simplicity, with as much ignorance, but with as much fervor, the serpent, revered by the Negroes, as he does the God his own metaphysicians have offered to his reverence." But, when we understand that "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him," then we begin to look upon the matter in a different light, and perceive that this idea of men becoming religious according to the geographical aspect of the country, is not predicated upon any known principle, but has been received into the mind simply through observation of such a practice being adopted in the world; and that it is through this that so much confusion has sprung up amongst nations and communities. When geographical difficulties arise, or an annexation of territory belonging to a weak is made by a powerful nation, the blending together of these two nations, and the daily intercourse following subjugation, frequently entail a change in religious faith and belief. The creed of the dominant power being in the ascendancy, gradually exercises an increased sway over the multitude; and, although its ac-

ceptance is not forced upon them by the threats of the law or the horrors of the stake, still, it creeps on more insidiously, the young who are springing up around becoming imbued with it, until the former faith of the people, like the houseless Indian, is driven further and further towards the setting sun. Each political revolution that has taken place in Europe for centuries, has been followed by an entirely radical change in the religious tenets of the age in which it occurred. The Reign of Terror in France was accompanied by the most bold and daring infidelity. The revolutionary leaders publicly disowned the Almighty, proscribed all acts of religious homage, and proclaimed death to be an eternal sleep, so that what was instituted for the professed purpose of granting "liberty, equality and fraternity," to the people, ended by forcing upon their acceptance a something which in reality left vacant the throne of heaven, dissolved the bonds of society, and shook the foundations of the religious world! The Reformation, which shattered existing institutions, overthrew monarchies and drove down dynasties, in its turn became a mere puppet in the hands of political demagogues and unscrupulous charlatans, who issued laws limiting its sway and checking its expansion and growth, instead of bending to its influence, and allowing it to assist in the religious regeneration of government and science. And so in many other instances, whenever any revolution has taken place, it has brought about a period of godless freedom,—freedom separated from God and from every divine principle, whether of conduct or belief, and this in turn has been succeeded by the false unity of a crushing despotism, hostile alike to every heavenly and exalted motive of human action. Instead, therefore, of the restoration of society being founded upon the basis of Christian justice, any scheme for its regeneration has either merged into complete indifference to all things divine, or else the sacredness of religion has been hawked about like some fashionable opinion, as if the world-redeeming power of faith and truth consisted in the mere dead letter and the recited formula

sanctioned by legislators, and sealed by kings and emperors. Into these two extremes the world has in the greater number of instances fallen, instead of moving gradually betwixt the two, understanding that true life only can spring from the vivifying spirit of eternal truth. In the intellectual pride of the world, it fancies it can give a real existence to what can only be the work of God, and like the man who made the monster and gave him life, is continually pursued by this phantom of its own creation, until at last it would wish to bury it in oblivion. "True toleration," wisely observes a celebrated German writer, "is founded on the humble and consequently religious principle and firm hope, that while one leaves in quiet what has already an historical existence, God will conduct and arrange all things, and bring them to their appointed end. This is widely remote from that pretended equality of all religions, provided they inculcate but a good morality—a system which strikes at the root of all religion. Intolerance, on the other hand, is grounded in the proud, and therefore impious opinion, that it can mould all things to what it fancies they ought to be, without any regard to the limits of human weakness; and without reflecting that what is put down by outward force not unfrequently grows up in secret in an altered though still more dangerous form." Remove this from the world, and the restoration of society would be more easily effected, and the obstacles that mar human progress surmounted; but, although the memory and recollections of the past might tempt the world to a fresh struggle after religious independence, still, they seem contented to wait for some manifestation of Divine power, a touching of the nations by the healing finger of Deity! But beyond this indifference and despotism, there is something which has even a more material effect upon society—namely, the nature of the principles adopted by it, forming the groundwork upon which they build up their hopes of futurity. Modern Christianity, although elaborating its own creed, is in reality a system of negations. Denying the existence of that living

power which was breathed into the ancient Apostles, it piles postulate upon postulate, thesis upon thesis, and builds up something, the limbo of utter unreality, which it declares is the Gospel, the scheme of redemption. The grand principles embodied in that Gospel are travestied or presented in such a different form, that their beauty and original charms are entirely lost to the world. The end and object of man's existence upon the earth, the

truths necessary for his salvation, the nature of the Supreme Being he professes to worship, the end of creation, the general restoration of the primitive faith and the ancient Paradise to this sin-laden earth, are entirely ignored, and so the world moves on clogged in its progress by the memories of the past, indifferent to the changes of the present, and blind to the light and glory looming up in the horizon of futurity.

(To be continued.)

ADDRESS

OF PRESIDENT BRIGHAM YOUNG, JUN., TO THE PRIESTHOOD OF THE LONDON CONFERENCE, IN GOSWELL HALL, 46, GOSWELL STREET, LONDON, ON THURSDAY EVENING, JUNE 1, 1865.

(Reported by Elder G. C. Ferguson.)

My brethren,—I fully appreciate the privilege I enjoy in assembling with you in the capacity of a Priesthood meeting this evening. Some of those whom I see before me are strangers, but I have been acquainted with a portion of this assembly for years. I wish to speak a few words, and pray for the Holy Spirit that I may say something that will enlighten your minds. We may all become better Saints than we have been in times past; the best can do better. We who hold the holy Priesthood are in duty bound to advance, to so live that we shall be able every day of our lives to see the hand of God over us for good. Few men have been placed in your position. Very few of the human family have been privileged as we are. God has chosen us, yea, we were chosen before we came here, to be pioneers in this mighty Work. Shall we then act like men of God? or, shall we like fools suffer ourselves to be drawn into sin, and shorn of all our glory? God forbid! If the Almighty has made our privileges greater than many mens', he also expects more at our hands than he does at the hands of others; we should therefore be more humble and diligent than others. It is possible for the least of us to save

souls, and the man among us who does not labor for that end, God will condemn. But the work of the diligent will never fail. With what joy we shall meet Joseph and the great men who have passed behind the veil before us, if we have done our duty; but on the other hand, just imagine how we shall feel in such company, if we use our Priesthood to destroy rather than to save. Brethren, you have a work to do here in London. I know there are good men to be met with in these streets, you can almost single them out as you pass along, and I am anxious they should hear this Gospel.

It is said man is a little lower than the angels, and it is so; but by the Priesthood and the Spirit of God, he can bring himself to a level with these mighty ones. Be assured we are known every one of us; but what is our present position? Why, it has seemed for the last few years that the destroyer has followed close after the servants of God. Mens' hearts have been failing them for fear of the things that are coming on the earth. Many of the Elders have been sick, and have had to battle with heavier afflictions than heretofore, and one or two in the European Mission have passed from

this scene of action. Brother J. Y. Cherry, a missionary from the Valley and much beloved by all who knew him, has lately been called hence. Now, there is a reason for the Church being so much afflicted, and it is this—The kingdom of God is about to take another stride forward, and the Devil is doing everything in his power to thwart the Almighty. If you think the Elders are all to be called home, and the work finished up here all at once, get rid of that notion, for there is much to be done here yet. The Adversary is at work, and he will make your hearts quail if he can; but, brethren, be resolved to do your duty, and live up to your privileges. The Almighty wants us under all circumstances to be true as steel. I feel well in your midst. It is two years since

I last addressed a Priesthood meeting in this place. I was weak in those days, but did my best, and trust I accomplished some good. I did myself good, if no one else. My labors at that time in the London Conference opened up to me a new field, which tended greatly to develop my ideas of the world and of the Work in these lauds. This practical knowledge is absolutely necessary to all who wish to be useful in the kingdom. I have made these few remarks for your benefit, and if I have done nothing but cheer you up, I am satisfied. Do keep your covenants. The power of the Priesthood is felt most when united, and our combined efforts will bring the honest into the Church, which may God grant. Amen.

BE SHEPHERDS.

BY ELDER D. P. KIMBALL.



How beautiful is the principle of mercy when connected with justice, and used with wisdom, by the authorized agents of the God whose arm is not shortened, but who is the same yesterday, to day and for ever. But, when men take the honor to themselves of bringing their fellow beings to justice, they act independently of God, not with his spirit and wisdom, but, rather under the influence of another or opposite power: which is apt to make men very unreasonable in their requirements of those placed at their mercy, in a greater or less degree—hence the necessity of men not acting in their own wisdom, but under the spirit of God, more especially those called in the vineyard of the last days, that they may not be found unreasonable in their requirements of the honest placed under their care; for, are we not taught to be faithful shepherds, discharge every duty rightly, and be patient in long suffering, for he that loveth the flock is willing to lay down his life to save the sheep. Where is there a faithful shepherd who would not, if one of his sheep should stray away, go and bring it into the

field? But some might say it is disobedient. Supposing it is, have we done all we could to find out the disposition of that sheep, that we might be able to contend with and bring it back: or do we get impatient and leave that poor sheep to be destroyed by the wolves? If we do, then we are not among that class of shepherds who lay or are willing to lay their lives down to save their flocks.

This is one of the most beautiful pictures of love and mercy that our Lord has left for our profit, and are we better than he that we should despise the sheep and be careless towards their salvation? or, because some are filthy and dirty, that we should leave them, and seek those who are fed in beautiful pastures, or should we seek the dirty, and help in our teachings to get them to be careful of the blessings given them, that by this course they may be made happy, and placed on an equality with those who have been accustomed to roam in the lovely pastures of nature's providing. We see something noble in men trying to exalt their fellows by teaching them correct principles, as well to the untaught and

ignorant, as the learned, who are the ones that should, we would naturally suppose, be the most anxious after true light, their education having had a tendency to raise them above the lower classes, who have been deprived of that blessing. There is no doubt but what we find more pleasure in visiting beautiful green fields and partaking of their sweet fruits, than in entering fields barren of beauty where we are almost smothered with cobwebs and filth of various kinds, and some of a very old and rotten nature. Of course the former is the most agreeable, but the latter with careful culture and patience, will, in many instances, be cleansed of their filth and made beautiful, so that we in our future labors may enjoy them, and if not, our brethren, whose interest to a certain extent should be ours, will.

The objector may say so and so may do as much cleansing work as they have a mind to, but I am not going to stir up my feelings by entering into such places so long as I can find a nice shady corner where I can have something nice and agreeable to my taste and fancy. For the good of such individuals we will add that our experience has been of the most encouraging nature, for many sheep that have been considered filthy, and not worth saving by some, we have seen come forth and compare well with those fed in better pastures—Jesus said “I came not to call the righteous, but sinners to repentance.” He visited the afflicted, the poor and the publicans, and taught them principles whereby they were enabled to come out from the more rebellious, and live according to his laws. If our Savior did these things,

let us not get too much false pride and judge rashly, but be merciful, then when we come before the great judge as all will with many imperfections, we can say, “Lord, be merciful,” whereas, if we had not had mercy we could not ask for that which we have refused, and, no doubt find the blush of shame and confusion covering us as with a mantle; nevertheless every one will receive according to his works, therefore let not our pleadings be for the destruction of the people, but, rather that God may be merciful to them, and soften their hearts that they may see as we do. Joseph Smith the Prophet once said “Brethren, do not be anxious for the Lord to pour out his judgments upon the inhabitants of the earth, they will come soon enough without you praying for them.” It appears by this that he was not anxious, but would rather plead the cause of the people, which is an example for us. The Savior in his last moments while nailed upon the cross cried out, even in his agony, “Father forgive them, for they know not what they do.” Here was love and mercy shown to the least deserving of all men. Let us as the children of our heavenly Father, adorn ourselves with these heavenly graces that characterize the true shepherds, and ever have a watchful eye, that the wolves may not have an opportunity to destroy our flocks. Let us not be hard of heart, but open to receive the truths of eternity as revealed by the Prophets of God,—and if we have done wrong, do so no more, always remembering that, “blessed are the merciful, for they shall obtain mercy.”

MINUTES OF A CONFERENCE

HELD AT SUNDERLAND, ON SUNDAY, JULY 30, 1865.

(Reported by Elder John Scott.)

Present on the Stand—Of the First Presidency, Daniel H. Wells; Elder Myrum P. Folsom, President of the Durham Conference; E. T. Williams, President of the Newcastle Confe-

rence; and G. J. Linford, Travelling Elder in the Durham Conference.

The morning meeting was opened by singing and prayer, after which President Wells rose and said he felt

glad to see so many present who had espoused the same cause as he had. It showed an interest in the great Work of the last days.

Elder Folsom then reported the condition of the Durham Conference as being good, and the majority of the Saints living up to the mark. He next read a Statistical and Financial Report of the Conference, which was approved of. He expressed his pleasure at meeting the Saints in a Conference capacity, and in being called out to labor in so great a cause. In coming to England, he had an idea that he would have to undergo hardships he had heard the early pioneers of the Church talk about ; but he felt to rejoice that he had not to do so, but was well received by the Saints.

Elder Linford said he found the same pleasure in the work of the ministry, and was glad to see so many of the Saints present, and endorsed the testimony of Elder Folsom in regard to the desire of the Saints to live up to the requirements of the Gospel.

Elder Williams said, since his appointment to labor in Newcastle, he had felt well in his labors, and desired to work out his own salvation, and help the people to do the same. It was for that he had left his home and come to preach the Gospel. He then read a Statistical and Financial Report of the Newcastle Conference, which was carried. As a whole, the people were wishful to serve God ; but being a progressive people, there was plenty of room for improvement, if they were determined to serve God according to his desire.

President Wells expressed his satisfaction at the reports which had been given, and read a revelation given by the Lord to Joseph, in reference to the going forth of the Elders amongst the nations of the earth, showing how the people would sustain them. How did Joseph Smith know they would be sustained ? An impostor, by this, would have sealed his own doom. It was with this that the first Elders went forth and established the Church. The poor received the Gospel in these days, and it was so anciently. He did not know of any law to prevent the rich from receiving the Gos-

pel, it was free to all, only they were choked up with the things of this world ; they must have fine equipages, liveried servants, mansions, &c., and would be looked upon as insane if they received the Gospel and gathered home. It was much better that the Lord revealed the Gospel to the poor of this world. He knew what he was doing when he revealed it to Joseph. Joseph was a young man, and amongst the conflicting opinions of the different sects, he did not know how to decide, and remembering the passage in James, "If any of you lack wisdom, let him ask of God, who giveth liberally and upbraideth not," he besought the Lord in prayer, and it was not till He revealed himself, that he found they were all wrong, and were blind leaders of the blind. It has been said, "Why not reveal it to the Bishop of Canterbury or the Bishop of Oxford ?" Not so. It required just such an one as it was revealed to, whose mind (to use a figure) was like a white sheet of paper, that it might have the truths of heaven inscribed thereon, and one who was bold enough to declare Christ's Gospel, and to seal his testimony with his blood. He then proceeded to say that he was present at the apprehension of Joseph, which led to his assassination, and had a personal knowledge of the whole affair. Joseph at the time of his capture, was mayor of Nauvoo, and was called upon to answer to some trumped up charge, which could not be proved, and was released on bail. The mob which had collected being exasperated at him regaining his liberty, got a man to sign his name to a charge of treason, which they knew was notailable, and whilst in Carthage jail on this charge, he was assassinated. He was faithful to the end of his life, and bravely and heroically fought the good fight of faith, and will come again when Christ comes to reign King of the earth. There is a people engaged now in building up the kingdom of God, and he was happy to say he had been sixteen or seventeen years in that great cause. He then spoke of the sending up of the army in 1857, and showed how the things the American nation meant to bring on the heads of an inoffensive people, had fallen on their own, and

reasoned on the literal fulfilment of the prophecy given by Joseph concerning the American war, and the judgments of God on the nation for shedding the blood of his Prophet, and the necessity of the people being warned by a faithful testimony, that we might not be responsible to God for them. He dwelt a short time on the expulsion of the Saints from Illinois, to a place where the world thought no grain could be raised, and they would perish. They had now around them the luxuries of life, had become the founders of a nation, and had room to expand their borders. As soon as a person receives the Gospel, his mind begins to expand. It is in the economy of heaven to test the people of God, to bring out of them the intelligence of man, which otherwise would be dormant. There exists in the elements everything for the comfort of man. In this way we are developed. The Saints have taken joyfully the spoiling of their goods, and God is now increasing them in their houses, lands, fruits, and every good thing. The kingdom of God requires men, women, houses, and many other things to build it up, if we look at it rationally. The Lord is working for the good of his people, and we do not know how far he will test them. In a future generation a remnant of the American Indians will receive the Gospel, as the Lord will speak to them through his servants. Said he wished to inculcate the necessity of paying Tithing, but did not want to oppress the people, or make it a matter of fellowship; but it was for the use of the Lord and the building up of the kingdom of God, and it was quite necessary for us to obey that principle.

The afternoon meeting was convened by singing and prayer.

President Wells rose and read part of the 4th chapter of the Ephesians, and then spoke a considerable time on the Godhead, and proceeded to show how the heathen god was more consistent, and reasonable than the one of the Christian world. The Church established by the Government of England has it set down thus: God the Father, God the Son, and God the Holy Ghost, each every way a God, and yet not one God, but three in one,

and one in three. Such a contradiction of ideas could not be believed in if people would examine the Scriptures and exert that intelligence, which God has implanted within them. We are told man was made in the likeness of God, and Christ was the express image of his Father.

All people believe in the Son of God, and he is the form of this Deity: how can they then say he is an immaterial Being? After the resurrection of Jesus he bade Thomas examine the prints of the nails in his hands and feet, and exclaimed, "A spirit hath not flesh and bones as ye see me have." He even ate a piece of honeycomb and broiled fish. "In the like manner as you see him ascend, so will he descend," said the angels. So with us, there is a germ that will again clothe our spirits with a tabernacle, which will exist for ever. They cannot tell you what became of Christ's body, and in the next breath they will say he is an immaterial being, having neither body, parts, nor passions. It is worse than heathenism. God has walked, talked, and ate with man. He is our Father, and the father of our spirits; and the only difference, is that Jesus is the only begotten of the flesh: he is our elder brother.

Several denominations of religion claim to have Apostolical succession, but when Latter-day Saints talk to them on the miracles and continued revelation, they deny these principles. We have embraced the Gospel and been baptized by the Priesthood of the Son of God; and we are told in Scripture, "no man taketh this honor unto himself, but he that is called of God as was Aaron," and he was called by revelation. If God has restored the Priesthood, its commands are binding upon all men. It is as necessary now as anciently. It has been taken from the earth; the ordinances of the everlasting Gospel have been changed. The spirit of a child is as pure as God himself. "Suffer little children to come unto me, for of such is the Kingdom of heaven." It is necessary to bless them as Christ did; but not to baptize them. He then proceeded to show the difference between original sin and the sin of the world. We are told in Scripture, "as in Adam all die,

so in Christ shall all be made alive." The way of life has been opened, whereby mankind can receive a remission of their sins; it rests with themselves. God would not devise a plan that would fall short of its original design. "As it was in the days of Noah, so shall it be in the day of the coming of the Son of man."

Evening meeting opened by singing and prayer.

Elder Williams said he felt happy in being called to take part in the great Latter-day Work. God always called the poor of the earth to confound the wise, and to preach the Gospel. In the world we see many conflicting parties trying to gain a salvation. How are they to come to a knowledge of God, and of his Gospel? Which sect shall we go to, or are we to take the Scriptures for our guide? The Gospel is established with inspired Apostles, who can receive inspiration from the Almighty, and teach man the laws of the Kingdom.

Elder Folsom spoke of his desire to be obedient to the Priesthood, and to do all that might be required of him by God's servants, knowing that by so doing, he would enjoy eternal life. In order to obtain great blessings we will have to pass through many difficulties, and by so doing, we know how to enjoy blessings when we

receive them. He had left his home to receive great blessings, and to do good in the world, to spread the Gospel, and to help to roll forth the stone spoken of by Daniel. It is hard to get the people to believe we are the only people of God, and are his elect, and have to let our conduct be in accordance with our precepts.

Elder Linford said he felt happy in having the privilege of even looking on the face of the people. He bore testimony to the necessity of living up to our privileges, and receiving the promised blessings that are in store for the faithful.

President Wells said he knew that the principles taught, were the principles of life and salvation. The angel which John saw had delivered the message to Joseph Smith. Ask the question at our Christian friends, what was the necessity of another angel coming to the earth with the Gospel if all the Gospel has been received. A falling away had to come, and would not the same cause produce the same effects. He then read the 12th chapter of Corinthians. Showed that the sectarians had deprived us of all the blessings of the Gospel, and that only a strict adherence to all its principles would bring about the unity of the faith. After reasoning on the restoration of the Priesthood, Conference was adjourned.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 7, 1865.

By carefully watching the signs of the times, having our minds constantly lighted by the Spirit of revelation, we are enabled to see the overruling hand of a beneficent Creator; and it is only those grovelling in the depths of sin and corruption, who refuse to behold a present Deity. Americans profess

to govern themselves without acknowledging the aid of, or being in the least assisted by Divine authority, and European Powers think the giant Republic still perfectly able to maintain itself front to front against all opposing foes. But those who have been more intimately acquainted with the Washington Government, can fully appreciate the great changes which have taken place within the last few years. When the Government officials were in Utah in 1857, making preparations for the reception of the United States army then on the Sweet Water, they boasted loudly of the immense resources of the Government, and also made mention of the feeling which prevailed among all classes of society outside of Utah, to wipe out and utterly crush the "twin relics of barbarism." We have abundant testimony that thousands of almost every State were ready, if need be, to shoulder the musket and imbrue their hands in the blood of the Latter-day Saints. When Mr. Lincoln became the choice of the people, and assumed the duties of Chief Magistrate of that nation, he pledged himself, and the Republican party were sworn to utterly exterminate the "twin relics;" and we can see how they have kept their word with regard to slavery. Who is not familiar with the crusade against the "Mormons" in 1857, the inglorious retreat of the "gallant little army," and also on their return to the States, how the officers almost to a man joined the South, and have now mingled their bones with tens of thousands that blacken and moulder on the plains of Missouri, and other States of the late Southern Confederacy. The history of the dealings of the United States with the Latter-day Saints, when a crusade was no less advocated from the pulpit than in the halls of Congress, and by every stump orator from Maine to Texas, is still green in our memories, and passes as a panorama before our mind's eye, whenever we choose to call it forth; and the wanderings of that "little army" up and down Ham's Fork; their very commendable perseverance in reaching Fort Bridger ere winter closed in upon them, making the last twelve miles in the unprecedented time of fourteen days; how they lived through that cold, hard winter; the valuable mules that were sacrificed, and quickly eaten by their loving masters; all these things are familiar to us.

Slavery has been put down in the South. A law prohibiting polygamy in the Territories has long since appeared in the statutes, passed by the Senate and House of Representatives, and the question has resolved itself into this, Will the Government enforce the law just mentioned? They have assured us that so soon as slavery was crushed, they would turn their whole attention to the uprooting of polygamy, and we believe them. But, ere we go further, let us refer to the prophecies. The Lord says, Whosoever shall fall upon this rock shall be broken. Has not the fulfilment of these prophetic words literally transpired before our eyes since 1857? But there is still more of that prophecy to be fulfilled. The Government does not seem sufficiently broken, if we rightly understand its present drift. There are now upon the Plains, betwixt the Missouri river and the South Pass, 40,000 United States troops; then taking into consideration teamsters and camp followers, their numbers swell to nearly 80,000. It is currently reported that a portion of this force is to be centered in Utah. We can perceive by President Young's letter, what is the object of this body of troops travelling to Utah. It is to completely stifle the power of the Latter-day Saints, and sweep them from the face of the earth, by establishing drinking saloons, whore houses, gambling hells, and other modern Christian institutions. (?) This is their intention, but we can predict their fate.

The Government that has sent them will not only be broken, but experience the fulfilment of that prophecy, "On whomsoever this rock shall fall, they shall be ground to powder." The time is not far distant, when the cry will resound throughout that nation, calling for one who hath the fear of God before his eyes, to deliver them from the calamities which seem about to overwhelm them. Then the "little stone cut out of the mountain without hands," shall begin to roll toward the rising sun, and those who do wickedly, "shall become as the chaff of the summer's threshing floor." Heaven and earth shall pass away, but not one jot or tittle of these prophecies shall fall to the ground unfulfilled. God is preparing his Saints for the great and final day, gathering them to the valleys of Ephraim, where they can be instructed in the ways of heaven. Satan is also laying his plans for the overthrow of the kingdom of God, and, through his instruments, is even now striving to gain a foothold on the land reserved expressly for the inheritance of the righteous. But we have seen how the United States' Government were electrified and shattered, when they formerly came into contact with that little stone, and what will they and others be, when exposed to the full wrath of a justly offended God? And when the nation is broken and bleeding, who will step forward to heal their wounds and repel the foreign invader, who is even now gaining a foothold on that continent? It will be those who now inhabit despised Utah; led by the Lord of Hosts, they will utterly crush tyranny from the earth; true happiness shall then beam from every countenance, and the earth, through the blessing of God, regain its primitive state, even as in the morning of creation, when the stars sang together, and all the sons of God shouted for joy. We fully endorse the language used by John Bright, when speaking on the American question, although we may differ as to the means of bringing it about;—"I cannot believe myself in such a fate befalling that fair land, stricken as it now is with the ravages of war. I cannot believe that *civilization, in its journey with the sun*, will sink into endless night to gratify the ambition of the leaders of this revolt. I have a far other and far brighter vision before my gaze. It may be but a vision, but I will cherish it. I see one vast confederation stretching from the frozen north in unbroken line to the glowing south, and from the wild billows of the Atlantic, westward to the calmer waters of the Pacific main; and I see one people, and one law, and one language, and one faith, and over all that wide continent the home of freedom, and a refuge for the oppressed of every race and of every clime."

ABSTRACT OF CORRESPONDENCE.

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DERBY CONFERENCE.—Elder Lorenzo D. Rudd writing from Derby on Sept. 22nd, says:—"It is not because I do not often write to the Presidency at Liverpool, that I take my pen to represent to you this Conference at the present time; but as the season for out-door preaching is about past, and the sheaves are gathered in to be further instructed in-doors, I feel it a duty as well as a privilege to tell you what kind of a harvest we have had. Our numbers are on an average pretty good, perhaps better than last year or the year before last; still, we have not baptized as many as we would have liked. We

have toiled hard to sow the good seed—the increase has, however, not been very flattering, but still the wheat is good. We have tried to save all, carefully gleaning the field, and feel we have done just about as well as we could with the material we had to work with. Elder Townsend has occasionally visited us, and joined with us in sowing the Gospel seed. We have endeavored to profit by his kind and fatherly counsel. Elder Cumberland is a good, humble man; his interest is in the building up of Zion, and I pray the Lord to bless him with power and strength to bear a faithful testimony to his relatives and acquaintances in this land. I delivered a course of lectures in Derby, which has resulted in good. It brought some to our meetings who still continue. They have of late ordered hymn-books and STARS, and talk of being baptized soon. The Elders have more than one good home where the people have been baptized. Since I came here I have taught the principle of Tithing faithfully to this Conference. It is very hard for some to realize the blessings that are sure to follow those who make up their minds to comply with this principle, although a few have commenced to pay their Tithing. This class will receive the blessings of heaven and earth, whilst those who are disobedient will remain in doubts and fears, and will find they have lost that which they might have obtained. We are clearing off a small old debt on the Conference, and most of the Saints heartily join us.”

C O R R E S P O N D E N C E .



AMERICA.

Great Salt Lake City, }
July 24, 1865. }

President Daniel H. Wells and Brigham Young, jun.,

Dear Brethren,—Your favors—brother Wells' of May 20th and June 8th, and Brigham's of May 18th—have been received and perused with the usual interest which your communications inspire.

Elders William H. Shearman and George Reynolds arrived here in company with brother William S. Goebel, on the 5th inst., in good health. They came by stage to Denver, and though they had paid their fare through to this point, they could get no further without waiting an indefinite length of time for the stage to start. To avoid detention, they bought a pair of animals and a light vehicle, and came on their way, reaching the city in fifteen days from the frontiers. This trip of theirs fully exemplified the stage company's supineness and inattention to the interests of the public. With all the troops they have upon the road to

guard their stations and accompany the coaches, the company cannot keep the stages running, the Indians, they say, are so very troublesome; but three of our brethren could come through by themselves without any difficulty, by exercising a good degree of vigilance!

Since my last to you, myself and the brethren who usually accompany me, made a trip to Nephi, and dedicated the new meeting house. We held a two days' meeting there, holding meetings also at several of the settlements on our way going and returning. We left the city on the 21st of June, and returned on the 27th. On Friday the 6th inst., we again started south on a preaching tour; on the 7th and 8th we held a two days' meeting at Provo; on the 9th we met at Santa Quin; on the 10th we held meeting with the folks at Maroni, Sanpete co.; on the 11th and 12th, held a two day's meeting at Mount Pleasant; afterwards held meetings at Springtown and Fort Ephraim, and on the 14th and 15th, held a two days' meeting at Manti. We returned home

on the 18th inst. During this last trip we met with the Saints on eighteen different occasions, and preached a very great number of discourses, and in every instance the Spirit of the Lord was poured out upon the speakers and the people, and we all rejoiced together.

There was a little excitement in some quarters when we returned to the city, in consequence of the report having reached here that a heavy supply of troops were on their way to be quartered here this winter, and this force to be supported by a heavy body of men stationed at Fort Bridger. There is no doubt but that our enemies desire to bring trouble upon us, and would be pleased to destroy the Priesthood and break up the organization of the kingdom of God. They are unrelenting in their efforts now, as they ever have been, to uproot and overthrow the work which He has established, but their plans will fail before they reach their consummation, and they will be frustrated in all their designs. At no previous time have I ever felt more calm, composed and at ease respecting the schemes of our enemies and their success, than I do at the present. They talk about overthrowing us, and obliterating our peculiarities which are so obnoxious to them; but they have not yet done this, neither will they, if we are faithful to our God. They have schemed, planned and devised mischief against us in secret, and have threatened us, and came against us openly, and, in fact, done everything against us that they could, or that they were permitted to do; but notwithstanding all this, have they been able to rob us of the enjoyments of our religion and of peace? We have cultivated the earth, raised our flocks and herds, developed the resources of the country, established settlements, built cities, pursued our labors as we have seen proper, and worshipped our God and lived his religion without let or hindrance of any consequence thus far in these mountains, despite of all their plotting and threatening. The gladdening rays of the sun, the fertilizing rains and snows, the crystal streams from the mountains, and all the varied and beneficent operations of the sea-

son, have all been experienced by us since our residence here, to as goodly an extent as though we had not an enemy in the world, or never had a menace hurled at us; and why should we not enjoy them, and thank our Father and God for their bestowal? Every promise He has made unto us has been and will be fulfilled. It is the privilege of the wicked to threaten the people and kingdom of God, if they so wish, and receive the punishment which such a course brings, and it is the privilege of the Saints to be peaceful and happy, and enjoy every blessing they can obtain, without being in the least disturbed by any of the demonstrations of the ungodly. This is the course for us to take.

We have had more rain this summer, than we have had at any previous season since our settlement here, and the effect upon the crops has been most beneficial. The unbelievers were disposed to be jubilant over the prospective failure of my predictions, uttered at last spring Conference, in regard to our good crops; but these rains have brought out the crops so finely, that nothing is now said about the prediction being false. The season gives promise of being more than ordinarily fruitful in cereals, fruit and vegetables, in almost every portion of the Territory from which we have heard. Good health prevails generally, and we find an excellent spirit in the midst of the Saints wherever we go. They manifest a spirit of improvement which is quite commendable.

Hon. J. M. Ashley, chairman of the Committee on Territories in Congress, has been here. He reached here on the 4th of July, and made a short speech at our celebration.

The 4th of July, as you will learn from our papers, was celebrated in very fine style in this city. An immense concourse of people turned out to witness the procession and to join in the festivities. Everything passed off very delightfully, not a single mishap, nor anything of an unpleasant character, occurring to mar the pleasure of the occasion. There has been no particular celebration of to-day.

With love to yourselves and families, in which brother Heber, and the bre-

thren of the Twelve who are here, join, and praying the Lord to bless you with every qualification for the discharge of your high duties, and to preserve you in peace and health, I remain as ever, your brother,

BRIGHAM YOUNG.

New York, Sept. 15, 1865.

President B. Young, jun.

Dear Brother,—We arrived in New York on Monday the 11th inst., all well. We were a little troubled by the custom-house officers, and had to go to the custom-house the next day to pass an examination, but they finally let us have all, very reluctantly, however, without paying anything. They were very strict, but on the whole we got through very well, although very annoying at the time. All things are working favorably so far, and we expect to leave Atchison about the 24th inst. Mr. Holliday says there are no Indians on the road at present. I suppose that you have, before this, learned perhaps more about the emigration than I have, as brother Miles did not know much about it, but the last company left about the 16th of August. There were a number of deaths at Wyoming, the particulars of which I cannot give you; but they were unavoidably detained at that place through railway detentions, freighting wagons, &c. Brothers Taylor and Holman have had a pretty difficult job, and so far as I can learn, which is not much as yet, have done the best they could. We all stood the trip across the sea very well. We had prevailing head winds, or should have made a quicker passage. The *City of New York* is a good steamer, but she was too overcrowded with passengers to make it very pleasant crossing in her.

Remember me kindly to all the brethren. God bless you. I am your brother,

DANIEL H. WELLS.

ENGLAND.

DURHAM CONFERENCE.

Sunderland, Sept. 28, 1865.

President Brigham Young, jun.

Dear Brother,—It is nearly fifteen months since I commenced my labors in the Durham Conference, and during

that time I have spent many happy hours in visiting the Saints. They have been very kind in administering to my wants, and to the Elders in general, always keeping before their minds the promise of our Redeemer. "In as much as you do it unto one of the least of these my brethren, ye have done it unto me." I can represent most of them striving to do right, and working out their emancipation from Babylon. During the summer we have preached in eleven towns, in most of which a good spirit was manifested, and the people paid marked attention to what was said. Others are rather inclined to be like the Scribes and Pharisees, full of prejudice and evil surmisings. Last month we had the pleasure of Elder E. T. Williams' company, and during the two weeks he stayed with me, in company with Elder George J. Linford we attended a camp meeting at Rainton, August 27th, at 2 o'clock p.m., where Elders F. Savage, myself, E. T. Williams and William Pollard, spoke upon the principles of the Gospel, adjourned till 6 p.m., when we again congregated, and Elders William Brewell, P. Hinchy, G. J. Linford and A. Black spoke. During the day, good order was observed, and the preaching has caused some few to obey Paul's advice, "Prove all things, hold fast to that which is good."

In company with Elders W. B. Preston and G. J. Linford, I attended two meetings in the open air, on Sunday the 24th, the first at Newbottle, where, after singing and prayer, Elder A. Black addressed the congregation for about an hour, which was interesting to most of those present; but the dissatisfaction manifested by some hireling priest, proves the truth of the assertion, "That truth is powerful," and cuts like a two-edged sword. Soon after Elder Black commenced speaking, I noticed an ominous looking person pressing through the company, who walked up to the side of brother Black with all the dignity he was in possession of, and drawing a Bible from his pocket, said, "This is what you are to preach from; and if you preach from anything else, I'll stop you; I will not let you preach your dogmas here" (what impudence?)

Elder W. Brewell followed brother Black in speaking, but was soon interrupted by a desire that we should heal a cripple if we had the Gospel. "Show us a sign, and we will believe." Brother Hinchy asked him if he had the Gospel. He said "yes." Brother Hinchy said, "Then you heal him." Elder Preston then said they were an intelligent looking people, and that the kingdom of God was a kingdom of order, but we could not and would not preach where there was so much confusion. Some of the strangers were very much dissatisfied, one gentleman kindly offering his steps for a stand, and guaranteeing protection in the future.

At 6 p.m., we assembled out-doors at Philadelphia, and Elders W. Pollard, myself and Preston, spoke to about one hundred strangers, and had good attention; and although we at times have opposition to contend with, I have great faith it will result

in good, and convince some of the truth. We have baptized almost the number emigrated, but we have also found it necessary to trim up a little, and I can say the Conference is in a thriving condition. The Priesthood are desirous of working while the day lasts, knowing that when the night comes no man can work. Elder Linford is untiring in his efforts to do good, and has labored faithfully with me in counselling the Saints. I have already learned to love Elder Preston, and will endeavor to profit by his counsel. The Saints seem to appreciate him, and feel to sustain us all in our positions. Our desires are to live so as to be approved of by God and his servants, that we may receive a crown of eternal life with the righteous.

Ever praying for your welfare, and with love to all, I remain your brother in the Gospel,

HYRUM P. FOLSOM.

VARIETIES.

What is the difference between a steamboat and a flower girl?—One stems the tide, the other ties the stems.

Why cannot two slender persons ever become great friends?—Because they will always be slight acquaintances.

An old lady wants to know, if the compass has a needle of thirty-two points, how long it would take a woman with such a needle to make a shirt?

A drunken man tried the other day to get a policeman to arrest his own shadow, on the complaint that the ill-looking fellow kept following him everywhere he went.

A Frenchman wishing to speak of the cream of the English poets, forgot the word, and said "de butier of de poets." A wag said that he had fairly churned up the English language.

A barrister who was remarkable for coming into court with dirty hands, observed, "that he had been turning over Coke."—"I should have thought you had been turning over coals," remarked a wag.

A girl who was making a dress put the sleeves in wrong. She was unable to change them, as she could not determine whether she had got the right sleeve in the wrong place, or the wrong sleeve in the right place.

"How is it, my dear, that you have never kindled a flame in the bosom of any man?" said an old lady to her pretty niece. To which the young lady replied, "The reason, dear aunt, is, as you well know, that I am not a good match."

"It is impossible," said one politician to another, "to say where your party ends and the opposition party begins."—"Well, sir," replied the other, "if you were riding a jackass, it would be impossible to say where the man ended and the donkey began."

An Irishman had to give the password at the battle of Fontenoy at the time the great Saxe was marshal. "The password is *Saxe*. Now, Pat, don't forget it," said the colonel. "Saxe! faith and I won't, wasn't my father a miller?"—"Who goes there?" said the sentinel, after he had arrived at the pass. "Baga, yer honour," whispered Pat, confidentially.

DIED:

In Great Salt Lake City, on the 12th of July, of croup, John Young, son of John Y. and Frances Smith, aged 1 year, 4 months and 28 days.

In Great Salt Lake City, on the 23rd of July, of croup, John McKay, son of John Y. and Mary Smith, aged 1 year, 9 months and 27 days.

In Great Salt Lake City, on the 22nd of March, of scarlet fever, Elizabeth Mary, daughter of Thomas F. and Mary Thomas, aged 6 years, 2 months and 20 days. Also on the 9th of July, Mary Elizabeth, aged 6 days.

In Draperville, on the 23rd of July, of convulsions, Pernecy Jane, daughter of Thomas and Pernecy F. Williams, aged 1 year, 5 months and 17 days.

In Hoboken, New Jersey, N. A., on the 4th inst., of dropsy, Mary Ann Rosins Grundhand, daughter of James and Mary Ann Albon, of Suffolk, England, aged 23 years.—DESERRET NEWS, please copy.

P O E T R Y .

THE POOR SAINT'S LAMENTATION.

(Composed chiefly in accordance with the Welsh rules of Welsh prosody.)

[TRANSLATION.]

In Babylon I pine and grieve,
For Zion far away,
But I shall go, I do believe,
In God's appointed day;
The railway passes by my door,
Oft times each day I see,
The passing trains run swiftly o'er,
In perfect liberty.

My spirit with them hies away
To Liverpool in glee,
And O! I long to see the day
That they will carry me;
A host of splendid ships I see,
On every hand around,
And one contains a company
Of Saints, for Zion bound.

Upon the Mersey deep and wide,
With pride my spirit hails
The gallant ship move with the tide,
Unfurling her broad sails;
And as she gracefully moves on,
The song of Saints I hear,
In parting from old Babylon,
No one does shed a tear.

O muse of bards, thy aid impart,
Portray yon glorious scene,
That with such rapture fills my heart,
The boundless ocean green!
Great treasures on its bosom lie,
The Saints most high they are;
Who to their heavenly Father cry,
For his especial care.

One moment skimming o'er the brow
Of billows mountains high;
The next, down in the valley low,
The gallant ship does lie:

At length I see New York so great,
And there quite safe and sound,
The Saints put down their wearied feet,
On Joseph's hallowed ground.

The iron horse with giant stride,
Starts off with heavy trains;
The merry Mormons in them ride,
And safely reach the plains:
From thence the wagons wished for long,
And oxen strong and bold,
Take home the good sheep in a throng,
To the great shepherd's fold.

On Ephraim's vales I look with pride,
The Great Salt Lake I scan;
The everlasting hills each side
As placed in God's plan;
I gaze upon the charming scene,
The green fields and the trees;
Cities and farms so neat and clean,
And Saints like busy bees.

"Hurrah! the teams are coming there,"
Shouts many a homely voice;
And "welcome, pilgrims, come and share,
The land of God's own choice."
Then says the Prophet Brigham Young,
In English tongue so grand,
"A welcome you shall have among
The Saints in Zion's land."

Return, return, my wandering mind,
Oh! whither art thou gone;
In bondage I am left behind,
In sinful Babylon!
Almighty Father! stretch thine hand,
The band of bondage break;
May I possess the holy land,
Thy promise to the meek.

Late of Swansea.

W. LEWIS.

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save : neither his ear heavy, that it cannot hear : But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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Saturday, October 14, 1865.

Price One Penny.

IT IS GOOD TO BE A SAINT OF LATTER-DAYS.

BY ELDER THOMAS S. FRIDAY.

In our travels amongst the Saints of God, we very often hear them express themselves, both old and young, in these words, It is good to be a Saint of Latter-days, and testifying of the goodness of God to them since they embraced the Gospel, exclaim, What a great and glorious blessing it is to have the privilege of living upon the earth when the Gospel of Jesus Christ has been again revealed from the eternal heavens unto man, for the salvation of all those who will comply with the commandments of our Lord and Savior. The Saints can rise and bear a faithful testimony of the Gospel which they have embraced, for it is a Gospel of purity, virtue and holiness, and calculated to impart peace, happiness and joy to man both in time and in eternity. It justifies the ways of God to man, and while under the influence of the Holy Spirit, we are enabled to overcome evil, and lay aside everything that would lead us astray from the truth.

There is a depth, dignity and glory

connected with the principles taught by the Latter-day Saints, that very few have any idea of ; but, when rightly understood, they have a tendency to enlarge the heart, expand the capacity, and give us a just and comprehensive view of the plans of Jehovah. One might say, What makes you so certain about the matter? It is because we believe and practice the principles laid down by the Savior, for he said that if any man would do the will of His Father, he should know of the doctrine, whether it was of God or whether he spoke of himself. No compromise has been or ever can be effected between truth and error. The Saints of God never intend to put off their armor and indulge in rest, until everything that is opposed to the order and principles of the celestial kingdom of our Father and God, is either destroyed or brought into subjection thereunto. They know in whom they have believed ; their God is King of kings and Lord of lords ; his dominion is over all, and he controls the work-

manship of his hands as it pleaseth him ; he hath made known his decrees and will execute them. Satan, we may be assured, has not yet given up the struggle ; as it was sometimes with the Lamanites in their war with the Nephites, he is only waiting to increase his forces, and gather strength to renew his efforts ; but his strength will be in vain, and we, as did the latter people, can occupy the interval in strengthening the minds of the Saints, and preparing them and ourselves to resist his renewed assaults. The Saints have great reason to rejoice and look forward hopefully to the future, for Daniel informs us, that the kingdoms and dominions and the greatness of the kingdom under the whole heavens, shall be given to the people of the Saints of the Most High, that this kingdom shall be an everlasting kingdom, and that all dominions shall serve and obey the Lord. Now, we believe and know that if we are faithful, these sayings of Daniel will yet come to pass and be fulfilled to the very letter. " It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams : And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." Narrow prejudice and bigotry will flee at its approach, and haggard superstition hide its head in shame. If a man is a son of God, he can comprehend the things of God, enter into the designs of Jehovah, unravel the mysteries of the kingdom, and contemplate the future designs of the great I AM, as they shall roll forth in all their dignity and glory. This is what causes the Saints to exclaim, It is good to be a Saint, because we rely upon the promises of our Father and God to us as his children. There are many great blessings which the Saints enjoy, but the gift of the Holy Ghost is the greatest gift that man could receive or Deity bestow. (The possession of this gift, which is the power of godliness, is what constitutes the special difference between the Church of the living God, and the multitudes of systems

that have originated through the will of man.) There is one consolation, however, possessed by the Saints, which the people of God have never before enjoyed upon the earth—namely, that the Cause which they are engaged in, is established upon revelation, never more to be overcome by the Adversary. Joseph Smith, the Prophet of God, opened up the way of life and salvation to this generation by the power of the everlasting Priesthood, which was restored to the earth through him by a holy angel. He prophesied and bore witness of the judgments that have come upon the earth, and many more like things that should come to pass in this generation as signs of the second coming of the Son of God, which is near at hand ; and verily his testimony is true, and his testament is in force, for he has sealed his testimony with his blood ; therefore, hear it all ye ends of the earth, believe on Jesus, be baptized in his name for the remission of your sins, and do those things that Jesus has commanded you to do, and you shall be saved in the presence of God and the Lamb, for there is no other way by which you can be saved ; then shall you know as the Saints of Latter-days know. The Gospel of Jesus Christ is to be first preached to all the inhabitants of the earth for a witness, and then will the end come, for Jesus says, As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man. What the truth will not save, the judgments of the Almighty will destroy. No man knoweth the day nor the hour of the coming of Christ ; it is not yet, neither is it far off. There are prophecies yet to be fulfilled before that event takes place ; therefore, let no man deceive the Saints with vain philosophy and false prophecy, for false prophets will arise and deceive the wicked, and, if possible, the good ; but, while the wicked fear and tremble at surrounding judgments, the Saints of God will watch and pray, and be waiting the final event in patience, looking calmly on the passing scene of a corrupted world, and viewing the transpiring events as confirmatory of their faith in the holy Gospel. For this they have been persecuted, but have counted their

light afflictions but for a moment, knowing they would work out for them a far more exceeding and more eternal weight of glory. Let them then lift up their heads and rejoice, laboring faithfully while the day lasts, for the night cometh when no man can work.

IDOLATRY.

BY ELDER CHARLES W. STAYNER.



"Thou shalt worship the Lord thy God, and Him only shalt thou serve."—MAT. iv, 10.

We do not read of a sin of which men have ever been guilty, that has called down the anger of an offended God upon them, more than the sin of idolatry, nor one which is more liable to lead them into all kinds of darkness and iniquity; hence it is necessary to ascertain what is meant by the term. Many persons consider that to worship images of wood or stone set up for that express purpose, is the most extensive signification of it, but it is not so. A man can worship anything with his heart, and not fall down upon his face before it, therefore we have to search our hearts, and see whether there is any object in either the heavens above, on the earth beneath, or in the waters under the earth, which attracts our love and affection more than the God and Creator of the world. If we have a wife, a father, a mother, a child, or any relative whose society we would not be willing to sacrifice, if required, in order to devote ourselves to the entire service of God, we have an idol; and until we can govern our affections, allow them to run in the proper channel, place them on proper objects, and regulate them to a proper extent, thus bringing them under subjection to the mind and will of God, we are day by day guilty of idolatry. In order to have the body filled with light, the eye must be single to the glory of God, to the establishment of a kingdom of righteousness, and the thorough abolition of vice and wickedness from the face of the earth; and if we allow the Evil One to make our time and talent, even in the smallest particular, subservient to his designs, we are in that point, however small, suffering ourselves to cease the worship of God

for the worship of Satan. If we allow our love for gold or temporal wealth to prevent us from paying our Tithing, or attending to other principles, we are cultivating dishonesty, and ceasing to worship God for the worship of a golden image. The smaller the object that separates us from the love of God, the meaner and more despicable the act, and some people are so trifling in their nature, that they will allow a few coppers to draw their worship from the proper object. In order to worship God who is holy, it is necessary to cultivate principles that are holy; not only bowing down before the divine Being, as an individual, but also striving to imitate and come into possession of the attributes of his Divine nature. We can use our talents and influence to promote virtue, and to stay the ravages of vice; we can spend our time and means to embellish and beautify the earth, by building magnificent temples and other edifices for the honor and service of the Most High, and for the comfort, instruction and exaltation of his Saints; we can educate our children, adorn our habitations, plant fine orchards, and do all that lies in our power to inculcate and practise those heavenly principles which we know have emanated from God, and which are calculated, in their very nature, to bring about the restoration of the earth, and the infinite happiness of its inhabitants, and in all these things we will be worshipping God in the strongest sense of the word. We can admire a lovely form, a talented speaker, or a piece of wonderful machinery, and see something in each which calls forth our adoration; but if we let our affections concentrate upon either, to such an ex-

tent that we are unwilling to sacrifice it at the shrine of honesty, liberality or virtue, we are carrying our feelings of reverence for it to an improper extent, and withholding a due meed of worship from the Author of that beauty, talent or science. When we worship God in either word or action, we praise his name, power, wisdom, intelligence, and every attribute by the perfection of which he has become God; and by continually cultivating in ourselves those glorious principles we so much admire in Him, we will finally become perfect as he is perfect, and pure as he is pure; whereas, if we devote our time to the service of sin and the worship of Satan, we shall not realize the fulfilment of those precious

sayings in which we are promised that we shall be made partakers of the Divine nature. Oh! that all the world could see this principle in its true light, repent of their sins, turn unto righteousness, and worship the Creator and Sustainer of the universe. Then would the light of the holy Gospel shine in their hearts, they would be enabled to understand their true position, and bringing their bodies and every impulse of their nature under subjection to the will of God, be made to glorify the Savior of their souls; and ceasing to break the commandments or to practise idolatry, each noble son of Adam would become, like his Redeemer, an object of love and adoration forever and ever.

THE EVERLASTING "NOW."

BY ELDER CHARLES W. PENROSE.

There are some people who live only in the memory of the past. Buried joys and departed pleasures are their sole delights. The acts in which they figured years ago, are to them the only drama of life, and the incidents of their past career their solitary and continual theme. They are like some old men, who, looking round upon the rapid changes and improvements of modern times, can see no beauty nor utility in them, but shake their heads solemnly and exclaim, "Ah! it wasn't so when I was a boy."

These remarks apply to some among the Latter-day Saints. The most joyful period of their existence was the time of their initiation into the Church of Christ, when they were "baptized for the remission of their sins, and received the gift of the Holy Ghost by the laying on of hands." The blessings then received, and the light then shed abroad upon their hearts, seem to be the greatest source of pleasure they ever had or can have. The "good times" they then enjoyed seem never to have been repeated, and the love and union which they felt towards the Church, to be confined entirely to that well-remembered time. And so with their exertions in sustaining

the Church and spreading the Gospel. It is really wonderful what mighty works they once accomplished; how much they once endured; what sacrifices they were once able and willing to make, and what earnestness of devotion and energy of action characterized their early career in building up the kingdom of God. How regularly they used to attend their meetings; how faithfully they used to warn their neighbors and friends by their testimony and the printed word; how liberally they used to expend their means in assisting to extend the Work of God, and how zealous they used to be at all times and on all occasions!

There are others who live only in anticipations of the future. With them all human bliss is yet unborn, lying in embryo within the womb of time. They can talk a great deal about the pleasures to be enjoyed in eternity, paint in high-toned and vivid colors the beauties of the millennium, weave in their imagination rich garments of expected joys, and build, in the dim regions of futurity, the most dazzling and extensive kind of "castles in the air." They intend to be very faithful and energetic by-

and-bye. They are going to do a great deal for the kingdom when they get to Zion; they mean to accomplish something astonishing soon, and they expect to become "kings and priests unto God," and wield remarkable power some day.

Now it would be much better for both these classes of individuals to bring their minds to bear upon the things of the present. We do not live really in the past, neither can we ever live possibly in the future; with us it will always be the everlasting "now." "Now is the accepted time, now is the day of salvation." We may talk about what has been, and we may anticipate what will be, but we can only live in and enjoy the present. It is our privilege to enjoy ourselves now. The rich blessings of the Gospel, the glorious light of the Holy Spirit, the revelations of eternity, the power of the holy Priesthood, the communion of Saints, the teachings of inspired men, the tender emotions of sacred love, the joyful associations of faithful friends, the wonderful works of God and his creatures, the never-wearying and varied beauties of earth, air, sea and sky, the soul-stirring strains of vocal and instrumental music, the peace of God "which passeth all understanding," the heart-thrilling joys and hallowed delights of the inward fountain, always "springing up unto eternal life," these, and innumerable pleasures from heaven above and earth beneath, are for us to enjoy to-day.

But to enjoy the blessings of the present, we must perform the labors of the present. Obedience to God to-day will bring salvation to-day. If we are now discharging our duties, we shall be now enjoying the gifts of God. The question therefore is, not what have we done, nor what are we going to do, but what are we doing now? We may talk about the old persecutions and bygone trials through which we have passed for the Gospel's sake, but are we willing to face a despising world, and the scorn and derision of the multitude now? We may boast of the unwearied labors of the past, of the great sums of money we have spent, of the miles we have walked, the sermons we have preached,

the testimonies we have borne, the patience we have exercised, the tracts we have distributed, the food, clothing and shelter we have administered to the Elders, and the general zeal and faithfulness of our past career, but what are we doing now? Do we continue in well doing? Are we still zealous and faithful, and do we expend our money and our influence in favor of the Gospel to-day?

God requires our faith and services now. Talking of past faithfulness, brings but the memory of past blessings; but the good works of the present, bring upon our heads the living rewards and enduring happiness of the everlasting "now." It is true that there is some pleasure in the remembrance of former righteousness, and the blessings resulting therefrom; but if we are not now in duty's path, nor securing the favors of heaven, that remembrance soon adds to our gloom, and the contrast with our present position, plunges us into the dark waters of sadness and discontent. It is true that the glorious future is held out before us in the promises of the everlasting covenant, but for what reason? Why, that we may be induced to be faithful to-day and every day, so that living for them we may obtain them. The present time has its difficulties, its trials and its sorrows, but they are foes which we are to meet to-day, to grapple with and conquer. Inward evils and outside troubles should be overcome as they are developed; our failings of to-day must be overcome to-day, the obstacles now lying in our path must be now removed, and the exertions we make in our labors will give us daily increasing strength, and bring present satisfaction, happiness and peace.

Some persons are continually putting off till tomorrow their duties and their labors. In temporal things, what untidy, uncomfortable, disorderly and miserable homes they have! In spiritual things, what faithless, useless and joyless beings they are! Up and be doing! Look around you, see what is to be done and do it. Are reforms needed in your temporal affairs? Commence the reformation at once. Have you duties of any kind to perform? Attend to them in the time thereof.

Do you know of an opportunity of performing a good action? Perform it directly. Do you intend to save means to gather to Zion? Begin to-day. Do you mean to assist in building up the kingdom of God? Do something now. Are there blessings which the Saints may receive through faithfulness? Seek for them immediately. Believer! hesitating yet without the gate! "Why tarriest thou? Arise and be baptized and wash away

thy sins, calling on the name of the Lord." "To-day, if you will hear his voice, harden not your hearts." Saints of the last days, be true to your covenants, be prayerful, diligent, obedient and devoted now and always, and the rich blessings, the heavenly gifts, the glorious manifestations, the hallowed influences and unbounded joys pertaining to the Gospel of peace, are yours to-day, now and forever!

CHARACTERISTICS OF THE TRUTH.

(From the Western Standard.)

If men were to judge of the doctrines of what is termed "Mormonism" by the reputation its teachers and professors bear, they would never be disposed to give it the slightest attention. Who ever heard of a Latter-day Saint of whom the world had nothing to say in reproach? Throughout our experience we never yet have met with such a one. To those who are unacquainted with the operations of "Mormonism," (that is, truth) upon the human mind, this may seem strange; but, if such individuals will but watch the effects that follow its preaching, they will be convinced that it is an absolute impossibility to find an individual, a professor of these doctrines, with whom there will not be some fault found. This peculiarity is not altogether confined to those who have embraced the doctrines of "Mormonism"—it also attends all those who manifest any disposition to investigate them. When an individual commences an investigation of this kind, he begins to test the strength and depth of the love of his friends and relatives to a greater extent than he could by any other means. Though he may have been universally respected and beloved up to that time, and his character held up as a model of integrity and honor, he will soon find that all his former good deeds and virtues will be forgotten, if he persists in his determination to investigate and obey "Mormonism." He will be shunned by his relatives, ridiculed by his friends,

and called a fool by those who may hear of the course he is taking. And when it becomes fully known that he has embraced the doctrines and become a Latter-day Saint, he will be looked upon by a great many as an outlaw, a man that has forfeited all claim to the rights and privileges which his fellow-citizens enjoy, and which were his previous to the change in his views and belief. This would be too strange to be credited were it unsupported by evidence. It is, however, the experience of every Latter-day Saint, and any person who will observe the effect that the advocacy of the principles of "Mormonism" has upon the community by whom he is surrounded, will also be forced to admit that it is the case.

These feelings have not been confined to the Latter-day Saints as individuals, but have been extended to them as a people, until men have almost persuaded themselves to believe that they were conferring a great favor by permitting them to exist on the earth! A stranger, to hear the current ideas on this subject at the present time, might be led to suppose that these feelings of antipathy and hatred had been engendered since the publication of the doctrine of polygamy as a portion of our belief. The "licentiousness" of this doctrine is spoken of with such feigned abhorrence, and there is so little said about the other principles of our belief, that it might be imagined by a casual ob-

server that it was the only thing that excited persecution and opposition, and that were it not a portion of our system, "Mormonism" would find but few objectors. But this is not the case. There is no more opposition to-day to "Mormonism" with polygamy incorporated as a principle of its belief, than there was a few years ago to "Mormonism" when polygamy was unknown and unpracticed. There were other principles that we believed and taught then that were equally as objectionable as polygamy is now. New revelation, the ministration of angels, and the miraculous gifts and graces attendant upon the Gospel, excited as bitter opposition at one time, as this very objectionable principle does now; and those who, impressed by the a-reement of those doctrines with the teachings of the Scriptures, went forward and embraced and contended for them, had as strong a stream of persecution and ridicule to meet as they have at present.

Though the assaults of our enemies have been ostensibly directed against one or two prominent points of our belief, and they have been more particularly harped upon to excite the prejudices of the people, yet were they out of the way, objections would still be found, and a feeling manifested to condemn what might remain. Truth will always be objectionable and unpalatable to the world; it is truth that arouses opposition. "Mormonism" is truth. It was as much truth twenty-six years ago as it is to-day, consequently, was as well calculated to call down the indignation of those who were destitute of the love of the truth then as now. It will be no more likely to produce feelings of opposition and hatred in the bosoms of mankind years hence, when principles yet unrevealed are brought to light, than it does at the present time, or than it did in the beginning. Its opposers did all in their power to arrest its further progress then, they are doing so now, and we expect they will always do so, so long as any of that class remain on the earth. We always expect to see it opposed and hated to a certain extent, while the earth contains an inhabitant that is not disposed to receive it in the love thereof.

We have been frequently told by different individuals, that if it were not for our belief in polygamy, they would be Latter-day Saints. The other principles they could not object to, as they were perfectly reasonable and consistent; but polygamy was a little too much for them to swallow. Such persons deceive themselves. Polygamy is not in reality the objection. If polygamy were yet unrevealed, there would be something else equally objectionable to their minds, and they would still have an excuse for not receiving the truth. We expect ere long, though it may be but little expected at the present time, that polygamy will be looked upon with comparative favor by many who now think it a very unreasonable principle, and there will be some other doctrine that will take its place as a stumbling block for those who are not honest at heart, and not disposed to take the course the Lord has recommended by which to obtain a knowledge of his Gospel. We have only to reflect upon what is past to be convinced of this.

Jesus, when upon the earth, gave his disciples certain signs by which they might know that they were blessed and accepted of him. They were, that men should hate them, should separate them from their company, and should, in killing them, think they were doing God service. These were to be the characteristics which should attend the revelation of the truth, and its proclamation by them to the world. So long as human nature remains the same, and Satan retains any power over the hearts of the children of men, we may rest assured that these will be the characteristics which will attend the revelation of truth in their midst. A people to whom truth is not being revealed, will not be attended by these characteristics. For these characteristics, therefore, to attend the people of God, it is necessary that there should be a continual revelation of principles of truth—and they will be principles, too, which will come so much in contact with the prejudices of the people, that they will think that whosoever killeth the men who believe, teach and practice them, will be doing God

service. What may the world, then, expect from the Latter-day Saints? And what may the Latter-day Saints, and those who are disposed to believe their doctrines, expect from the world? If we may be allowed to judge, the world may make their calculation on having their ideas of propriety and their feelings and prejudices rudely shocked by the doctrines and practices of the Latter-day Saints, and the shock will not be caused by polygamy alone, but will be by other doctrines and practices that will, from time to time, be revealed and commanded, which will come so directly in contact with their most cherished notions, that feelings of hatred, and desires "to separate them from their company," will be produced. If this should not be the case, by what means, we would ask, is that principle of antagonism to be aroused which will resort to murder as a means to do God service?

The Latter-day Saints may, with great certainty, calculate that persecution, hatred and murderous intentions will be manifested by the world towards them, if they persevere in their pursuit after, and obedience to the truth. This they may reckon upon with safety. And if they do not experience it, they will have excellent cause to think they are not living up to the principles of the Gospel of Jesus Christ. Those who are investigating will speedily begin to

experience these same consequences. If they should continue their investigations, and obey the truth as they learn it, they will not be long in finding out the meaning of the words of Jesus, where he says, that he came not to send peace on the earth, but a sword; and that variance by his coming should be introduced between parents and children, brethren and sisters; and also, where he intimates that he that setteth any value on his own life cannot be his disciple. These were the consequences which Jesus taught his disciples would follow their obedience and continued adherence to his Gospel; and they have been the consequences experienced also by his disciples in these days. It should not, therefore, be a source of surprise to any person that the Latter-day Saints are reproached, hated, and separated from the company of the rest of mankind, or that they should be slain by men who imagine they are doing God service by such acts, or that editors and others should say that they ought to be wiped out at once as a foul blot on humanity; neither should the inquirer after truth be startled if persons who have made great professions of friendship shun his company, and become his enemies, for they are the signs which invariably accompany the truth, and which assist the inquirer in discerning it.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 14, 1865.

RELIGIOUS TOLERATION.

THE presentation of the truth to the world in this dispensation has been attended with supreme difficulties. The principles taught have been so directly opposed to every modern theory, whether political or moral, that it has been

only through the most rigid perseverance, unfaltering energy, and unconquerable faith and hope, that such great progress has been made by their promulgators. And, even after an opening has been effected and the seed sown, the most difficult task has remained. The after labor of the brethren has not been so much positive as negative, not so much a stimulating to good as a checking the advance and growth of evil. Because, whenever the weeds have been plucked out from the garden of the soul, and the obstructions to the spiritual growth of Christian love and charity been removed, the good has sprung up almost we may say spontaneously in the heart. Begin to show a man the worthlessness of the pleasures he has formerly indulged in, the power he is actually in possession of to crush and subdue them, and the old harmony will come back to the broken strings, the old life to the dull and hopeless eye; he sees once more mirrored before him his primeval state, and the freshness and veridancy of creation's dawn seem to bloom around him, to fill him with heaven-like aspirations and incite him to Godlike deeds! Hence, the Gospel has been a something in which man can see himself not only as he is, but as he might and will assuredly be, but the medium through which many men look at it has been so unadapted for the purpose of conveying a proper impression to the mind, that they have seen no beauty nor comeliness in it, and clung to their old traditions like the limpet to the rock. Were we to investigate the results which have been brought about in the world through this, and the effects which false traditions have had on the mind of man, we would feel surprised and astonished to think the world should be so blind, and place itself in such a false position. There is but one God, society, and public opinion is its prophet. So says the English Mussulman who from his throne in the cathedral or his bench in the chapel calls his followers to prayer. And, teaching them this as immaculate and heaven-born truth, sending them forth afterwards to their professions and occupations with this forced upon their acceptance, what wonder that such a false notion has tinged every plan mooted for the benefit of the world, and that men have been contented to sit in worse than Egyptian darkness, rather than go to Goshen where the sun shines, simply because they have been told by their teachers that such conduct was never practiced and would not have been approved of by their forefathers. This has influenced legislators, theologians and philosophers. In truth, the world seems to move in the past. Hoary cycles and buried centuries pass before our eyes in grim array, and from these poor phantom-like shadows we think to copy and mould a form perfect and symmetrical, something tangible that the age can grasp and learn from. Dead men sit in our courts of justice, and the living ones wear their robes of ermine and give forth their laws and enactments; dead kings and emperors reign on our thrones, and their successors merely wear their crowns and wield their sceptres; dead teachers stand in our pulpits, and their stern, unloveable dogmas are thundered forth by the living who profess to be the exponents of mercy and truth and love, and so the progress of humanity ever and anon is obstructed by this huge army in the "valley of dry bones," who, cold and motionless as they may be, are really and truly the masters of fate and time, the conquerors of massive states and of giant empires! It would almost seem as if Solomon had reference to this age when he wrote these hackneyed words, "there is nothing new under the sun." Go where we will amongst civilization, in the midst of manufactures, arts, sciences, education or philosophy, we find continual traces of a leaning on the past discernible amid

modern improvements and nineteenth century advances. Is a cathedral to be built, or a palace erected? It must be either according to Gothic, Doric or Corinthian architecture. Is an artist commissioned to paint a picture or mould a statue? It must be after Titians or Rubens, or according to the model of the Grecian masters. Is a new translation of the Bible to be effected, or an important addition made to the Rubric or the Litany? We must preserve the harmony, nor shake the foundation laid by the "defender of the faith," and kept inviolate by the succeeding bulwarks of the church; and so, wherever we turn, we find no evidence of originality of thought, no reflection that something else is needed to stem the torrent of infidelity, and allow the pure waters of peace and righteousness to spread over the world. Hence the incredulity with which men hearken to the truth. "Since the fathers fell asleep," say they, "all things continue as they were from the beginning of the creation," and so they "lay the flattering unction to their souls," that this will still be so, and that their simples and balms are sufficient to cure a dying world. The aspirations felt by men anciently find no place in their souls, the grand truths which nerved their arms and gave courage to their spirits, are obscured by the dust and rubbish of ages, and nothing is left but lifeless, abstract ideas, which drain out being and vitality from the world, and yet remain as "formless, bodiless and passionless" nonentities as before.

But, besides this clinging to the past in matters of faith, belief and civil or religious practice, there is another dangerous tendency of the age to imitate its forerunners in the treatment of newly-fledged opinions or lately-propounded principles. It is not enough that men refuse to hearken to the new doctrine or to see the necessity of the new discovery or invention, but they must also constitute themselves censors and say, "You may preach so far, but if you dissent from us any further, we may in our infinite goodness tolerate you, but we will not protect you!" Now what is this but simply a revival in another form of the old feudal or mediæval theory, that it was the duty of the state to define religious truth, and that any departure from a certain fixed standard of dogmas would be branded as heresy and punished by death. Would we not think that by this period of time the theory would have advanced so far, as to admit of an impartiality on the part of Government in dealing with the different phases of religious belief, understanding that if any religious dogma should lead to the violation of the laws of the country, the offender should be punished as a *civil offender*, not as a heretic? But, this "consummation, devoutly to be wished," has not yet arrived, and men sit themselves down professing to be able to draw the line of demarcation, and to decide where and with what sects toleration should begin and end. The toleration granted to religious bodies in this and other countries arises, we often think, not so much from a proper understanding of the principle, as from a compromise being effected when any sect or denomination becomes so formidable and popular as to be both an object of fear and of public respect. Take, for example, the followers of John Wesley. Persecution followed his labors, but he strove against it, and now the sect he founded is classed with others under the title of "Protestant Dissenters." But the question naturally arises, upon what grounds ought the Latter-day Saints to be excluded from protection, or from the enjoyment of civil and religious liberty? Proved by the logic of one class, the doctrines of another are heretical and blasphemous. The Church of England professes to hold all Apostolical power and authority within herself, and therefore laughs

at the claims and assertions of the Church of Rome ; the Swedenborgian holds to his dim and shadowy creed, and from the plane on which he stands looks scornfully on the Baptist or the Presbyterian. What is to be the standard by which to judge the truth ? Protestants laugh at the encyclical letter of the Pope, Colenzo at mens' belief in the authenticity of the Pentateuch, Dr. Newman at the right of private judgment, Renan at the divinity of Jesus, and "Iconoclast" or George Jacob Holyoake at the God worshipped in the world ; how is toleration towards these men to be exercised ? Opponents say, the Latter-day Saints preach blasphemous doctrines, but does that debar them from toleration and protection ? To whom are their tenets blasphemous ? To those who do not believe in them, in the same way as the sanctimonious Pharisee turns up his eyes in pious horror at the denial of original sin, or the priest should a doubt be expressed as to purgatory or transubstantiation. All religious persecutions have arisen from such untenable grounds. The Romans who peopled every hill and valley with gods and goddesses, and nymphs and satyrs, persecuted the primitive Christians on the ground that as they only worshipped one Supreme Being, such a doctrine was atheistic. The Catholics, in the reign of Queen Mary, persecuted the Protestants on the ground that the latter were bad subjects ; and the Protestants, in turn, in Queen Elizabeth's reign, persecuted the Catholics for the same reason. The Calvinists tell us that man's doom was irrevocably fixed before he came here. Might it not with propriety be said that such a creed takes away all incentive to upright or virtuous conduct, and fosters recklessness and iniquity ? Still, such a doctrine is openly taught and believed in by thousands ; but, when the Latter-day Saint, instead of believing in the Bible alone, adds a little more, and has faith in the prophetic character of Joseph Smith and the divine authenticity of his mission, such things are considered blasphemous and heretical.

But, we are further told that besides being blasphemous, our doctrines are also immoral in their tendency. Yet, here again the question arises, from what standpoint are these so-called sinful principles to be viewed, and by what standard are they to be weighed ? The Shaker religiously holds to the belief that it is not lawful to marry, and this in direct contradiction to the first great command "be fruitful and multiply." Is persecution theirs ? No. Monastacy and celibacy are, we are told, immoral in their tendencies. Does Government institute a crusade against them ? No. Their supporters sit in our Parliament, and assist in framing our laws and assigning to us our privileges ; and yet, although such things take place in our midst unheeded and uncared for, law-makers and divines must, forsooth, talk of crushing a system purer and freer from immorality, thousands of miles away, simply because they do not believe it.

When we find newspaper editors and platform orators talk of "extinguishing Mormonism," because it is "blasphemous," "immoral," advocates "polygamy," &c., we are reminded of the common sense uttered by John Stuart Mill, one of the greatest writers on Political Economy of the present day, and an original and liberal thinker, in speaking of the Latter-day Saints, and with which we think we cannot do better than conclude.

"When they, the dissentients, have conceded to the hostile sentiments of others, far more than could justly be demanded ; when they have left the countries to which their doctrines were unacceptable, and established themselves in a remote corner of the earth, which they have been the first to render habitable to human beings, it is difficult to see on what principles but those of

tyranny they can be prevented from living there under what laws they please, provided they commit no aggression on other nations, and allow perfect freedom of departure to those who are dissatisfied with their ways. I am not aware that any community has a right to force another to be civilized. So long as the sufferers by the bad law do not invoke assistance from other communities, I cannot admit that persons entirely unconnected with them ought to step in and require that a condition of things, with which all who are directly interested appear to be satisfied, should be put an end to because it is a scandal to persons some thousands of miles distant, who have no part or concern in it. Let them send missionaries, if they please, to preach against it, or let them, by any other fair means (of which silencing the teachers is not one) oppose the progress of similar doctrines among their own people. If civilization has got the better of barbarism, when barbarism had the world to itself, it is too much to be afraid lest barbarism, after having been fully got under, should revive and conquer civilization. A civilization that can thus succumb to its vanquished enemy, must first have become so degenerate, that neither its appointed priests and teachers, nor anybody else, has the capacity or would take the trouble to stand up for it. If this be so, the sooner such a civilization receives notice to quit the better."

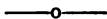
ABSTRACT OF CORRESPONDENCE.

—o—

DERBYSHIRE CONFERENCE.—Elder Henry Cumberland writing from Derby on the 23rd ult., says :—"After residing in Utah Territory for twelve years, I have returned to my native land to bear my testimony to the truth of the Gospel. I wish to do the best I can, and to trust in my heavenly Father for assistance, knowing that if I am faithful, he will give me a portion of his holy Spirit to enable me to do a good work while I remain here. I am travelling under the direction of Elder Lorenzo D. Rudd, and feel well in my field of labor."

CHANNEL ISLANDS CONFERENCE.—Elder John H. Donnellon writing from St. Heliers, Jersey, on the 25th ult., says :—"I arrived here on Friday last, and was very kindly received by brother Horman, President of the Conference, and the Saints. I visited the military fort, and walked round the heights on the shore, and like the place very well, so far, as present appearances go. I held two meetings on Sunday, and told the people they were now required to pay their Tithing, and help to sustain the Work, and that this would prove the best way of working out their deliverance from these lands. In the evening there were some strangers present. I felt much freedom in speaking, and several expressed themselves as being well pleased with the principles taught. All praise be to God who blesses his servants, and gives them power to tell the truth to the people. I feel my dependence on him more and more, and find I have a great field for study in myself. This is a very corrupt place. There are 2000 public prostitutes in it, and it is but a small town. These things make one think of home, and its freedom from such iniquities and abominations. I intend to remain here for two months, if not removed sooner, and will strive, with all the ability God has given me, to disseminate the truth amongst the people."

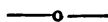
NEWS FROM CONFERENCES.



EDINBURGH CONFERENCE.—We have received from Elder James Ure, the minutes of a Conference held in Edinburgh on the 13th of August last. There were present on the Stand—of the First Presidency, Daniel H. Wells; of the Quorum of the Twelve Apostles, Orson Pratt, sen. ; Elders James Ure, President of the Edinburgh Conference, John Rider, President of the Glasgow Conference, Joshua K. Whitney, President of the Dundee Conference, Finley C. Free, President of the Manchester Conference, James A. Cunningham, Travelling Elder in the Glasgow Conference, John Smith, Travelling Elder in the Edinburgh Conference, and Archibald N. Hill, Travelling Elder in the Birmingham Conference. The morning meeting was opened by singing and prayer, after which President Wells expressed the pleasure he felt in meeting with the Saints under such favorable circumstances, and desired to hear a report of the condition of the various Branches in the Conference. Elder James Ure then called for the reports. They showed that generally there was not that liveliness of faith manifested by the Saints in the Work of God, that was desired by the Priesthood. There were, however, exceptions, and there seemed to be a wish to improve in the future. The Financial Report for the quarter ending 30th June, was then read and approved of. President Wells next spoke to the Saints for a short time, exhorting them to renewed diligence and faithfulness in the Work of the Latter-days, to cling to God and his Priesthood, and all would be well with them. Said the Work of God would grow and increase, and that if the Saints did not increase in faith, knowledge and good works, it was their own fault; that God was the same to-day as ever, and would hear and answer the prayers of the faithful to-day as readily as he did anciently. In the afternoon he presented the Authorities of the Church, and all were unanimously sustained.—Elder Orson Pratt then said he was pleased to again have the privilege of meeting with the Saints in Edinburgh. Twenty-five years ago that present summer, he came to that city an entire stranger, and was instrumental in the hands of God, in the space of nine months, of raising and establishing a Branch of the Church numbering over two hundred souls, holding meetings in Whitefield chapel. He preached three times on the Sabbath, and twice during the week. The Work of God was true then and is true to-day. He exhorted the Saints to be faithful in all things, to honor God and He would honor them and bless their labors.—Elder Free said he was pleased to visit Scotland, a land renowned in history for the gallantry of her sons in defence of liberty and the maintenance of her rights, and hoped, that having such a pattern, the Saints might be as valiant in even a better cause, the cause of Gospel liberty, light and truth.—Elder Whitney bore testimony to the truth of the Latter-day Work. Said he knew God was with his people, that his fatherly care was over them, and that in all the travels of the Church, his power had ever been manifested. Encouraged the Saints to faithfulness and prayed that God would bless all Israel, and guide them in the ways of truth.—In the evening President Wells addressed the Saints. Said he rejoiced in the manifestations of the good and peaceful Spirit ever present with the faithful; bore testimony to the mission of Joseph Smith, and that God was about to pour out his judgments on the earth. Said that we were living in the

hour of these judgments, but that faith in God, repentance, baptism, and the other ordinances of the Gospel, were for the salvation of the children of men, and that the Saints, having partaken of the Spirit of truth, were to let the light thereof shine unto all men, that they might come to a knowledge of Christ, whom to know is life eternal.—Elder Orson Pratt said he desired to bear his testimony to the truth on the present occasion, as it might be for the last time in that city. Twenty-five years ago he had declared that God had spoken from the heavens, had again revealed his Gospel, raised up Prophets and Apostles, and commissioned men to go forth and proclaim that Gospel to all nations, saying, “He that believeth and is baptized shall be saved, but he that believeth not shall be damned.” The testimony he then bore was true, and the same is true to-day. The Saints are to-day twenty-five years nearer to that time when Jesus will come in the clouds of heaven with power and great glory, to execute judgment upon all who refuse to receive the message delivered by his servants, which day was near at hand. His prayer was that the Saints might be prepared to meet Christ at his coming. Conference dismissed.

NEWS FROM HOME.



We have received files of the *Deseret News* and *Daily Telegraph* up to the 30th of August, from which we extract the following items. The new Tabernacle is progressing rapidly. The workmen are preparing to roof the first bent. The rock work of the building is completed, consisting of forty-four massive piers, nine in a straight line on each side, and thirteen at either end in a semi-circular form, from which the roof will spring in an elliptical arch, crowned with a semi-circular arch, the whole having a span of one hundred and fifty feet without any column. The roof will be formed of long ribbons of 12 by 21½ inch lumber, sustained by strong lattice work, strongly pinned and bolted together. The elliptic portion of the roof will spring from the piers at a distance of twenty feet from the floor, and the ceiling in the centre of the building, will be sixty-eight feet from the floor. The building is oblong, 250 feet in length, with a width of 150 feet; and when covered in and finished, will be a most magnificent hall, unbroken throughout the whole extent by pillar or column.

The *Deseret News* speaking on home policy, advocates that a wise discrimination should be exercised by the people in expending money in the stores for that which cannot well be done without, and saving and clubbing the small sums to be expended in accordance with the example so long steadily and worthily set and taught by President Young, and of course giving the larger sums the same direction, this would rapidly bring prices of imported articles to a reasonable rate of profit, increase our facilities for home production, and expedite attaining the honorable and very comfortable position of trade independence. The old-time hand cards need to be entirely supplanted by carding machines; they and the hand looms should, as speedily as possible, be made to give way to the still more profitable and labor-saving cotton and woollen factories; in short, the now numerous and efficient applications of machinery to so many purposes, should continue to lighten labor, that leisure may be had by the many for study, reflection, reading, conversation, the proper care of

children, enlightened and improving social intercourse, and the development and correct use of every faculty mankind are endowed with for their true enjoyment and progress. When all classes understand that their best interests conduce to the mutual advantage of all, that capital and labor are aids each to each when wisely applied, that the use made of our money, like all other blessings, has to be accounted for, and all work together upon the platform of these principles, then will our strides in the path of development be rapid indeed. Under all the circumstances, our progress has been a marvel even to ourselves, but, as you often hear remarked, there is a chance for further improvement.

C O R R E S P O N D E N C E .

SCANDINAVIAN MISSION.

Copenhagen, Sept. 27, 1865.

President B. Young, jun.

Dear Brother,—I have felt this morning to pen some lines to you in order to inform you as to our labors in this part of the vineyard. Since my last communication of the 11th ult., I have visited and attended Conference meetings at Gottenburg on the 26th and 27th ult., at Veile on the 9th and 10th inst., at Aarhus on the 16th and 17th, and at Aalborg on the 23rd and 24th. In all these places I met with large congregations of Elders and Saints, and a considerable number of strangers, who all paid good attention to the teachings of the Priesthood. The Spirit of God assisted us to bear a faithful testimony, and to give such counsel as the people needed in the various places. It was very interesting to witness the warm-heartedness of the Saints in pressing the hands of the Elders from Zion, their faces beaming with joy and satisfaction. It did my heart good to look at the people, and to witness their willingness in voting for the Authorities at home and abroad. Several of the Saints, and among them aged men and women, had walked from sixty to seventy English miles to come to the meetings, and though the majority of them are poor, they are nevertheless willing to sustain the Work by their donations.

The Scandinavian Elders from the Valley are exciting considerable interest among their friends and acquaintances, and are pretty busy in travelling round, holding meetings and conversing with those who are seeking information about things and matters in famous Utah. Some strangers only wish to satisfy their curiosity, I admit, but still many of the honest will be led to investigate the truth of the Gospel and obey it.

During the past three months we have baptized, throughout the Mission, 280 souls, and the prospects for further additions to the Church are bright, though we have here, as in all other countries where the Gospel has been introduced, our difficulties to grapple with—lies and stories circulating in the newspapers occasionally, and the working of apostates trying to lead the people astray, but the faithful will remain steadfast through all these trials.

The American brethren are well, and doing first rate. Brothers Sprague and Felt are on a visit to Norway. Brother Sharp came over here yesterday from Malmo.

My sincere wish and prayer is, that the Lord may bless you in your high and holy calling, I am, your brother in the Gospel of peace,

C. WIDERBORG.

A milkman the other day, in speaking of the dullness of the market, said, "I can't make anything now-a-days, there is so much composition in the business." He probably told the truth unwittingly.

What sailor's phrase is most applicable to sea-sickness?—A vast heaving.

In a game of cards, a good deal depends on good play, and good play on a good deal.

ADDRESSES :

Abram Hatch, 1, Penton Street, Upper Baker Street, West Derby Road, Liverpool.
 John H. Donnellon, 2, Sand Street, St. Helier's, Jersey.
 Philip Dell, }
 W. T. Jones. } Aberdyberthy Street, Swansea.

DIED :

In Moroni, Sanpete County, Utah Territory, on the 27th of May last, Sarah Elizabeth, daughter of Reuben and Mary Ames.

In Great Salt Lake City, on the 11th of July, Mary, wife of Thomas F. Thomas, aged 40 years.

In Tooele City, Tooele County, on the 12th of July, of asthma, Joseph Kimber, aged 50 years, 3 months and 12 days, late of Cold Ash, Berkshire, England.

In Payson, on the 10th of August, Agnes Jane, daughter of John T. and Mary Ann Hardy, aged 9 months and 10 days.

In Sugar House Ward, on the 15th of August, of typhus fever, Susan, wife of Noah Wendle, aged 21 years, 6 months and 13 days.

POETRY.



THE SPHERE OF BENEVOLENCE.

(From the *Deseret News*.)

'Tis right to pity humankind
 By foolish notions led,
 When ignorance beclouds their sight,
 And hides the paths they tread :
 When zeal mistaken drives them down
 Destruction's fatal steep,
 Where many a soul has seen its hopes
 Sink in oblivion deep.

'Tis right to aid the worthy poor
 When pierced by hunger's thorn :
 To cheer the heart with gracious words
 When by affliction torn ;
 To speak in sympathizing tones
 To spirits bowed to earth,
 And bid them hope for brighter days
 When grief will turn to mirth.

O, yes ! 'tis right—all good and right,
 To help in time of need ;
 To make the sum of sorrows less
 Is generous indeed ;

More, 'tis a sacred duty, too,
 To soothe misfortune's smart,
 To hold a falling brother up,
 And ease the aching heart.

Yet there's a higher, nobler field
 For true benevolence,
 Where its sublime results may reach
 Through all duration hence :
 'Tis teaching man to save himself,
 His sacred rights defend,
 To conquer poverty, and still
 To joys untold ascend.

To make him feel himself a man,
 Of Godlike gifts possessed,
 Which may be cultured until he
 Is with all fullness blessed ;
 To teach him that to triumph still
 His privilege remains,
 Until at length with victory crowned
 He lives eternal gains.

WILLIAM CLEGG.

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LIVERPOOL :

EDITED, PRINTED AND PUBLISHED BY BRIGHAM YOUNG, JUN., 42, ISLINGTON.

LONDON :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
 AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 42, Vol XXVII.

Saturday, October 21, 1865.

Price One Penny.

HEARKEN, O YE LATTER-DAY SAINTS, AND ALL YE INHABITANTS OF THE EARTH WHO WISH TO BE SAINTS, TO WHOM THIS WRITING SHALL COME.

(From the *Deseret News*.)

Happening lately, while on a preaching trip to Cache Valley, to pick up a book which was lying on a table in the house where we were stopping, we were surprised to find that it was the book bearing the title, on the outside, of "Joseph Smith, the Prophet;" and on the title page, "Biographical Sketches of Joseph Smith, the Prophet, and his progenitors for many generations, by Lucy Smith, mother of the Prophet; published for Orson Pratt by S. W. Richards, Liverpool," &c. Our surprise at finding a copy of this work may be accounted for, by the fact of our having advertized some time ago that the book was incorrect, and that it should be gathered up and destroyed, so that no copies should be left; and, from this, we had supposed that not a single copy could be found in any of the houses of the Saints.

We now wish to publish our views and feelings respecting this book, so that they may be known to all the Saints in all the world. In Great Britain diligence has been used in collecting and in disposing of this

work, and we wish that same diligence continued there and also exercised here, at home, until not a copy is left.

The inquiry may arise in the minds of some persons, "Why do you want to destroy this book?" Because we are acquainted with individual circumstances alluded to in it, and know many of the statements to be false. We could go through the book and point out many false statements which it contains, but we do not feel to do so. It is sufficient to say that it is utterly unreliable as a history, as it contains many falsehoods and mistakes. We do not wish such a book to be lying on our shelves, to be taken up in after years and read by our children as true history, and we, therefore, expect the High Priests, the Seventies, the Elders, the Bishops, and every one in the Church, male and female, if they have such a book, to dispose of it so that it will never be read by any person again. If they do not, the responsibility of the evil results that may accrue from keeping it will rest upon them and not upon us.

Without entering into all the details of the writing of this book and its production in print, we may say that at the time it was written, which was after the death of the Prophet Joseph, mother Smith was seventy years old, and very forgetful. Her mind had suffered many severe shocks, through losing a beloved husband and four sons of exceeding promise, to whom she was fondly attached, three of whom had but recently fallen victims to mobocratic violence, and she could, therefore, scarcely recollect anything correctly that had transpired. She employed as an amanuensis a lady by the name of Coray.

Those who have read the history of William Smith, and who knew him, know the statements made in that book respecting him, when he came out of Missouri, to be utterly false. Instead of being the faithful man of God, and the Saint which he is there represented to have been, he was a wicked man, and he publicly expressed the hope that his brother Joseph would never get out of the hands of his enemies alive; and he further said that if he had had the disposing of him, he would have hung him years before.

When the book was written, mother Smith sent it to us to examine. In company with some others, who were acquainted with the circumstances alluded to in the book, we read the manuscript, and we soon saw that it was incorrect. We paid the amanuensis who wrote the book for mother Smith for a copy of the work, and that copy is now in the Historian's Office, and has been in our possession ever since we left Nauvoo. But the original manuscript was purloined, we suppose, from mother Smith, and went into the hands of apostates, and was purchased of them by Orson Pratt. He had the work published in England. We do not know that Samuel W. Richards, who printed the work, knew anything about the manner in which it was written, or how brother Pratt obtained it. He printed it, we suppose, as he would any other book. But brother Pratt had it printed, and published it, without saying a word to the First Presidency or the Twelve about what he was doing. This is

the way the book came into being. It was smuggled, juggled and foisted into existence as a book.

The preface of this book was written by brother Orson Pratt. In that he stated that the book was "mostly written previous to the death of the Prophet, and under his personal inspection," which statement is false, and which brother Pratt afterwards corrected in the *DESERET NEWS*, March 21, 1855, as follows:—

"This work was first published in England, in 1853. I procured the manuscript while on my last mission in the United States, and was informed, at the time, that most of the work was written under the inspection of the Prophet; but from evidences since received, it is believed that the greater part of the manuscript did not pass under his review, as there are items which are ascertained to be incorrect."

Many of the Saints may not know that the book is inaccurate; but those who have been instructed respecting its character, and will still keep it on their tables, and have it in their houses as a valid and authentic history for their children to read, need rebuke. It is transmitting lies to posterity to take such a course, and we know that the curse of God will rest upon every one, after he comes to the knowledge of what is here said, who keeps these books for his children to learn and believe in lies.

We wish those who have these books to either hand them to their Bishops for them to be conveyed to the President's or Historian's Office, or send them themselves, that they may be disposed of; and they will please write their names in the books, with the name of the place where they reside, and if they wish to hand them over without pay in return, state so; and if they wish to get pay for them, state whether they desire it applied on Tithing, or wish the value returned in other books.

When we commenced this article, we did not think of extending our comments beyond the work already alluded to. We consider it our duty, however, and advisable for us to incorporate with this which we have already written, our views upon other doctrines which have been extensively published and widely received as the

standard and authoritative doctrines of the Church, but which are unsound. The views we allude to, and which we deem objectionable, have been published by Elder Orson Pratt. We have expressed our disapproval of some of these doctrines through the columns of the *MILLENNIAL STAR*, published in England, and the *DESERET NEWS* of this city. There are others, however, of a kindred character, which have not been alluded to in public print, that also require comment, in order that a correct understanding may be had by the Saints respecting them. We do not wish incorrect and unsound doctrines to be handed down to posterity under the sanction of great names, to be received and valued by future generations as authentic and reliable, creating labor and difficulties for our successors to perform and contend with, which we ought not to transmit to them. The interests of posterity are, to a certain extent, in our hands. Errors in history and in doctrine, if left uncorrected by us who are conversant with the events, and who are in a position to judge of the truth or falsity of the doctrines, would go to our children as though we had sanctioned and endorsed them. Such a construction could very easily be put upon our silence respecting them, and would tend to perplex and mislead posterity, and make the labor of correction an exceedingly difficult one for them. We know what sanctity there is always attached to the writings of men who have passed away, especially to the writings of Apostles, when none of their cotemporaries are left, and we, therefore, feel the necessity of being watchful upon these points. Personal feelings and friendships and associations ought to sink into comparative insignificance, and have no weight in view of consequences so momentous to the people and kingdom of God as these.

Moses wrote the history of creation, and we believe that he had the inspiration of the Almighty resting upon him. The Prophets who wrote after him were likewise endowed with the Spirit of revelation. The Apostles of Jesus Christ, the Savior of the world, the personal witnesses of his ministry, revealed many great and glorious

truths to the people. The Prophet Joseph, in our own day, was chosen of God, and ordained as a Seer and Revelator, and was made the means of bringing much knowledge to light respecting God and the things of God. But none of these Prophets and Apostles—no, not even the Son of God himself—has ever been able, to our knowledge, to inform the world respecting the “Great First Cause,” and to explain how the first organized Being was originated. They never were able to reveal to man that every part of the Holy Spirit, however minute and infinitesimal, possessed “every intellectual or moral attribute possessed by the Father and the Son;” or that “the spiritual personages of the Father and the Son and the Holy Ghost, if organized at all, must have been the result of the self-combinations and unions of the pre-existent, intelligent, powerful and eternal particles of matter.” The reader may inquire, “Why could they not reveal this?” It was because there was no such fact in existence. They were evidently content with the knowledge that from all eternity there had existed organized beings, in an organized form, possessing superior and controlling power to govern what brother Pratt calls the “self-moving, all-wise and all-powerful particles of matter,” and that it was neither rational nor consistent with the revelations of God and with reason and philosophy, to believe that these latter Forces and Powers had existed prior to the Beings who controlled and governed them. But to teach these ideas and to make them public to mankind, after so many ages of ignorance respecting them, has been reserved, according to his own arguments, for brother Orson Pratt. We must do brother Orson Pratt the justice, however, to say that he has never claimed to know these things by revelation; still he has published them to the world as facts, and as doctrines of the Church of Jesus Christ of Latter-day Saints.

In remarks which brother Pratt made in Great Salt Lake City, Jan. 29, 1860—remarks which were prompted upon learning our views respecting the doctrines that he had published, and which he delivered without giving

intimation of any such intention—while speaking in relation to the things which were deemed objectionable and erroneous by the First Presidency and Twelve—he confessed that he had erred and done wrong in publishing them. He said, that “So far as revelation from the heavens is concerned, I have had none in relation to those points of doctrine;” and he further said, on this same subject, “There is one thing I will assure you of, God will never reveal anything to me, or to any other man, which will come in contact with the views and revelations which he gives to the man who holds the keys. We never need expect such a thing.” These remarks were published in the *DESERET NEWS*, July 25, 1860, and the First Presidency appended to them the following comments:—

“Elder Pratt sustains an unimpeachable character, as far as strict morality, tried integrity, industry, energy, zeal, faithfulness to his religion, and honesty in all business transactions are concerned, but it will be readily perceived from his remarks, that he does not claim exemption from liability to err in judgment in relation to some points of doctrine. Brother Pratt’s preachings and teachings upon the first principles of the Gospel are excellent.

With regard to the quotations and comments in the *SEER* as to Adam’s having been formed ‘out of the ground’ and ‘from the dust of the ground,’ &c., it is deemed wisest to let that subject remain without further explanation, for it is written that we are to receive ‘line upon line,’ according to our faith and capacities, and the circumstances attending our progress.

In the *SEER*, pages 24 and 25, par. 22, brother Pratt states:—

‘All these gods are equal in power, in glory, in dominion, and in the possession of all things; each possesses a fulness of truth, of knowledge, of wisdom, of light, of intelligence; each governs himself in all things by his own attributes, and is filled with love, goodness, mercy and justice towards all. The fulness of all these attributes is what constitutes God. It is truth, light and love that we worship and adore; these are the same in all worlds; and as these constitute God, he is the same in all worlds;’ ‘wherever you find a fulness of wisdom, knowledge, truth, goodness, love and such like qualities, there you find God in all his glory, power and majesty—therefore, if you worship these adorable perfections, you worship God.’

SEER, page 117, par. 95:—

‘Then there will be no Being or Beings in existence that will know one particle more than what we know; then our knowledge and wisdom and power will be infinite, and cannot, from thenceforth, be increased or expanded in the least degree.’

Same page, par. 96:—

‘But when they (the Saints) become one with the Father and the Son, and receive a fulness of their glory, that will be the end of all progression in knowledge, because there will be nothing more to be learned. The Father and the Son do not progress in knowledge and wisdom, because they already know all things past, present and to come.’

Par. 97:—

‘There are none among them (the Gods) that are in advance of the others in knowledge; though some may have been Gods as many millions of years as there are particles of dust in all the universe, yet there is not one truth that such are in possession of, but what every other God knows.’ ‘None of these Gods are progressing in knowledge, neither can they progress in the acquirement of any truth.’

In his treatise entitled ‘Great First Cause,’ page 16, par. 17, brother Pratt states:—

‘All the organizations of worlds, of minerals, of vegetables, of animals, of men, of angels, of spirits, and of the spiritual personages of the Father, of the Son, and of the Holy Ghost, must, if organized at all, have been the result of the self-combinations and unions of the pre-existent, intelligent, powerful and eternal particles of substance. These eternal forces and powers are the great first causes of all things and events that have had a beginning.’

The foregoing quoted ideas, and similar ones omitted to be quoted, with the comments thereon, as advanced by brother Pratt in an article in the *SEER*, entitled ‘Pre-existence of man,’ and in his treatise entitled ‘Great First Cause,’ are plausibly presented. But to the whole subject we will answer in the words of the Apostle Joseph Smith, on a similar occasion. One of the Elders of Israel had written a long communication which he deemed to be very important, and requested brother Joseph to hear him read it. The Prophet commended his style in glowing terms, remarked that the ideas were ingeniously advanced, &c., &c., and that he had but one objection to it. ‘What is that?’ inquired the writer, greatly elated that his production was considered so near perfect. The Prophet Joseph replied, ‘It is not true.’

This should be a lasting lesson to the Elders of Israel not to undertake to teach

doctrine they do not understand. If the Saint can preserve themselves in a present salvation day by day, which is easy to be taught and comprehended, it will be well with them hereafter.

BRIGHAM YOUNG.
HEBER C. KIMBALL.
DANIEL H. WELLS."

In an article entitled "The Holy Spirit," published by brother Pratt in the *MILLENNIAL STAR* of October 15th, and November 1, 1850, pages 305-309, and pages 325-328, it is stated, among other things, in relation to the Holy Spirit, that,

"Each part of this substance is all-wise and all-powerful, possessing the same knowledge and the same truth. The essence can be divided into parts like all other matter, but the truth which each part possesses is one truth, and is indivisible; and because of the oneness of the quality, all these parts are called but one God. There is a *plurality* of substance, but a *unity* of quality; and it is this unity which constitutes the one God which we worship. When we worship the Father, we do not worship merely his substance, but we worship the attributes of that substance; so, likewise, when we worship the Son, we do not merely worship the essence or substance of the Son, but we worship because of his qualities or attributes; in like manner when we worship the Spirit, we do not merely worship a personal substance or a widely diffused substance, but we worship the attributes and qualities of this substance; it is not then the essence alone which is the object of worship, but it is the qualities of the essence. These attributes and qualities, unlike the essence, are undivided; they are whole and entire in every part. A truth is not two truths because it dwells in two or more beings, but we worship it as one truth wherever we find it. Hence, if the qualities and attributes are the principal cause of our worship, we worship them as one and the same, wherever they are found, whether in a million of substances or only in one. If these qualities and attributes dwell in all their fulness in every substance of the universe, then one and the same God would dwell in every substance, so far as the qualities are concerned. That the qualities are the real object of worship, and not the essence, is evident from the fact that all essences without their qualities, must be alike in nature, if not in form and magnitude. Therefore one essence without qualities has no more claim to our worship than another."

And again he says:—

"We can form some conception of the extreme minuteness of these all-powerful and all-wise atoms of substance, when we reflect that they are capable of being in and through all things. Now there are many solids so dense, that many millions of millions of particles are collected in a space not larger than a grain of mustard seed; now the pores between these particles must be still more minute than the particles themselves; therefore, the particles of that all-wise substance, which is in and through all things, must be sufficiently minute to enter these extremely small pores, surrounding every atom, and pervading the whole mass, governing and controlling it according to fixed and definite laws."

In a tract, bearing the same title as the article just quoted from, one of a series of eight tracts which brother Pratt published in England in the year 1856, in reasoning upon the difference between the Holy Spirit and the being known as the Holy Ghost, it is stated on page 51, par. 11, that

"On this occasion [the day of Pentecost,] portions of this Holy Fluid assumed the form of 'Cloven Tongues like as of Fire.' It is very doubtful whether a permanent personal spirit would dissolve its personality, and transform its parts into one hundred and twenty tongues, having the appearance of fire. But a living, self-moving fluid substance might transform itself into any shape it pleased, and render itself visible in the form of tongues, or in the form of a dove, or in a personal form, resembling the image of man."

And further on page 53, par. 18, he says:—

"This boundless ocean of spirit possesses in every part, however minute, a will, a self-moving power, knowledge, wisdom, love, goodness, holiness, justice, mercy, and every intellectual and moral attribute possessed by the Father and the Son. Each particle of this Holy Spirit knows, every instant, how to act upon the other materials of nature with which it is immediately associated: it knows how to vary the gravitating tendency of a particle of matter, every moment, precisely in the inverse ratio of the square of its distance from every other particle in the universe. Where an infinite number of particles of matter are in motion, and every instant changing their relative distances from each other, it must require an overwhelming amount of discernment and knowledge, for

each particle of the spirit to perceive every motion of every other particle, and every instant to know the relative positions and distances of every particle in the universe. And yet without such knowledge, the gravitating intensity could not be varied according to the strict law which is known to exist. For the Holy Spirit to move all the materials of nature, according to this one law, requires a wisdom and knowledge incomprehensible to mortal man."

Again, on page 53, par. 20, it is stated that,

"Man has been accustomed to associate wisdom, knowledge, love, joy, and all the other faculties and passions, with an organized being or personality. Therefore, when he is informed that the Holy Spirit possesses all these attributes, he, from habit, supposes it to be a person; but there is no necessary connection between these attributes and a personality. Indeed, there is no reason why these attributes may not also belong to a fluid substance. We see life and voluntary motion exhibited by beings of every conceivable shape and magnitude, from man down through every grade of existence to the microscopic animalcules. Many of these inconceivably small beings appear to be merely minute globules or particles of living substance. Such being the case, why may not the still smaller particles of the Holy Spirit be alive also? and why may they not also possess all the elementary attributes of a spiritual personage or organization? Is there anything in the mere shape or magnitude of organized spirit-matter, that should cause it to differ in its elementary attributes from unorganized spirit-matter? Certainly not. Therefore, it is perfectly analogous with what we see in nature, to attribute life, voluntary motion, and numerous other attributes and qualities, to a fluid substance, or to each of its particles."

And on page 55, par. 25, it is said that,

"By the power of Their [the Father and the Son] word the Spirit would set those worlds into harmonious motion; by the power of Their word the Spirit would move the particles in nature according to the law of gravitation; by Their word the Spirit would move every substance according to the varied laws which now exist. By the power of Their word the Spirit could suspend its operations in one way, and operate in another, directly opposite, causing what the world generally calls a miracle. Through the agency of such a universal Spirit, a person could exercise

almighty power, throughout every department of nature. Particles, worlds and universes would obey, the Spirit being the great grand executor of all the sublime and majestic movements exhibited in boundless space."

On the same page, par. 27, it reads,

"But if the body of each Saint is full of the Holy Ghost, it is evident that this holy substance dwelling in each temple, must assume the same shape and magnitude as the temple which it fills. If any one should, by vision, behold the tabernacle of man filled throughout with this substance, he would perceive it existing in a personal form of the same size and shape as the human spirit or tabernacle. And if he should behold a million of such bodily temples thus filled, he would see a million of personal beings called the Holy Ghost; but each one of these, though one with all the others in the attributes, would be distinct in substance from all the rest. They are distinct personal forms which the spiritual fluid assumes, upon entering human bodies, so as to accommodate itself to the size and form of the respective human temples which it inhabits."

We have quoted some of the items which stand out most prominently in the publications referred to, and which strike us as being most objectionable. They are self-confounding and conflict one with another, and, to our minds, some of the statements, if pursued to their legitimate conclusion, would convey the idea that the physical and spiritual organization of a human being conferred no additional powers or benefits on the creature thus organized, but that any single atom of the "spiritual fluid," however minute, possessed every attribute that an organized being could possess. Yet it will readily be perceived, upon reflection, that attributes never can be made manifest in any world except through organized beings.

There are great and important truths connected with the eternities of our God and with man's existence past, present and future, which the Almighty, in his wisdom, sees fit to conceal from the children of men. The latter are evidently unprepared to receive them, and there could be no possible benefit accrue to them, at present, from their revelation. It is in this light that we view the points of doctrine which we have quoted. If

they were true, we would think it unwise to have them made public as these have been. But the expounder of these points of doctrine acknowledges that he has not had any revelation from the heavens in relation to them, and we know that we have had no revelation from God respecting them, except to know that many of them are false, and that the publication of all of them is unwise and objectionable. They are mere hypotheses, and should be perused and accepted as such, and not as doctrines of the Church. Whenever brother Orson Pratt has written upon that which he knows, and has confined himself to doctrines which he understands, his arguments are convincing and unanswerable; but, when he has indulged in hypotheses and theories, he has launched forth on an endless sea of speculation to which there is no horizon. The last half of the tract entitled "The Holy Spirit," contains excellent and conclusive arguments, and is all that could be wished; so also with many of his writings. But the SEER, THE GREAT FIRST CAUSE, the article in the MILLENNIAL STAR of October 15th, and November 1, 1850, on *the Holy Spirit*, and the first half of the tract, also on *the Holy Spirit*, contain doctrines which we cannot sanction, and which we have felt impressed to disown, so that the Saints who now live, and who may live hereafter, may not be misled by our silence, or be left to misinterpret it. Where these objectionable works, or parts of works, are bound in volumes, or otherwise, they should be cut out and destroyed; with proper care this can be done without much, if any, injury to the volumes.

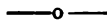
It ought to have been known, years ago, by every person in the Church—for ample teachings have been given on the point—that no member of the Church has the right to publish any doctrines, as the doctrines of the Church of Jesus Christ of Latter-day Saints, without first submitting them for examination and approval to the First Presidency and the Twelve. There is but one man upon the earth, at one time, who holds the keys to receive commandments and revelations for the Church, and who has the authority to write doctrines by way of commandment unto the Church. And any man who so far forgets the order instituted by the Lord as to write and publish what may be termed new doctrines, without consulting with the First Presidency of the Church respecting them, places himself in a false position, and exposes himself to the power of darkness by violating his Priesthood.

While upon this subject, we wish to warn all the Elders of the Church, and to have it clearly understood by the members, that, in the future, whoever publishes any new doctrines without first taking this course, will be liable to lose his Priesthood.

BRIGHAM YOUNG,
 HEBER C. KIMBALL,
 ORSON HYDE,
 JOHN TAYLOR,
 WILFORD WOODRUFF,
 GEORGE A. SMITH,
 AMASA M. LYMAN,
 EZRA T. BENSON,
 CHARLES C. RICH,
 LORENZO SN W,
 ERASTUS SNOW,
 FRANKLIN D. RICHARDS,
 GEORGE Q. CANNON.

REMEMBER THY CREATOR.

BY ELDER JOHN BURROWS.



"Remember thy Creator in the days of thy youth."—ECCLES. xii, 1.

The observance of the above injunction is of grave importance to all the young, as it is in our youthful days that we lay the foundation where-

on we build as it were ourselves up either to honor and exaltation, or take the path that will lead downward to shame and condemnation.

In order that an individual may remember his Creator, he must necessarily receive some true knowledge of him, as that which is not known cannot be remembered. Man is generally informed of the existence of his Creator by tradition in his youth. Although many powerful and truthful impressions are made upon the human mind while under the influence of tradition, a true knowledge of God and his attributes can only be obtained through the divine medium of revelation. If the minds of the young were to be stored with principles of truth, no matter how simple they might be, if rightly inculcated they would prove far more effectual aids towards the moral and intellectual development and happiness of man, than feeding the mind with dogmatic theology, much of which is erroneous concerning God, heaven and true religion.

"Remember thy Creator in the days of thy youth." This injunction is often lost sight of by the young, and forgotten by them, in consequence of such an abundance of formal instruction being crowded upon the tender memory; such, for instance, as the Church Catechism, the Collects, the Thirty-nine Articles, &c., and hence, although the youth may have been previously taught respecting his Creator, he forgets Him, is led almost involuntarily into forbidden paths, and too often grows up in ignorance. It is said that the path of youth is slippery, this is evidently true. The first part of the career of a human being may be likened unto the ascent of one of those huge mountains of which travellers have told us. In beginning to ascend, it requires one to be very watchful and careful, as one false step either to the right or left, may be attended with fatal results; so it is, measurably, with human life. How necessary then that the young should be taught correctly how to travel the journey of life in safety. Truly it is said,

"Oh! happy is the man who hears
Instruction's warning voice,
And who celestial wisdom makes
His early, only choice."

It is necessary for us to understand not only that God is our Creator, Sustainer and Benefactor, but, also,

that it is the duty of each one of us to learn and bear in mind those things which he has revealed and does reveal from time to time. It is the privilege of every one to obtain some knowledge of God, but we are told that man by his own wisdom cannot find out God. How, then, is he to become acquainted with Him? In the first place, he is taught when a child that there is an all-wise and all-powerful Being called God, also, that that Supreme Being dwells in heaven, that he made the universe, and that his power is infinite, extending throughout his wondrous creations. Although man is taught these things, it is not sufficient for him to understand them alone, but he should also be informed that there are certain laws and principles to be observed by him, so that he may not only know but serve his Creator. The mind that is thus trained expands, and in proportion as it imbibes truth, its powers become more and more maturely developed, reason begins to shine forth and illumine the understanding, and bursting through the darkness by which it is surrounded, it prompts the young mind to inquire, "Whence came I?" "Whither am I going?" Assisted thus it is drawn into reflection, and the man looks around him, sees gorgeous creation above, and mighty works below, beholds wherever he goes the wisdom of that Creator whom he has been taught to revere, and as he gazes with awe and admiration on these stupendous works, his soul is filled with joy and gratitude which increase with his humility, and he feels that he is in reality a son of the great God. Thus reason being allowed to preside, no place is found for tradition, but truth predominates. To a mind truly developed, the words of the Psalmist do not appear so mysterious, "What is man that thou art mindful of him?" for, having by the light of truth and reason received some true knowledge, he feels that God is not only his benefactor, but, also, the benefactor of the whole human family.

Thus, by the aid of reason and revelation, pure faith can be exercised and pure knowledge obtained, by the practice of which man can rise in the scale of intelligence, and accomplish

the design of his Creator in sending him forth into this state of probation. But to accomplish these things, he must not only remember his Creator in the days of his youth, but cherish that remembrance until he arrives at manhood, and in order to do this he must be rightly instructed. The human family at large have, up to the present time, been seeking for happiness, but have not yet been able to discover a way by which to obtain it, in consequence of their acting according to tradition, both in their own education and in the education of their children. There are but very few parents who do not desire to see their children grow up with a correct knowledge of God, and become useful and

intelligent, men and women of truth and integrity; but children must be taught to practice virtue and righteousness, and be assisted to imbibe truth and principles of godliness, before they can attain unto this desirable state. All those who obey the Gospel and receive the Holy Ghost, desire to see their children grow up pure before God, and hence they realize, or should do, the importance of the precept, "Train up a child in the way he should go," &c. How is this to be accomplished? By bearing in mind and teaching by example that, "He who would train up a child in the way it should go, must go in the way he would train up the child."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 21, 1865.

THAT many false doctrines will prevail over the face of the earth in the last days, there is abundant evidence to prove both in the Old and New Testament, the Book of Mormon, Book of Doctrine and Covenants, and many other revelations from God, and that they will counterfeit the truth so near as to deceive the "very elect" if possible, is certain. It is therefore evidently the duty of those who have been placed as watchmen upon the towers of Zion, to faithfully warn not only the Saints, but the inhabitants of the world at large, and thus prevent many of the ravages of these "wolves in sheep's clothing," who, according to the words of the Apostle, "teach some other Gospel," from devouring the flock of Christ.

If we were to ask ourselves the question, shall we ever fall from grace, leave the Church of Christ, and mingle again with the beggarly elements of the world? Can our minds ever become so blinded as to no longer behold the dealings of God with his children, the miracles we have witnessed, the many times His hand has been stretched out in our behalf? We answer, yes, it is possible, even probable, unless we strictly observe all our covenants with God, and keep his commandments blameless. Look for instance at the examples in the cases of David Whitmer, Martin Harris, Oliver Cowdery,* and others who,

* Oliver Cowdery desired to return to the Church, but died before arriving at Salt Lake City.

while in the midst of immediate communion with God and the instructions of the Prophet Joseph, turned from the light and forsook the only hope of salvation. Yet, in the face of these warnings we may be upon the verge of apostacy, unless we realize that we are living our religion, and calling upon the Lord daily for his aid and assistance.

Now God has pointed out a way for our edification and advancement in his kingdom. He has set in the Church, Apostles, Prophets, Pastors and Teachers for the perfecting of the Saints and the work of the ministry. He has also pointed out other helps and agencies by which to secure our salvation, one of which is his written word. There may be some of our people who think they have no time to read the Bible, Book of Mormon, and other publications given by inspiration. Those revelations which he has given through his servants, and caused to be published to the world, make our duty clear to our understanding, and the Almighty expects us to receive them in the form in which they are presented, that we may learn and profit by them. Some, from want of attention to the written word, fall into carelessness, and do not see the necessity of living their religion so closely as to observe every duty. They think more revelations should be given, and more of the great events that are yet to transpire in the last days unfolded to their gaze; but sufficient has already been revealed, much more than we have lived up to, therefore it would be useless to expect a special revelation to ourselves upon the particular manner in which Christ should make his second advent upon the earth, or some other of the wonderful events in the last days, while we overlook and neglect those already given. On the other hand, there are those who constantly read the Bible and the other scriptures of divine truth, and are like Pius IX, the present Pope of Rome, who upon the occasion of his inauguration, placing his hand upon the Bible, said, "This is my guide, *my only guide*, that shall direct me in the administration of my high and holy calling." Now this again is falling into another extreme quite as fatal to us as the former. Some will ask, How can this be, if the Scriptures of divine truth are written for our salvation, and we are instructed to "search the Scriptures, for in them ye think ye have eternal life?" True, but the Apostle Paul also assures us that "the letter killeth, but the Spirit giveth life;" therefore, while it is wrong to neglect obtaining knowledge by diligently searching the revelations of heaven, it is not safe to place entire dependence upon the written word, without our study being accompanied by the Spirit of God. Then it will aid us in passing through the trials necessary to strengthen our faith, prove us before God and his angels, enable us to discern between good and evil, know the temptations of the Adversary, avoid the many snares he lays for the unwary, and obtain grace and stability that we may not be tossed about by every wind of doctrine and "cunningly devised fable." Let us, therefore, not only search the Scriptures diligently, but, while we keep ourselves unspotted from the world, call upon the Lord fervently that his Spirit may abide with us, for the "prayer of a righteous man availeth much," and the inspiration of the Almighty will give us understanding. We have the living oracles in our midst, and it is therefore necessary that we live by every word that proceedeth out of His mouth and obey all his commandments, with an eye single to his glory, that we may abide the day of his coming, and stand when he appeareth.

It may seem unnecessary to some for us to present this matter before the Saints, because they say, We have heard all this before; but let it be remem-

bered, that it is the duty of the watchmen upon the walls of Zion to raise their warning voices when they see the approaching enemy. The Adversary is again arousing himself with renewed energy to combat the truth, and seeking whom he may devour. Consider with what feelings we would view one whom we love approaching a precipice to certain death; how we would exert every nerve, raise our voices and cry out that we might save him from his impending fate. And yet, what is the death of this frail mortal tabernacle, can it be compared for one moment with the endless torments of the damned, the loss of one immortal soul? We do know that throughout this Mission there are some who are gradually yielding to the syren voice of the tempter, losing that pure spirit and love for the truth which inspired them when they first embraced the Everlasting Gospel, and "turning like the dog to its vomit." How, then, can we hope to arrest them in their mad career, but by raising our voices and sparing not? Do the people desire happiness in this life, and glory and immortality in the presence of our Father and God? Let them then obey his commandments. What has this world or Satan to offer that will compensate for disobedience unto even the least of the commandments of our great Creator? Nothing; all is the Lord's, Christ and his faithful ones are his heirs; the substance, the kingdom is ours if we live for it.

Our readers will observe from the article published in this week's STAR, from the pen of the First Presidency and the Twelve, that a call has been made for all copies of the work "Joseph Smith, the Prophet," and other publications also mentioned in that article. The reasons assigned are sufficient to justify this step, and a request has been previously made through the columns of the STAR, that all copies of such works in possession of parties in this country, should be forwarded to the Liverpool Office. We are aware, however, that there are still several loose copies floating around through different parts of the Mission, and we would therefore be pleased to have all copies sent to us immediately, and would wish the brethren in the various Conferences to assist us in seeing this attended to. We shall receive them on the same terms as those mentioned by the First Presidency—namely, gratis, a credit on Tithing, or returned in any of the standard works of the Church.

ABSTRACT OF CORRESPONDENCE.

—o—

SWISS, GERMAN AND ITALIAN MISSION.—Elder William P. Nebeker writing from Geneva on the 9th inst., says:—"Brother Spencer is in a place called Rehesten, situated in the valley of the Rhine, between Sargans and Rorschach, where he is doing his best towards acquiring a knowledge of the German grammar, and, having no interpreter at hand, he is compelled to make all possible practical use of it. Though surrounded with highly discouraging circumstances, he writes in good spirits. Brother Horne is in Zürich, talking with the people the best he can, and from what brother Hugentobler writes me, is making creditable progress in acquiring the language. Brother Hoagland is at present in Biel, and brother Sangiovanni says he has never seen any one

more industrious in study, because, when he has not his book in hand, he is continually whispering the words over to himself. This is a sure way of progressing, as it soon enables the student to *think* in the language. Brother Sangiovanni appears to be doing a good work in his field of labor, six persons having been baptized since he went there. By letters from Zürich and East Switzerland, I am informed that the Work is slowly but surely progressing in that district. I expect to leave here soon, and visit all the Branches in Switzerland. Some pious gentlemen arrived here last night from Germany, and by hand-bills stuck up throughout the town, gave public notice that they would hold a meeting on Friday evening, for the purpose of considering the 6th and 7th verses of the 14th chapter of John's Revelation, inviting all to attend the same, which a few of the brethren and I did. The individuals referred to delivered their addresses in French, of which I understood but little, but I soon detected the would-be important Pharisaical cant usually found in such persons. The gist of their remarks was, that the second coming of the Savior was nigh, and that there was no people on the earth prepared to receive him; that the present political and social corruption is alarming, that the spilt blood of Jesus Christ had brought forth no fruits for the last eighteen centuries, and that there should be a church with Prophets, Apostles, &c., who should heal the sick. Their remarks did not appear to have much effect upon those present, and at the conclusion of their meeting, they invited all who might wish to converse with them on the subject at issue, to call upon them at their hotel, stating at the same time that they desired to find individuals who would continue the work they had commenced, otherwise their journey would be in vain. Brother Schweizer and Lang accordingly called upon them the following day, taking with them a New Testament and a few of our tracts. Before stating their principles, they asked the others for theirs. They said that they were not sent of God, but that they were searching for the true order, and thought all churches should unite in the same thing. That point being settled, the brethren put forth their own doctrines, to which the other party replied, that they had already heard of the same, having talked with a Mr. Ballif, who had been a missionary of that sect to this country, but that they did not believe that Joseph Smith was a Prophet, and needed no teaching on these points, being men of great learning, and having been engaged at their work since the year 1848. One of them, an elderly man, having a greater supply of conceit, somewhat tinged with impudence, than the others, said that he was armed with knowledge, and in religious matters was as strong as Napoleon with his army, apparently forgetting that the latter with all his ability unwisely ruined a magnificent army in Russia, was crushed at Waterloo, and ended his days in miserable exile. Brother Schweizer suggested that he (the speaker) might be overstocked with learning, and thereby unable to understand the truth, calling his attention to Paul's 1st Epistle to the Corinthians, 1st chapter, 19th—21st verses, and 3rd chapter, 18th—20th verses. The powerful man then said that the "Mormons" were always placing great stress upon the minor passages in the Scriptures, but allowed the important ones to pass unobserved; that he sought after something great, such as the spirit of prophecy, and quoted from the 1st Epistle to the Corinthians, 14th chapter, 1st verse. He also stated that he did not trouble himself over such small matters as the mode of baptism, such not being of much importance. The brethren then asked him if he claimed to be a prophet, and received an answer in the negative; they further

asked if he had the spirit of prophecy, to which he replied No, after which the interview terminated by the learned gentleman saying about the following, "We do not know whether you will come over to our party and help us or not, but so much is sure, we will not join your party." If those professing to believe in the necessity of Apostles and Prophets, that the second coming of the Savior was nigh at hand with no people to receive him, and that the true faith has not been on the earth for the last eighteen hundred years, can be so utterly blind, what can be expected of those who claim that the Gospel has never been taken from the earth since the Savior's death?"

NORWICH CONFERENCE.—Elder John L. Dolten writing from Norwich on the 11th inst., says :—"We held a Conference here on the 10th ult. There were present—Of the Presidency of the European Mission, Brigham Young, jun. ; of the Quorum of the Twelve Apostles, Orson Pratt, sen. ; Elders W. W. Raymond, President of the Norwich District ; W. S. Warren, President of the Bedford Conference, Benjamin J. Stringam and William W. Riter. The morning meeting was occupied by the representations of the Branch Presidents. The Conference was reported as being in a good condition ; the Saints were united, and the majority of them striving to live up to the commandments of God. In the afternoon the Authorities of the Church were presented in the usual manner, and unanimously sustained by the congregation. The Financial and Statistical Reports were read and approved of. President Brigham Young, jun., expressed his satisfaction with the reports given, and exhorted the Saints to renewed diligence and faithfulness. Elder Orson Pratt, sen., spoke on the restoration of the Gospel, and in the evening addressed the audience at some length on the principles of salvation, being listened to very attentively. The Spirit of the Lord was manifested throughout the day's proceedings, and quite a number of strangers were present, who seemed much pleased with the remarks made. After Conference, Elder O. Pratt stayed and lectured in this city, and also in several places a few miles from here—namely, Lowestoft, Shipdham, Dereham, and Whymondham, to attentive congregations. The Saints, as well as the strangers, received many good instructions, and I trust they will profit by the same. As for myself, I feel determined to do all that lies in my power to the rolling forth and building up of the kingdom of God. We have not baptized a great many in this Conference, still, more than what we have emigrated. We have sown the seed, and leave God to give the increase, waiting patiently and praying for the best. I have found the Saints in this, as well as in other Conferences where I have been, to be first rate people, that is, the greater number of them, and doing all they can to build up the kingdom and emancipate themselves from this country. Elder W. W. Raymond, our District President, as also Elder L. G. Rice, are united with me in striving to spread the principles of truth and righteousness amongst the people."

NOTTINGHAM CONFERENCE.—Elder H. Luff writing from Nottingham on the 11th inst., says. "We held a Conference in the Assembly rooms here on the 1st inst. There were present, Elders James Townsend, President of the Nottingham District, Willford Woodruff, jun., President of the Leicester Conference, Lorenzo D. Rudd, President of the Derby Conference, Robert Watson, jun., President of the Lincolnshire Conference, William A. McMaster, Travelling Elder in the Lincolnshire Conference, Richard R. Birkbeck, and Edwin H. Tuffs, Travelling Elders in the Leicester Conference, and Henry Cumberland Travelling Elder in the Derby Conference. The forenoon's meeting was occu-

pied with hearing reports as to the condition of the Branches. They were represented as striving to keep the commandments of God, paying their Tithing and doing all in their power to roll on the work of God. In the afternoon Elders Lorenzo D. Rudd and William A. McMaster, and in the evening Elder James Townsend addressed the Saints, giving them some valuable instructions. The Conference is in a good condition, and many are doing their best to gather to Zion."

C O R R E S P O N D E N C E .

AMERICA.

Great Salt Lake City, Aug. 22, 1865.
Presidents Daniel H. Wells and Brigham Young, jun.

Dear Brethren,—Your favors—brother Daniel's of June 28th, and Brigham's of June — and 19th—have been received, and the contents duly noted.

Brother Daniel's favor contained the correspondence on the case of R. H. L. Parker and his confessions. Those letters reveal an amount of transgression and sin that is fearful to contemplate. His past course, however, has been such as to lead those who understand the signs of transgression, to be fully satisfied that some wrong had been committed, and we were therefore prepared for such a revelation as these letters make. Whenever Elders tamper with sin and partake of the intoxicating cup, no matter who they may be, or how staunch apparently they are, they stand in imminent danger, and unless they speedily repent and forsake such practices, they are very liable to fall into transgression of a more damning character. If an Elder will not resist the temptation to drink, what assurance does he give that he will resist other temptations which offer themselves so commonly on all hands in that country? Where Elders are guilty of drinking, it will be found, in nearly every instance, that they practice other vices.

We returned to the City from our preaching trip to Cache Valley on Friday, the 11th inst., after having held a great number of meetings in the various settlements, which were well attended by the Saints. The Spirit was abundantly poured out, and under its inspiration, excellent, timely

and practical instructions were given. These visits are attended with very good effects to the people, and are much enjoyed and appreciated by them. It is a pleasant relief from their toil, to have the privilege of assembling with their neighbors to listen to the words of life from the servants of God; they are rested and refreshed by the change, and return to their labor benefited by the rest. In Sanpete county, during our visit there, when there was an anxiety manifested by the presiding officers, about giving notice to the people, to attend the watering of their crops, which if they had done would have called off their attention from the meetings, I requested the privilege of giving out the notice. I told the Saints that if they would leave their crops in the hands of the Lord and all come to the meetings, only leaving a sufficient number of men, to guard their houses and settlements from the depredations of the Indians, that I would promise them, in the name of the Lord, that they should have better crops than if they were to neglect the meetings and attend to watering. That night the rain began to descend, and during the remainder of our stay, it rained every night, and we were threatened with showers through every meeting, and on the last day, had to adjourn to a house to be out of the rain. The Lord has proved, and is still proving to his Saints that, if they will be faithful to him, he will provide and care for them.

Everything is moving along quietly in the City. The troops here are much reduced in numbers. The year having expired, the Provost guard gave

up the house, which they occupied on the south of the Tabernacle Block, opposite the south gate, and they have moved to a place on the east side of the Eighth Ward Square. They are quite quiet and subdued in their manner. That square has been fenced by the City Council, and the south gate of the Temple Block has been opened for worshippers at the Bowery to pass through. We start on a trip to Tooele county, the Lord willing, on Friday, August the 25th, and will hold meetings on Saturday and Sunday, and return on Monday to the City. The next Monday, September 4th, the Lord willing, we

start to St. George, expecting to hold meetings on the way down and returning.

We have received a telegram from Elders Holman and Taylor, under date of July 17th, in which they state that the Danish company would start in three days on the plains, and the English company about the 4th of August. The telegraph line has been down a great deal of late, and we have had but little or no opportunity of communicating with the brethren east.

With love to yourselves, and praying the Lord to bless and uphold you, I remain your brother,

BRIGHAM YOUNG.

SUMMARY OF NEWS.

—o—

ENGLAND.—The business of arresting Fenians still goes on. The steamers coming from America are rigidly watched, and the passengers searched with as much formality as if a passport system were enforced. A ship from New York, the *Helvetia*, being about to take its Irish passengers to Liverpool instead of landing them at Queenstown, was forced to bring up at the latter place. The passengers on landing were locked up in a store-room, and during two hours had the pleasure of seeing their letters read, papers turned over, and boxes searched by the police. The investigation resulted in the arrest of one person. It is said that the prisoners are treated with exceptional rigor, and in a manner wholly unprecedented with reference to untried prisoners. These complaints are probably exaggerated, but if the statements made are true, the fact will do more to bring about a reaction in favor of the prisoners than anything else.

ITALY.—The evacuation of Rome by the French troops has actually begun. Detachments have already left Frosinoni and Velletri, and those which were pursuing the brigands have been ordered to join their respective regiments. As the Roman Government will now be called upon to suppress brigandage, and as alone it is quite incapable of doing this, it will be absolutely necessary, that some arrangement is made with the Italian Government. As soon as the elections are over, we may therefore expect to hear of a revival of the negotiations between the Courts of Florence and Rome.

AMERICA.—An important Correspondence has just been published which has passed betwixt Earl Russel and Mr. Adams, the American Minister, respecting the claims arising out of the depredations of the Alabama and other Confederate cruisers. It is evident that the American Government labors under the impression, that the claims in question are based on justice, as well as on well-defined principles of international law. Earl Russel wholly and emphatically repudiates the demands, and even refuses to submit them to arbitration. The next letter will likely be a despatch from Washington to the American Minister.

In the village of Springfield, near Gretna Green, there resides a respectable old woman, named Johnston, who has lived to see her offspring in their fourth generation. She is a mother to ten, grandmother to forty-nine, great-grandmother to forty, and great-great-grandmother to one—making in all the very respectable number of 100.

Why is love like the letter R? Because it makes many a Mary marry.
 What instrument may any man play upon without instruction?—His own trumpet.
 Now that red hair has become so fashionable in Paris, lovers sonnetize a flame-coloured head as “the torch of love.”

INFORMATION wanted as to the whereabouts of Thomas Strange who is supposed to live with his Uncle, Thomas Phillips, in some part of Utah Territory. Any tidings relative to him will be thankfully received by his mother Ann Strange, North Croft Lane, Newbury, Berkshire.—*Deseret News*, please copy.

ADDRESSES:

Joseph Weller,) with Jan Van der Pol, Westwagenstraat Wyk C, No. 31, te Gorinchem,
 Francis A. Brown,) Holland.
 Leonard G. Rice, Chapel House, St. Paul's Opening, Norwich.

DIED:

At Haverfordwest, Pembrokeshire, on the 2nd of September, Martha, wife of William White, aged 63 years.—*DESERET NEWS*, please copy.

P O E T R Y .

A SONG TO THE POOR AND OPPRESSED.

TUNE.—“*The White Canoe.*”

Oh wouldst thou from bondage and strife be free
 And dwell in a happier clime?

Then away o'er the breast of the beautiful sea,
 The storm-spirit's breath shall be gentle on thee,
 When he rides in his wrath sublime!

Away though the threatening billows rise,
 And the thunder-browed clouds look down,
 Jehovah controls the seas and the skies,
 He speaks, and the death-laden tempest dies,
 And the elements cease to frown.

Then hasten away with a fearless brow,

And follow the course of the sun,
 But when you land in the mighty west,
 Oh tarry not there, nor pause to rest,
 Till the prize you are seeking is won.
 For the boasted “shrine of Liberty,”

Holds naught but her tattered dress,
 To the mountain valleys she's had to flee,
 Her home is there, and she calls on thee
 To come through the wilderness!

Then on to the plains, through the waving grass,
 Where the red man roams in his pride,
 O'er the sandy hill and the rocky pass,
 By the rushing stream and the crumbling mas,
 And the heights which old Time has defied.

Liverpool.

Press on till the peaceful vallies lie,

At your feet in their loveliness,
 And the grand old mountains rise on high,
 Pointing above to the cloudless sky,
 Blue, gentle and fathomless!

Then down to the city spread out below,
 Where the glistening streamlets glide,
 Through the spacious streets where the shade
 trees grow,

And the gardened dwellings and orchards show,
 Where the children of freedom reside.
 Abundant gifts to Labor there.

The ransomed wilderness yields,
 And the sunbeams smile with a beauty rare,
 In the smokeless breath of the mountain air,
 And shimmer in grassy fields.

Oh! this is the place where the poor may stand
 Unshackled in limb or soul,
 And Diligence grasp in its strong right hand
 The wealth it has wrung from the toil-bought land,
 Nor yield to a tyrant's control.

Then haste to the valleys of Deseret,
 While the dying world goes to its grave,
 There the stars of Virtue and Peace have met
 With Truth and Liberty, never to set;
 The glory and light of the brave!

CHARLES W. FENROSE.

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY BRIGHAM YOUNG, JUN., 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK-DEPOT, 30, FLORENCE STREET, ISLINGTON,
 AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 43, Vol. XXVII.

Saturday, October 28, 1865.

Price One Penny.

THE GOVERNMENT AND POLYGAMY.

(From the Salt Lake Daily Telegraph.)

For some time back, letters from recent visitors to this Territory have been published in the east, urging interference with the people of Utah on the polygamic question, stating that Government can do so without the odium of warring against the religious faith of a community, inasmuch as polygamy is an innovation upon "Mormon" faith, but partially practiced, and one that a little Governmental severity would easily detach from the body of "Mormon" belief.

It is time that members of the Government and the public at large should understand the true state of the question, and the real issues involved in these propositions. The doctrine of polygamy with the "Mormons," is not one of that kind that in the religious world is classed with "non-essentials." It is not an item of doctrine that can be yielded, and faith in the system remain. "Mormonism" is that kind of religion the entire divinity of which is invalidated, and its truth utterly rejected, the moment that any one of its leading principles is acknowledged to be false,

or such as God will not sustain in practice against the entire world.

It claims, false or true, to be a revelation from Deity of his absolute will to the world to-day, a special declaration of the mind of God on all points of every day faith and practice, in the list of which divine requisitions polygamy—not wild, loose and unrestrained, but polygamy governed and controlled by laws of severer chastity than monogamy knows anything about—is found. It stands in the category of "Mormon" belief, not as a principle of inclination or mere license, but one of heavenly requisition; in a word, it is held, not as the indulgence of a weakness graciously allowed by an indulgent Deity, but absolutely as the method by which, if practiced in its true spirit, sin is avoided and greater personal purity attained.

The whole question, therefore, narrows itself to this in the "Mormon" mind. Polygamy was revealed by God, or the entire fabric of their faith is false. To ask them to give up such an item of belief, is to ask them to relinquish the whole, to acknow-

ledge their Priesthood a lie, their ordinances a deception, and all that they have toiled for, lived for, bled for, prayed for, or hoped for, a miserable failure and a waste of life.

All this Congress demands of the people of Utah. It asks the repudiation of their entire religious practice to-day; and inasmuch as polygamy is, in "Mormon" belief, the basis of the condition of a future life, it asks them to give up their hopes of salvation hereafter. Religious bankruptcy is a fearful thing to demand of one hundred thousand people; but the Congress of America asks for more, it demands that they shall virtually acknowledge themselves polluted, their children bastards, and, as thousands of the young men and women in Utah are the offspring of polygamy, it demands of this portion that they shall bastardize themselves.

And who asks such a sacrifice of us? inquire the "Mormons." The reply is, a body of men who, in common with us, base their hopes of salvation on the shedding of certain atoning blood, derived on one side from the lineage of polygamists themselves. They ask it, whose whole system of jurisprudence, whose whole theory of morals, is derived either from the writings of polygamists or their children. They who, to-day, extol certain polygamic writings as containing the loftiest poetry, the sublimest metaphors, and the holiest conceptions; such men demand that polygamy, as a polluting thing, shall be wiped away, and demand it of a people with whom it is to-day a matter of blood, faith, and a question of obedience to their God.

What, "Mormons" ask, what right has Congress to demand the overthrow of a practice based upon religious conviction? They are sometimes met by the question, "Has not Congress a right to stop the offering of human sacrifices, if your religion demanded it?" We reply, the case is vastly different. There is a holy law which says, "Thou shalt not kill." There is no such divine law against polygamy, but a vast amount the other way. There is a natural law written within man against murder. There is no such inner law against polygamy, or two-

thirds of the world never felt it. A popular London clergyman once said respecting marriage with a deceased wife's sister, before a Paliametary committee, that it was "a very hard thing to tell the difference between the original instincts of nature and such as were induced by habit and cultivation of society." It is indeed! These instincts went one way with Cæsar, and another with the fathers of the head of the Christian faith—possibly Cæsar had it after all; but to pass a law based upon undefined instincts is shallow business. Penal laws should be based upon such evidence as is patent to all the world, and not upon the instincts of a few. The violation of the common rights of man, intrusion upon the rights of property, form clear grounds for Congressional action; matters like polygamy, uncondemned by divine law, aye, even sustained by it, are matters of instinct, matters of instinct are questions of conscience, and conscience is no man's business but the owner's.

This is how "Mormons" consider the interference of Congress anyway; it is an array of certain peoples', so-called instincts, against the actual faith of a community. Our people are sometimes insolently told that the British Government had a right to oppose the religious convictions of widow-burning Hindoos, and Congress has the same ground to oppose theirs. We reply, that when Congressional gentlemen talk to the "Mormons," it is not the British Government talking to an inferior race a thousand years behind them in science and intelligence; it is white men talking to white men; it is equal assuming to dictate to equal; and the "Mormons" will not willingly accept such instruction till the supposed superiority is proved.

If the "Mormons" are not equal in intelligence to those who in lofty Pharisaical spirit are crying out, "we are holier than thou," they have at least done as much. With empty hands they launched into the centre of the untrodden wastes of America, and without gold mines, Government patronage, or any help but simple agriculture, reduced its stubborn elements till a paradise smiled in the

midst of surrounding desolation, and managed to live themselves the while. They have added to the national domain, and laid the foundation for as much national grandeur as any of their assumed teachers. Where is the Hindoo who, with all the accumulated craft of ages, even paralleled the British as "Mormons" have paralleled the boldest and hardest and freest thinking of America's sons? By what right of superior judgment, then, do they demand to teach our community what is moral right? They who have intelligence enough to snatch a living out of the jaws of death, and wit enough to choose the choicest regions for good settlements, the most splendid location for a commercial capital America presents, have wit enough to choose their articles of faith for themselves, and hardihood enough to hold them in the face of all.

For the benefit, however, of such as wonder what to do with their surplus sympathy in the case of its non-application to the "Mormon" question, we will say, turn your redundant energies towards home. In the big cities of the East, there are enough "miserable women," the victims of men's passions, to people three whole territories as large as Utah, and that without adding a single male. Not that we for one moment suppose, that prostitution in Washington justifies polygamy in Utah, or proves it right. Polygamy must stand on its own ground or none at all; but this is what we see, the exhibition of such an intense desire that the Government should exert its power about a limited number of women who choose to enter polygamy at the extremity of the continent, while hundreds of thousands are consumed by the foulest diseases the world ever knew, without the enactment of a single Congressional law against their daily life of misery and crime; this ceaseless worry over a few thousand women who ask none of their sympathy, coupled with oblivious silence about fifteen times the same number in undisputed sin and wretchedness close by, while it does not prove polygamy to be right, proves that those who wish to entangle the Government with proceedings against the "Mormons," cry for a purity which they

care nothing about, proves that their great pretences about regeneration are a sham, a mere call-bird, by which they hope to whistle down the golden eagles of patronage, popularity and office within their net.

That deficiency of effect for legal provision for the condition of these unfortunates, so markedly displayed by these charges upon the "Mormons," their polygamy proposes to supply. The equality of the sexes at the time of birth is often referred to as an argument against polygamy, but "Mormons" say, people do not marry when they are born, they marry about the age of twenty-one, and at that age, in large communities, owing to the fact that it is far harder to rear a boy than a girl, and the ravages of war and accidents to which men are so much exposed, the males at that age are outnumbered by hundreds of thousands in all the big cities of Europe, as statistics have shown. These hundreds of thousands of women must stifle the passions given by God to humanity out of their natures, or indulge those passions criminally. There is no alternative, as Congress blocks the way to double marriage, if they were so disposed. Perhaps it is criminal in the "Mormons," but it appears to them it would be preferable to see a hundred thousand men with two wives each, than that same hundred thousand with only one, and the spare hundred thousand women left to lives of foulest infamy and die deaths of shame.

To return to our starting point, the great question of what Congress demands. We have shown that in requiring the relinquishment of polygamy, they ask the renunciation of the entire faith of this people. No sophistry can get out of this. "Mormonism" is true in every leading doctrine, or it is false as a system altogether. The question for the wise heads of the nation will be, whether Government can constitutionally enforce a law which makes such a demand upon a people. Conclude how they will, before this people will renounce the glorious hopes their faith inspires, before they will renounce that faith for which they have given up home, father, mother, and broken asunder

the dearest ties, or before they will put the brand of infamy upon the brows of their own children, or write "house of ill fame" with their own hands upon their Territorial doors, they will await the "extermination" to which they are invited.

There is no half way house. The childish babble about another revelation is only an evidence how half informed men can talk. The "Mormons" have either to spurn their religion and their God, and sink self-damned in the eyes of all civilization at the moment when most blest in the

practice of their faith, or go calmly on to the same issue which they have always had—"Mormonism" in its entirety the revelation of God, or nothing at all.

If the blasted wilderness, tracked with bleeding feet; if the prairie grave and ruined "Mormon" houses in Eastern cities have not already taught the fact, those who so unwisely seek to stir up the Government to wrath, will yet learn there is but one solution of the "Mormon" problem—"Mormonism" allowed in its entirety, or "Mormonism" wiped out in blood.

MENTAL IMPROVEMENT.

BY ELDER SEPTIMUS W. SEARS.

When we consider for a moment the great variety of circumstances under which the Latter-day Saints, prior to receiving the truth, have been reared, bearing in mind the many erroneous traditions they must inevitably have imbibed under the conflicting instructions of their various tutors, we need not be surprized that they should not at first be able to see alike in all things. Were this the case the instant they got baptized, we must attribute it to some supernatural agency. False ideas once implanted in the mind are not easily erased. Those acquainted with human nature are aware, that the great and manifest changes which must necessarily take place to produce this result, are not effected in a day, but are the work of time and an application to certain fixed principles. Men in order to become good and skillful soldiers, and to acquire unity of movement, find it necessary to subject themselves to strict discipline, and in a similar manner is it with those who embrace the Gospel. There is one point more conspicuous than others, upon which men very materially differ in their views, and that is the necessity which exists for the acquirement of knowledge. While there are some few who strongly advocate learning, and are sensible of its importance, there are many who appear to use arguments

against it. What plausible reasons can be adduced for taking the negative side of the question we do not understand; whether it really is because such are afraid of becoming too wise, thereby rendering their standing as members of the Church perilous and of short duration, or whether it is merely a justification of their ignorance because they are too indolent to learn, is best known to themselves. There are, doubtless, different reasons entertained on the subject by different individuals. In our intercourse with men, we have met with some who would not strive to learn themselves, and were always using the little influence they might possess to discourage others who otherwise would have striven to improve. They actually boast of how little they know, as though that were a recommendation, and that "where ignorance is bliss 'tis folly to be wise." One reason urged by such is, that when certain men have by study acquired information, they have immediately become proud and apostatized, and numerous cases are cited of intellectual men who have stepped aside. But this is a weak argument and will not hold good as a rule, for, it may safely be asserted that where one man is ruined by his knowledge, many are ruined through a lack of it, only the latter may not be known so well.

Looking upon knowledge as though it would retard rather than facilitate our growth, we would be very apt to get a wrong impression. That men have fallen, who through their knowledge and talent to apply the same have become prominent in the Church, is a fact we are willing to admit, but it does not follow that it was this which caused them to fall. The Lord has not laid it down as a rule, neither should any make such a one for themselves, that when a man commences to cultivate his mind and store it with useful matter, he should date his downfall from that time. Men who have studied to develop themselves, to brighten up the intellect God has given them, and make all subserve the interest of Him who has thus richly endowed them, have accomplished things that the illiterate, however willing or desirous, could not have done, and stood forth as useful men in the cause of truth; and should one of these chance to fall away, he is more likely to be noticed than if he had remained in obscurity up to that time. While there is one of this class that makes shipwreck of his faith, many others who have never been known outside the locality in which they lived, may also have dwindled away into apostacy; but having never done anything while they did stand to bring them into notoriety, they have only been missed by a few. The Lord, in the rise of the Church, selected the unlettered, and made them witnesses to the world of the restoration of the Gospel and the keys of the Priesthood to the earth; but it would seem absurd to infer from this that he intended or desired them always to remain the unlearned men they were when he called them to this great Work. Instead of this, he commanded them to bring into operation the powers he had vested them with, that they might become better representatives of his kingdom. There is no fear of men grasping too much knowledge, if the spirit of humility is cultivated and accompanies them in their application to study, for then it will be made subservient to the Spirit of truth and the Priesthood of God. It is when people rely entirely upon the little they may have learned from

books, and let it take precedence of the Holy Ghost, that they miss the mark and make an improper use of their talents. True, the wisdom of men and their vain glory is foolishness in the sight of God, because very often when a man commences the study of some favorite science, and becomes familiar with it, he wants to judge everything, both in the heavens and on the earth, by it, and act as though all the truth in existence was embodied in it. Modern philosophers condemn and often ridicule things that were taught and believed in by their predecessors, and thus it has always been without the Priesthood of God, through whom he could reveal His mind to the people. Men in the present age discover things which they deem indispensable to the world, and that were never before known; but, perhaps, in receiving them, we must condemn the philosophy of ages that before appeared correct. Thus, this generation is advancing theories which may perhaps be held up to as much ridicule by the succeeding one, as the theories of others are held up to by them. In this manner men fancy they are becoming wise, and yet in reality they are as far from the truth as ever. There is one consolation to those who believe in modern revelation, and that is, they have a more reliable source from whence they can gain knowledge, by giving heed to those legally appointed to instruct them, and the Spirit of truth they can possess, for men inspired continually by the true Spirit of prophecy utter no uncertain sounds, neither do they teach truths to-day which they will have to contradict a hundred years hence. All science in existence belongs to God, and is understood by us as the Gospel, and when all things are used properly, they will be useful for the Saints to understand; but to view things as the world do, believing that one truth has no connection with or relation to the rest, can only produce strife and division.

The Saints should not fancy that when they enter into covenant with the Lord and gain his Holy Spirit, they then possess all the truth necessary, but should understand that this Spirit has been given them for their

assistance in the acquirement of one principle after another, until they become perfect. The Lord in a revelation given to Joseph Smith in March 1833, (Doc. and Cov., page 250) says, "Study and learn, and become acquainted with all good books, and with languages, tongues and people, and this shall be your business and mission in all your lives." The example set by the Prophet in obeying

this revelation is worthy of our imitation, and should be emulated by all those who wish to answer the end for which they received the Gospel. All who would associate with those who have labored to improve their minds, should take the same course, for as water will find its level upon the surface of the earth, so will the spirits of men seek other spirits congenial to their own.

THE DAY OF ATONEMENT.

ITS OBSERVANCE, HISTORY AND SIGNIFICANCE.

(From the New York Tribune.)

On Friday, the 29th of September, the Jews all over the world commenced the observance of the highest festival in their calendar, the "Yom Kippur," or Day of Atonement. The feast is in accordance with Levitical law, as found in Leviticus xiii, 27 to 32, as follows:—

"Also on the tenth day of this seventh month, there shall be a Day of Atonement, it shall be a holy convocation unto you, and ye shall afflict your souls and offer an offering by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. Ye shall do no manner of work, it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a Sabbath of Sabbaths, and ye shall afflict your souls in the ninth day of the month at evening, from evening to evening shall ye celebrate your Sabbaths."

The Jewish secular new year having commenced on the first day of the seventh month, or Tishri, in the midst of prayers and penitential exercise, the piously inclined Jew keeps the ten days intervening between that festival and the Day of Atonement as a week of penitence, fast and prayer. Rising before daylight, he engages in prayer for three or four hours, and fasts until evening, when he takes a scanty meal to enable him to recommence fasting again the next day.

On the new year's festival, or "Rosh-Haashona," it is said by the Talmud, the Almighty looks into man's actions during the past year, and prescribes his penalty or reward, but it is not fixed until "Yom Kippur," or the Day of Atonement, so as to give the repentant sinner another chance to mend his ways, and therefore the Jew spends the ten days of penitence in fasting and prayer.

No day in the whole year is looked upon by the Jew, whether Orthodox or Reformer, with more awe than the Day of Atonement, nor are the religious services so exacting on any day. No meat or drink is partaken of from sunset to sunset, and the entire time is spent in the synagogue, imploring the Lord's forgiveness for the sins committed during the past twelve months. A beautiful explanation of the Talmud says, however, on that point, that the Lord forgives only the sins committed against himself, but not those committed toward one's fellow-man, no matter of what people or creed, unless human forgiveness is first obtained, and the wrong repaired, as far as it lies in one's power. Hence all true Jews make restitution of everything they have knowingly wronged other persons of, and ask forgiveness of them they have offended.

The evening prayer, which is said by the congregation dressed in their robes of death, commences with the recitation of a form called "Kol Nidre,"

cancelling all obligations made in rashness or under excitement, but reaffirming all oaths and obligations made lawfully and with premeditation. Confessions of sins, not to man, but to Him who alone has the power to forgive, alternate with prayers of penitence, hymns and songs of praise until a late hour of the night, when the majority of the congregation return home, while the most pious amongst them remain in the synagogue all night. Huge wax candles, typical of the human soul, are burned in the houses, and allowed to burn until they are consumed. Should they be extinguished before the close of the festival, the superstitious believe that it forebodes evil.

At 5 o'clock, a.m., the services in the synagogue commence again, and are continued until three stars are visible in the heavens, when the feast is broken. This being determined by a delegation of three men from each congregation, the signal is given on the "shophar," a trumpet made of a ram's horn, in commemoration of the sacrifice of Isaac by his father.

This being the only day in the year in which the High Priest was allowed to enter the Holiest of Holies, a portion of the noon prayer, or "Musaph," bears on this ceremony, and, unlike other days of the year, the congregation kneel three times before the holy shrine. A portion of the noon prayer, alluding to the greatest prerogative of God, Forgiveness, is said to have been written by Rabbi Ammen of Mentz, in Germany, under the following circumstances:—This man, who was one of the greatest divines of the Jews in the Middle Ages, was highly respected by the Bishop of Mentz, and consulted by him on many occasions. Being asked

by his friends to forsake the faith of his fathers, the Rabbi asked three days to reflect, which was granted; but no sooner had he left the Bishop's palace, than his conscience smote him for having even asked that grace. Fearing to return at the time fixed, he was arrested and brought before the Bishop, when he asked to have his tongue torn out, for having blasphemed the name of the Lord by not instantly denying; but the Bishop ordered the man's limbs to be cut off, and him to be placed in a coffin with his limbs by his side. This was done, and the poor Rabbi lingered in great agony until the "Rosh Hashona," when he desired his attendant to carry him into the synagogue, which was done. Here he recited, in a low voice, a prayer called "Unsanu Tokeph," glorifying God and his works, when so soon as he had finished, a column of fire burst into the synagogue and took the pious Rabbi to heaven. This prayer, ever since, is made by the Jews on the New Year and Day of Atonement.

The closing prayer of the Day of Atonement is that offered by the Jews in their dying moments, and is the famous, "Hear O Israel, the Lord our God is our Lord."

In most synagogues, sermons are delivered at certain periods of the services, and this, together with the solemnity of the occasion, causes many people who never enter a house of prayer during the year, to visit them on this only occasion. In this city there are not less than thirty-four regular synagogues, but as they will all be crowded, a number of halls have been converted by societies into temporary halls of prayer, to meet the demand for religious exercises.

THE NEW YORK SUN ON THE "MORMONS."

(From the *Deseret News*.)

"According to the old doctrines of the Republican party, slavery and polygamy were the 'twin relics of barbarism,' and as the special mission of that party was to inaugurate a political millennium, it of

course followed that this brace of iniquities was to be utterly annihilated. The first part of this work has been accomplished. Slavery is an extinct institution, but its twin brother, polygamy, flourishes, spreads

and multiplies. Why does the Republican party hesitate to grapple this evil, according to their original programme? It claims the honor of having rescued the slaves from the horrors of servitude, and why should it not now inaugurate the work of plucking the brands from the fire in the realms of BRIGHAM YOUNG? There is an excellent opportunity offered for a political raid on the harems of Utah, for the Saints who inhabit that saline locality have recently given abundant cause for such a measure. In the first place, they have not paid a dollar revenue tax since the beginning of the war, and they emphatically declare that they do not intend to. Secondly, they persistently refuse to allow American emigrants, not of Mormon faith, to settle in their region, or to work the gold mines that are alleged to be quite rich in some parts of that Territory. Thirdly, they have an unpleasant fashion of putting obnoxious persons out of the way by means of their 'destroying angels,' which is not altogether in accordance with American notions of right. For instance, a case has just been reported wherein a family of six persons, once Mormons, and endeavoring to escape, were murdered in a kanyon about fifty miles from Salt Lake City by the Saints in the disguise of Indians. There are other indictments against the Mormons, all additional to the great sin of polygamy, but it is not necessary to recapitulate them. As President Lincoln said to Montgomery Blair when he wanted him to leave the Cabinet, their 'time has come,' and they should receive formal notice that polygamy is a doomed institution. This nation has commenced the work of self-purification, and it will not stop until the major evils at least, are effectually weeded out. It aspires to be the great leader in the file of nations, and this it cannot be, so long as others can show that its flag protects great moral evils. Polygamy must follow slavery to its grave, and the sooner it is buried, the sooner the dark stains that have so long rested upon the escutcheon of this country will be obliterated. Therefore, let the Republican party now turn the vials of its wrath upon this sole remaining 'relic of barbarism.' Let it assert the doctrine that there is an 'irrepressible conflict' between monogamy and polygamy. By this means the party will escape the popular verdict which now impends over it—that it has 'outlived its usefulness.'

The foregoing short leading article from the *New York Sun*, is published *in extenso*, because, apart from anything in the shape of arguments, there

are statements contained in it reflecting upon the whole of the citizens of this Territory, which we cannot permit to pass unnoticed.

However honest the editor may be in his belief of the statements made, they are none the less untrue, and the *animus* that gives birth to such malignant falsehoods is none the less reprehensible. In saying that "they have not paid a dollar of revenue tax since the beginning of the war," he commits himself by endorsing a most flagrant untruth in his editorial capacity. We have the authority of the United States' officials in this Territory, within the purview of whose duty the collecting of the revenue tax lies, for saying that it is promptly and cheerfully paid throughout the Territory, that monthly reports are furnished to the Department at Washington, and that the amount collected has been regularly disposed of under instructions received from the Department. If we had made no inquiries as to the provisions of the revenue law having been fully honored by our citizens, individually we know the statement made in the *Sun* to be false in every word, for we have paid the tax *ourselves*, and so has every *employe* in our office. The truth or falsity of this wholesale charge could have been easily ascertained by reference to Washington, but it does not suit the purposes of those who propagate it to do so; it serves their object better to adopt any groundless charge against the "Mormons," and publish it to the world as true, the mass of the people can be the better stirred up to choler against us. The next statement, that "they emphatically declare they do not intend to," is sufficiently refuted by the refutation of the first.

They never have and do not now "persistently refuse to allow American emigrants, not of Mormon faith, to settle in their region, or to work the gold mines that are alleged to be quite rich in some parts of that Territory." The Territory has been overrun by "American emigrants" who have prospected the mountains, kanyons, gulches, gulleys and valleys, north and south, east and west, without let or hindrance, to their hearts' content, and troops in the pay of the

Government have been furnished animals, rations and prolonged "leave of absence" for the same purpose, but the "gold mines" "quite rich in some parts" have yet to be discovered, after all the efforts of "American emigrants" and Government troops to find them. Instead of refusing to allow "emigrants" to settle in our region, the country has been and is free and open to all. Many, very many, have come, searched and prospected, and departed for other regions where their labors were likely to be more productive of desired results; and many are settled in this Territory to-day who are "not of the Mormon faith."

The murder of the "six persons" we have dealt with in another column.

But these are only trumped up pretexts, in conjunction with "other

indictments" equally as reliable, for covering a bitter policy and vindictive course towards the "Mormons" with a semblance of justifiability. Polygamy, the other "twin relic," of which we will have more to say at an early date, is the ostensible object of attack, and they are not slow to declare "that there is an irrepressible conflict between monogamy and polygamy." But the "irrepressible conflict" is not between those two institutions, but between light and darkness, truth and error, the government of God and the government of Satan upon the earth; and if polygamy was not, nor ever had been an institution of the kingdom of God, the "conflict" would have been equally as "irrepressible." It was so before polygamy was revealed by the Lord, and would have continued so though it had never been revealed.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 28, 1865.

WE have no desire to engage in politics, or even to discuss the *pro* and *con* of the important questions now pending betwixt the Government of the United States and England. But we have previously referred to the necessity of the Saints watching the signs of the times, that thereby they might be enabled to judge of the position of the kingdom of God, and see the necessity of preparing for the great contest already begun betwixt truth and error, and in which every honest soul who is determined to enter in at the strait and narrow gate, feels interested. The Saints cannot expect that the way will always continue open, so that they may go to Zion at their pleasure, or remain abroad at their convenience; if they do so, a sad disappointment will assuredly be theirs. But we hope, by timely warning, to partially avert the sorrow which will be experienced by all who neglect the still, small voice that is continually ringing in their ears, "Come out of her, O my people, that ye partake not of her sins nor receive of her plagues."

We particularly wish to refer our readers to the recent correspondence between Earl Russell on the part of the Government of Great Britain, and the

Honorable Charles F. Adams, Minister Plenipotentiary of the United States, on the part of his Government. Who that has become acquainted with the prophecy delivered by Joseph Smith, can fail to see the importance of that part that has already been enacted on the American continent, the drift of the questions under discussion at the present time betwixt the two Governments, and the determined stand said to be assumed by Mr. Seward, Secretary of State, relative to the Maximilian Government in Mexico, showing the progress of events up to the present time, and not see that every word of that prophecy will be fulfilled. To the initiated the correspondence referred to has a significant meaning, and every word of it is collateral evidence that Joseph was a Prophet of the Most High. Already have slaves risen against their masters, but we, like our predecessors, look for a far more general rising of the blood-thirsty Africans against their masters, and woe, woe unto the whites who may be so unfortunate as to fall into their pitiless hands, for, from experience we know the negro is a stranger to mercy when fully aroused, and the course that is being pursued throughout the entire Union will shortly transform the now seemingly tame and almost imbecile black, into a perfect demon. We deem it necessary to quote the last part of the prophecy referred to in the former part of this article.

"And it shall come to pass, after many days, slaves shall rise up against their Masters, who shall be marshalled and disciplined for war: And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of Heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

We obeyed the voice of God and gathered to the mountains,—many were, however, *obliged* to go,—and all can see that our deliverance was wrought out by intelligence superior to any displayed by man, unless acted upon by the spirit of prophecy. For, if the Latter-day Saints had been where the Government could have made use of them, the same fate which the negroes met with at various times on the battle fields, would have been theirs—namely, rebel battalions in front, and Federal bayonets in the rear; but God saw the impending danger to his faithful ones, and averted it by his power.

We have seen from prophecy that the war-spirit from America should spread over all the earth; yea, the day will come when every nation will be embroiled in deadly strife, and even now we can see through the mist of diplomatic correspondence, the political craft that will ere long come laden to the guards with anarchy and war, followed by pestilence and famine; then once happy England will be deluged with blood flowing from the veins of her bravest sons, and the land groan under the lamentation and woe of widows and orphans destitute and perishing through want! It is no pleasure to us to speak of these things, but the Lord God has spoken them, and commanded us to warn the people; for, as surely as the sun shall rise on the morrow, shall these things come to pass. America has not entirely emerged from the dreadful war in which she was involved, but, like the skilful swordsman, who after repeated rounds leans panting upon his sword, only wants breath to renew the conflict with tenfold

fury. The great Republic has made a formal demand through her representative here, for indemnification for the ravages committed on her commerce by the *Alabama*, alias 290, and several other armed privateers which have been permitted to escape from these shores in spite of all that Mr. Adams could say to the contrary. It is evident that the Federal Government feels itself aggrieved and fully entitled to compensation, but this Earl Russell quietly but firmly refuses. If the Federal Government presses this subject, it will most assuredly embroil both nations in war. The British Government have, however, proposed to appoint Commissioners from either nation, but not to submit anything for their consideration except what the two nations should agree upon. Now, as the only demand the United States Government has made, is indemnification for the losses sustained through the vessels named, and this Government utterly refuses to comply with that demand, it resolves itself into a mere bubble to propose a committee to settle a question which has already been exhausted by the representatives of the interested parties. Taking this view of the matter, we are fully persuaded that the crisis is not far distant, but just far enough to allow those who are pure before God, and have an earnest desire to place themselves where they can put forth their energies for the upbuilding of the great latter-day kingdom, to escape the calamities which are at their doors.

John R. Day, late an Elder of the Church of Jesus Christ of Latter-day Saints, and clerk in the Liverpool Office, has been excommunicated for the crimes of falsehood, embezzlement and adultery.

BRIGHAM YOUNG, JUN.

} *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

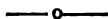
ABSTRACT OF CORRESPONDENCE.

CARMARTHEN CONFERENCE.—Elder Elias Morris, writing from Carmarthen on the 7th inst., says:—"I have visited the majority of the Saints in this Conference, and can truly say that they seem to be advancing in knowledge and good works. It is necessary both in this, as well as in other countries, that we know the voice of the good Shepherd, so that we may not be led away by any opposing power of evil. I am travelling with brother John Evans, a native Elder of long experience. This Conference used, in years gone by, to comprise three Conferences. Hundreds have, however, emigrated from this part, and the remnant are now very scattered. They are mostly of old standing in the Church, and old in years also. In passing over two-thirds of the Conference last week, we travelled one hundred and thirty-four miles over a very rough country. There is a feeling which prevails amongst many in this country, that all the honest-in-heart have been gathered into the Church here, and that it is of no use to preach to those outside of the Church, but simply to strive and save those who have embraced the Gospel. I do not believe in such doctrine as this, but, on the contrary, that there are many who will yet obey the truth

if we are only united, and let our light shine before men. I feel anxious to see this Work rolling ahead, and my constant prayer is that the Lord may bless and protect his people continually."

SCANDINAVIAN MISSION.—Elder J. N. Felt writing from Christiania, says:—"I spent eleven days in Norway with brother Sprague, and attended several meetings of the Saints both on Sundays and week evenings, and enjoyed them very much. There is certainly a good spirit enjoyed by the Saints here. They have a fine hall and excellent choir, and a good many strangers attend their meetings. Last Sunday we had two good meetings, after which brother Sprague and myself walked some miles into the country, among the hills, pines and rushing waters of Norway, to a brother's house, where the young brethren had a social party. We had a very good time until 10 p.m., when we returned to the city."

NEWS FROM CONFERENCE.



SOUTHAMPTON DISTRICT.—We have received Minutes of a District Conference held in Southampton on the 6th of August last, but through pressure on our space, have been compelled to delay publishing them until now. There were present on the Stand—Of the First Presidency, Daniel H. Wells; Elders Charles W. Stayner, President of the Southampton District; Isaac Bullock, President of the London District; David P. Kimball, President of the Birmingham District; Franklin Merrill, President of the Southampton Conference; Jonas N. Beck, President of the Reading Conference; Harrison Shurtleff, President of the Dorset Conference; Anson V. Call, President of the Bristol Conference; John H. Donnellon and Andrew Simmonds, Travelling Elders in the Southampton Conference, and Brigham W. Kimball, Travelling Elder in the London Conference. After singing and prayer, President Wells expressed his gratification in meeting with the Saints, and instructed the people to let their faith and prayers ascend unto Heaven, that his Spirit might rest upon them, and their worship be acceptable unto him. Elder C. W. Stayner represented the Southampton District, and said that he was thoroughly satisfied with the condition of the people, and that with few exceptions they were striving to live their religion. Elder F. Merrill reported the Southampton, Elder J. N. Beck the Reading, and Elder Shurtleff the Dorset Conferences, as being in good condition, with fair prospects for a future increase to their numbers. Financial and Statistical Reports of the various Conferences were read and approved of by the congregation. Elders J. H. Donnellon and A. Simmonds also briefly expressed their feelings, and reported their labors in the ministry. President Wells then spoke on the promises given in the Book of Doctrine and Covenants, that when the Elders were sent forth to preach the Gospel, they would find those who would feed and clothe them, and give them money. This prophecy had been fulfilled from the time of the organization of the Church. The reports which had been given in that morning also confirmed abundantly the truth of these words, and the Elders had tested them, and knew by daily experience that they were true. There were yet many people to be gathered into the Church, and the Elders will continue to go forth and drive down error, and the responsibility of that labor will rest upon them. The

Work is making rapid progress ; Israel will be gathered, and the Saints have part and lot in the blessings of the last dispensation. There are thousands who know that the principles the brethren teach are true, and the only reason why they do not yield obedience unto them is, because they would have to leave all and follow Jesus. He exhorted the Saints to make their escape from these lands and set their faces Zionward, and keep themselves pure and holy, that they might be delivered from the calamities coming upon the ungodly. In the afternoon President Wells presented the Authorities of the Church at home and abroad. They were unanimously sustained by the congregation. Elder D. P. Kimball felt grateful that he had the privilege of meeting with the Saints in Southampton. It was the place he labored in first when he came to this country, and he found the same good feeling existing amongst them still, as he had found prevail in other parts of the Mission. He felt proud that he was a Latter-day Saint, and was not ashamed to testify that Joseph was a Prophet of the Most High, and that the Saints were a God-fearing people. He exhorted them to faithfulness, and said that if they were obedient, the Lord would open up their way, and they would be gathered to Zion. Elder Isaac Bullock spoke on the prejudice that existed in the minds of the people towards the Saints, but said that he felt pleasure in bearing testimony to the truth of the Work, and to the fact of the blessings of the Gospel following the obedient. He spoke of an ensign that the Prophets had foretold should be raised in the last days, and round which the nations should gather. Exhorted the people to pay their Tithing, and prove the Lord if he would not pour down the blessings of heaven upon them, but not to pay it in the expectation of getting some profit or gain, or after obeying the principle for a little time, cease because they had not received some great blessing, as this would be simply like the conduct of those who after remaining a short time in the Church, would then leave because they had not been witnesses to some wonderful manifestation of the power of God, forgetting that it was only by continued and faithful adherence to every duty of life that man would be blessed, and that such labors would bring their own reward. Elder John H. Donnellon then addressed the meeting for some time on the first principles of the Gospel, plainly pointing out the way by which mankind could receive salvation and exaltation. He also bore testimony to the restoration of the Gospel, with the power and authority of the holy Priesthood and the revelations of heaven. In the evening Elder B. W. Kimball spoke of his determination to spread the truth, and the blessings that he had received from God. Elder Anson V. Call also expressed himself in a similar manner, after which President Wells spoke of the importance of knowing God—namely, that it was eternal life to know Him and Jesus Christ whom he had sent. It was truly a subject fraught with interest to the human family. Religious people in the world say it is impossible to know Him, and you can read in their homilies that they believe in a God without body, parts or passions. We are told by them that he is an immaterial substance, which simply means nothing, and is a mere chimera bred in a heated imagination. These notions which are entertained by the Christian world, are no better than the ideas of Pagan nations who worship idols of wood and stone. We are told by them that there are three Gods equal in power, each being very God, and yet only one God, three in one and one in three. We read that Jesus is the express image of his Father, and also that man was made in the image of God ; and we may ask the question, Is not Jesus a real personage ? Was not his

body pierced on the cross, and afterwards preserved from corruption, and raised again from the dead? Did he not appear to his disciples, and did not Thomas thrust his fingers into His side? Did he not ascend with that same body into heaven, and are we not told by the Prophet Zechariah, that when he comes the second time to earth, the Jews will examine his wounds, and ask, What are these? and he will answer, These are the wounds with which I was wounded in the house of my friends. And yet Christians will say God has neither body, parts nor passions. The God whom we believe in is the Father of our spirits, and he has sent us unto earth for some wise purpose. He would not have placed us here if it had been equally as well for us to have remained where we were before. An earthly father does not keep his children always beside him, but sends them forth into the world that they may gain an experience, and qualify themselves for various purposes and callings. So with our Father in heaven, he has sent us here that we may increase in wisdom. Many kept their first state, let us strive to keep our second also. As in Adam all die, we are told, so in Christ shall all be made alive. If we do not gain salvation, do not attribute it to Adam's transgression. We have to prove our integrity, and learn to know God through obedience. It is economy to throw us into positions calculated to develop those principles which are lying dormant within us. Some suppose that the Gospel we preach is a new Gospel, but it is not so, it is the same as is recorded in the Scriptures. Nearly all Christians who believe in the Bible, are looking forward unto the millennium and the end of all things, and the events transpiring around us would, we would think, lead them to believe that these times were near at hand, still, they will not believe the prophecies. If we are faithful, however, and hearken to the teachings of Heaven's servants, we will come forth in the morning of the first resurrection as heirs of God and joint-heirs with Christ. He then testified that the angel spoken of by John the Revelator, had restored the Gospel and the keys of the everlasting Priesthood. Let the world think as they pleased in regard to these things, still, that did not invalidate their truth. The Lord never had a people on the earth unless he opened up a communication betwixt heaven and earth, and it is the same to-day. Conference dismissed.

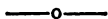
NEWS FROM HOME.



From the *Deseret News* of September 13th, we glean the following items of information:—An Illustrated Semi-Weekly Periodical, entitled the JUVENILE INSTRUCTOR, is about to be published in Great Salt Lake City, comprising short articles on a variety of subjects designed to inspire a taste for valuable reading, and present before the young mind rudimental knowledge of various kinds in a manner easy to be understood, as well as contributions from juvenile and other correspondents, answers to questions, &c. Each number will contain four pages of matter, original and selected, and will be illustrated with engravings procured expressly for the JUVENILE INSTRUCTOR. It will be published under the editorial charge of Elder George Q. Cannon, who will be assisted in the business and editorial departments, by Elders William H. Shearman and Edward L. Sloan. This publication will supply a want felt in the Territory,

and its value is self-evident. We cordially wish the new enterprise every success.—Elder Thomas Taylor arrived in Great Salt Lake City on the 10th of September by stage, in good health and spirits, from a mission of about three and a half years duration to England. After superintending the emigration through the States this season, he left Nebraska after the last train had started from the frontiers. He was twenty-three days travelling from Nebraska city to Great Salt Lake City, having had to wait five days at Denver, and four at Sulphur Springs. The first company of this season's emigration from Britain, Scandinavia, &c., left the frontiers on the 28th of July, composed of about four hundred souls, mostly Scandinavian, with Elders M. G. Attwood, captain; Charles B. Taylor, assistant captain; A. W. Winberg, chaplain, and John Swensen, commissary. This company was passed by Elder T. Taylor on the Platte, about 150 miles west of Nebraska, when it was getting on nicely. The second company, numbering about two hundred souls, started on the 12th of August, with Elders Henson Walker, captain, and Robert Pixton, chaplain. The third company, also consisting of about two hundred souls, started on the 15th of August, with Elders W. S. S. Willes, captain, and F. W. Cox, chaplain. These two companies are expected to travel together for protection to each other, and are mostly English, with a few American families. Elders George Sims and Alfred Lee started in the last company with a mule team, but expected to overtake and pass the first company before it reached Great Salt Lake City.

SUMMARY OF NEWS.



ENGLAND.—Lord Palmerston died on the 18th inst., at Brockett-hall, Herts. He was born at Broadlands on the 20th October, 1784, and was therefore on the eve of his 81st birthday. His decease was the cause of general sorrow, and the confidence with which the country regarded him as a statesman, is shown by the fact that his illness perceptibly depressed commercial markets yesterday. A severe cold, taken while exercising on horseback, was the immediate cause of death, though advancing years have of late greatly impaired his bodily health. The storm of Tuesday and Wednesday, the 17th and 18th inst., has had very disastrous results to property and life on the eastern coast of Scotland. The brig Harcourt, Taggart (captain), of Blythe, loaded with coals, went ashore about five miles to the north of Berwick, and became a total wreck. One man was drowned and seven saved. About half a mile further north of Berwick, the brig Janet Alison, Husband (captain), of Dundee, went ashore, and has become a total wreck. Seven of the crew have been drowned; only one man, the captain, was saved. At Burnmouth, the foreign schooner Henrietta has become a total wreck. Nothing has been heard of the crew, who are all supposed to be lost. At Eyemouth a sloop named the Newcastle and Berwick Packet, belonging to the north, has become a total wreck; the crew were saved. In Goswick Bay, near Berwick, the schooner Agnes has become a total wreck, and all hands lost. A vessel is reported to be wrecked on Holy Island, and all hands lost.

ITALY.—The Italian Government has been the first to respond to the French proposition for a conference of the representatives of the great Powers to meet at Paris or Constantinople, in order to improve the sanitary condition of the East, with a view to prevent the periodical importation of cholera into Western Europe.

V A R I E T I E S .

When is a clock like a discontented workman?—When it strikes.

Black stockings of all colours were advertised the other day by a country dealer.

It is reported that a patent has been obtained at Washington for a newly-invented machine to make haste.

An Irishman got out of the carriage at a railway station for refreshments, but unfortunately the bell rang, and the train left before he had finished his repast. "Hould on!" cried Pat, as he ran like a madman after the train; "hould on, ye murtherin' ould stame ingin—ye've got a passenger aboard that's lift behind!"

The modern fashions of naming florists' flowers must be held responsible for the very dubious paragraph we extract from a gardening paper:—"Mrs. Legge will be looked after; she may not be so certain as some, but she was nevertheless very fine in the early part of the season. Lady Popham is useful, one of the old-fashioned build, not quite round in the outline, but makes up well.

A D D R E S S :

Harry H. Cluff, } 75, Ludlow Street, Hulme, Manchester.
Thomas S. Friday, }

P O E T R Y

S A L U T A T I O N H Y M N .

(From the *Deseret News*.)

Who are they with happy greeting,
Meet with us this welcome day?
Cheering, with another meeting,
Those who love the better way.
Who are they that constant labor
With the Saints? and to them bring
Words of life and Heaven's favor,
From which joys celestial spring.

They are Zion's chosen bearers
Of the messages of life;
Armed with truth, the leading sharers
In the perils of the strife.
They are prophets and apostles,
Strong in faith, with power to draw,
Organize, instruct and marshal,
All who love our Father's law;

Pioneers in God's great conflict
With the powers of death and hell;
Chieftains of the house of Israel,
Works of darkness to dispel;
Friends of man,—to you are given
Missions, by the God of truth;
Champions of the law of heaven,
Flourish in immortal youth.

Thou, the Prophet, chosen servant,
First in Israel, Zion's friend,
God preserve thee, in the fervent
Prayer we to our Father send.
Hail! thou, in thy noble station;
All hail! servants of the Lord:
And with you in exaltation
May we join with one accord.

L. E. HARRINGTON.

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L I V E R P O O L :

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L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE, LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 44, Vol. XXVII.

Saturday, November 4, 1865.

Price One Penny.

THE ECONOMY OF GOD.

BY ELDER JOHN NICHOLSON.

Many great events that have transpired on the earth are considered calamitous to mankind, because they are apparently so from the fact that they have brought about immediate suffering, and many circumstances are looked upon as having happened by accident, or rather been brought about simply and entirely by the improper use, or otherwise, of man's free agency; but when we look at it from all points, the question arises in our minds, was it not designed in the economy of God that those things should occur? Of course it is understood by the majority of the Saints, that this was decidedly the case in relation to what is termed the fall of man, for, in the Scriptures Jesus is called the Lamb who was slain from before the foundations of the world, showing that the great plan of salvation was instituted even before man came to dwell on the earth. Hence, if it had not been known and designed prior to creation, that man should fall from purity and immortality, how inconsistent it would have been to have instituted a scheme, the object of which was to redeem him

from the effects thereof. Again, the ultimate condition and destiny of the earth, and those of its inhabitants who obey the higher laws of life is, that they shall become celestialized, and it is evident that temporal existence is one of those preparatory conditions and probations necessary to qualify men and things for entering upon that glorious state.

As we are desirous of condensing this article as much as practicable, we will not touch upon many of the leading occurrences in man's earthly history, but endeavor to show out the purposes and wonder-working hand of Jehovah, more particularly in the "falling away" of his children from the heavenly order of the Gospel, as instituted by Jesus and his Apostles, and their consequent darkness; and if we can to any extent comprehend the purposes of our heavenly Father in relation to this event, it will operate as a key to other events, and open up a broad field for expansive thought. The Priesthood of the Son of God gives men power to open up the plan of salvation, because it puts them in

possession of keys of knowledge, which enable them to open the doors of truth. Jesus said, "Knock and it shall be opened unto you," and with the aid of God's Spirit, those who are clothed upon with the Priesthood are not only enabled to knock, but to thrust the key into the lock, turn it, and stand within the threshold of the gate, which leads onward and upward to an endless eternity of intelligence. When in this position, to speak comparatively, we are like unto one who, placing a powerful telescope to his eye, beholds things which he could not formerly perceive, while others that appeared before dim and indistinct, are brought clearly within the range of his increased vision. He looks backward, and the same effect is produced. Thus, those who have received the Priesthood, possessing the Spirit of God, and having developed themselves, can, so far as their vision extends, look both up and down the stream of time, and see God's great designs developed in the past, present and future. To take a casual or superficial glance at the apostacy from the true order of the Gospel as instituted by Jesus and the Apostles, we might set it down as being entirely a consequence of the evil actions of men, through the abuse of their free will, without being able to see in it, as well, the movements of the great Designer who stands at the head of his progeny, and who holds in his hand the destinies of individuals, nations, and of the world itself. True, it is evident that the doings of men, prompted by the Adversary of souls, brought about the "falling away," but are we to conclude that this was the grand moving cause, or merely the secondary cause, or the means used to bring about a necessary result? The latter conclusion appears the most reasonable and reconcilable with the designs of our heavenly Father, which we will now endeavor to show.

We are given to understand, that the object our Father and God had in view in creating this earth, and sending his children to dwell on it temporarily, was the salvation not only of the earth, but also of its inhabitants. In order to accomplish this end, time and means were indispensably neces-

sary. To show the period that would be required to redeem this fallen world, we will refer to the revelations given to the Apostle John, where we are informed that he saw a book sealed with seven seals, and we are given to understand in the key to the revelations of John, as contained in the Pearl of Great Price, that the book contained "the hidden mysteries of the economy of God in relation to the earth during the seven thousand years of its temporal existence," each of the seven seals evidently representing the book as containing that which related to each of the thousand years. From this it appears it was designed that the earth should remain in a temporal state for the period above mentioned. Now, supposing that the Gospel had been accepted by man in the days of Jesus, and had remained on the earth for the last eighteen centuries, of course we cannot very well conclude otherwise than that both the earth and its inhabitants must have travelled a long way on the road to perfection, and would have attained to a far more exalted and holier situation than they now occupy; for, if we understand the nature of the Gospel, which incorporates within it the laws of regeneration, we can see that it could not remain anywhere and not have its effects. If men had received the Gospel and continued to abide in the truth, undergone the birth of the Spirit and progressed in purity and holiness, the earth also, in order to be in harmony with those who dwell upon it, would have had to be pure and holy. We have an example of this in the past, in the case of Enoch, and those who dwelt with him in the city which they built. They advanced so far in intelligence, purity and holiness, that there ceased to be an affinity betwixt them and a great portion of this world, so they were translated to a higher and holier sphere, the portion of the earth upon which they dwelt had also become pure, and was translated with them. If this translation had not taken place, looking at it with the eye of reason, they would have, to use the language of Scripture, gradually "leavened the whole lump," and instead of a detached portion of this globe and its inhabitants being exalted, the whole

world itself would, as a natural consequence, have taken its place among the glorified and celestialized bodies.

The principles, the practice of which enabled Enoch, his fellow citizens, and the part of earth on which they dwelt, to arrive at such a state of perfection, were brought again to earth by Jesus. It was the Gospel of the Son of God that saved them, for there is none other name under heaven by which salvation can be obtained, but the name of Jesus; hence, the same results would have been brought about had the Gospel remained on the earth for the last eighteen hundred years and upwards, and we may reasonably suppose that unless it is taken from amongst men, either by translating those who are clothed upon with its power, as in Enoch's day, or in the manner in which it was taken from the earth in the days of the Apostles, or in some other way, the consequence would be that the earth and its inhabitants, would travel on the road which leads to perfection. Had God not controlled affairs, and all things worked together for the consummation of his purposes and the carrying out of his designs, it would seem that the times and seasons before appointed would not have come about, for the earth to remain in a temporal condition before a spiritual and immortal state of things would have been ushered in, as it appears that the period appointed for the bringing in of that time is after the lapse of seven thousand years. In those great and momentous events that have transpired on the earth, are seen the footprints of God in history.

It has been revealed that all who kept their first estate, have the privilege of coming to the earth to gain experience by passing through a temporal state. Had the Gospel remained on the earth from the days of Enoch, or Jesus, and, in consequence, the earth become celestialized, it would seem reasonable to think that unless men had multiplied much faster than

they have done, many of the bright, noble spirits who are now coming forth to gain experience, would have been deprived of that privilege. To show that the times and seasons have been appointed for the consummation of God's purposes, we might refer to that portion of the Scriptures from which we learn that when the disciples inquired of Jesus concerning his second coming, he said it was not for them to know the times and seasons. In writing to Timothy, Paul says, "There must needs come a falling away first."

Some might think that there is a degree of fatalism connected with such ideas as the above, but such a conception would be utterly at variance with the truth, for God has given unto man his agency, which, by his evil actions, he often abuses; yet, as the Prophet Brigham has said, God holds the results of those actions in his own hands. That God has decreed certain events, and appointed the times and seasons for the same, is not only evidenced by the Scriptures, but it seems reasonable in order to maintain harmony throughout his vast creations. Yet, we stand upon a broad platform, we say, "Salvation is of our God," and that whatsoever his decrees are, and whatsoever course is adopted by him in his vast economy in relation to this earth, and the teeming millions who have, will, and do dwell upon its surface, this is his grand object—namely, salvation; but as high as the heavens are above the earth, so are the ways of God above those of man.

The title of this article indicates a subject of vast, we might almost say boundless magnitude and importance. We have only alluded to but a small part in connection with, and in relation to it; yet, if it should set any thinking, so that they may gain a broader and more liberal conception of our Father and God, and of his designs and purposes, the object of the writer in penning it will have been accomplished.

Excellence is never granted to man, but as the reward of labor. It argues, indeed, no small strength of mind to persevere in the habits of industry, without the pleasure of perceiving those advantages which, like the hands of a clock, whilst they make hourly approaches to their point, yet proceed so slowly as to escape observation.

AGENCY OF MAN.

BY ELDER SEPTIMUS W. SEARS.

Many and inestimable are the blessings bequeathed by God unto man. Wherever he turns his eyes, there is something to remind him of the love and kindness of an allwise Creator, and which should awake a feeling of gratitude within his bosom. But among the blessings which are so profusely meted out unto him, none can be of greater worth or importance than that agency or free will which gives him the privilege of using his faculties in doing good or evil as he pleases. People sometimes blame the Devil for all the sins or follies they commit, or the troubles they get into, as though they had no choice in the matter, but were compelled to yield themselves to his will ; but a little reflection will show them that in reality they are the only responsible beings, and that it will avail them but little at the great reckoning day, when they are called to give an account of the manner in which they have conducted themselves, to say, Satan tempted me and I yielded. This was the plea of our first parents when they had transgressed the laws of God, but it did not alter the decree of the Almighty, that in the day they ate of the forbidden fruit they should taste death. We are fully aware that it is the sole business of the Adversary to lead mankind astray, but before they rush madly into sin, they should reflect upon the consequences, and remember that they have a power which can be exercised in warding off any blow the enemy may make. Man has an influence that when properly controlled, is superior to all the combined forces of the Evil One, and he can command them to stand aside and they must obey. These means should be within the reach of all. When Satan manifests himself in the hearts of men, it is when they yield themselves willing subjects unto him. Evil spirits are continually seeking some tabernacle through which to act, and when men yield their agency unto them, they are then their servants, and led cap-

tive to their will. How Godlike is man in his nature ! Created in the image and endowed with the attributes of his Maker ! Free to act as he pleases ! Free to practice virtuous and upright principles, or to debase himself by the practise of everything that is mean and contemptible ! He can either abuse his mental and physical powers, and render them fruitless and unproductive, or he can employ them for the good of himself and others. Take from man his agency, and he will then be robbed of that attribute which now makes him so great and Godlike, and instead of being free to act for himself, he will become a mere passive machine in the hands of some other power. Were this the case, he would cease to be responsible for his actions. Had it not been left optional with men to choose the good or evil, but had the Lord so created them that they must tread continually in virtue's paths, not having the power to sin though they might desire it, what credit could have been due to them, or what glory could the Creator have had in the created ? As the poet has it,

"Ingrate, he had of me
All he could have. I made him just and
right,
Sufficient to have stood, though free to fall.
Such I created all the ethereal powers
And spirits, both them who stood, and
them who failed ;
Freely they stood who stood, and fell who
fell."

Man will be held accountable for the manner in which he uses this choicest of heaven's gifts. Great will be the reward of them who live up to the highest laws given them by their Maker, and seek to bring honor and glory to his name. Blessings will be theirs, that without their agency must have been withheld from them. There are some who advocate the doctrine of predestination, believing that all was arranged before we came upon the earth, thus ignoring the power of man's free agency altogether, and making it appear that he is not re-

sponsible at all for his actions, but if the Almighty has so decreed it, that certain individuals shall dwell with him forever, or that their portion shall be with the spirits of the damned, it must be so, and nothing they can do can alter the sentence. It may be very possible that the Almighty knew the course his children would pursue, and what kind of rewards or punishments they would merit, but his possessing this knowledge could have no bearing upon their conduct, either to lead them to good or evil. They were created free, and placed upon the earth to answer the end of an omniscient Being, having the power within themselves to choose the good or evil, and have only their own feelings to consult. The knowledge of this important truth must cause the bosoms of the virtuous and the good to swell with joy and gratitude, the present must be gladdened by a reflection on the past, and the future brightened by that hope which points them to the time when they shall return to their Father, and hear that welcome plaudit, Well done, my children, come and dwell in the mansions prepared for you. The future is painted before them, and upon it their rewards are written. They see an eternity of bliss in store for them, inasmuch as they have not abused this inestimable gift of God, but have employed it in the performance of great and noble deeds. For although men are free and can use their own discretion in the choice of good or evil, the inevitable results of disobedience are misery and death. These are consequences that cannot be averted. There are certain laws and principles offered unto man for his reception or rejection, and the result is to be determined by the choice he makes. The Lord has revealed his Gospel, and sent forth in-

spired men as in days of old, to call upon the people to repent and turn unto him, and forsake their powerless systems of religion, but in no way has he compelled them to receive this message, but has left it entirely optional with all. The Gospel is not a despotism, as some have wrongly supposed, but is as the Apostle terms it, "A perfect law of liberty." The Gospel revealed through Joseph Smith, has by some been compared to the religion of Mahomet, and they seem to imagine that the practice of many of its principles has been forced upon its votaries in a similar manner to what his doctrines were forced upon the people, but this is a mistake. When Mahomet had gathered a few around him, he was determined upon making the people receive his doctrines, and uniting the numerous sects into the worship of the one God, and hence it was "The Koran or the sword," and the agency of those who fell victims to him was taken from them; they must either receive the dogmas offered them, or there was only one more chance, and that was death. But not so with the Gospel revealed by the great Jehovah. He has commanded his servants to call upon all men in meekness to turn unto Him, leaving them free at the same time to exercise their own judgment. In the Book of Mormon the words of Nephi are plain and pointed upon this subject, "Wherefore men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself."

THE NEW YORK SUN ON THE "MORMONS."

(Concluded from page 681.)

But to talk of "self-purification," come dominantly active, with the and to take far-off Utah as the point | leprosy of foulest corruption growing, where that "purification" is to be- | rankling and festering throughout the

nation, uncontrolled and uncontrollable in every city, outrages modesty and puts consistency to shame. Was the editor blind, or was he ignorant of the state of society in New York, when he spoke of having "the major evils at least weeded out," pointing to Utah, and passed over the following picture of crime in his own city, published in the very number from which we have clipped the leader that heads this article?

"The report of the Metropolitan Police Department for the quarter ending July 31st, shows an alarming prevalence of crime in the city at the present time. The aggregate number of arrests for the past three months, foots up twenty thousand, four hundred and sixty-seven, an increase of seven thousand, eight hundred and seventy-five over the preceding quarter. This is a fearful ratio of increase, and it is difficult to account for it satisfactorily. Either the police force is decreasing very rapidly in efficiency, or else lawlessness is approaching very nearly a mania. The high standard which the police has uniformly maintained of late years, precludes the solution of the mystery on the first mentioned ground, and so we are obliged to believe that crime is literally 'stalking abroad.'"

Has the worst enemy of the "Mormons," in his most malignant efforts of mendacity, ever entered a pretended record against them as black and terrible as the above, published as the actual state of society in the Metropolis of the East, in the very number of the very paper which talks of "plucking the brands from the fire in the realms of Brigham Young?" We say advisedly and beyond the possibility of truthful contradiction, that any single number of any leading New York paper contains the record of more crimes, than the records of all the courts of the Territory of Utah can show in a year.

The sad and corrupted state of mankind lead those in authority to adopt many and various measures to check or control growing depravity; hence in this Christian nation, in which professors boast so loudly of their purity with Pharisaic hypocrisy, and lift their sanctimonious voices in affected horror at the presumed immorality of the "Mormons," we find corruption and prostitution legalized, and the authori-

ties of a city honestly declaring by their acts that they are impotent in the work of "self-purification," and must needs adopt ordinances to, if possible, control a fearful evil which they admit themselves incapable of in the least degree removing. Witness the following extract from the *New Haven Register* of June 17th:—

"Prostitution has been legalized at Nashville, and the result is thought to have been beneficial to the soldiers. The prostitutes pay 5 dollars a month for a licence, and pay 2 dollars for examination every ten days. This money is appropriated to hospital treatment of the sick and diseased ones, who have good medical care. During the last ten months the receipts from license and examination fees were 5,598 dollars, and the expenditures in hospital were 6,153 dollars."

With these pictures of society; with the "social evil" a fearful fact, which flourishes, spreads and multiplies; is it not astonishing that men should talk of the sooner polygamy "is buried, the sooner the dark stains that have so long rested upon the escutcheon of this country will be removed?"

We wish it distinctly and plainly understood that we do not, and can not for one moment be supposed, to institute a comparison between polygamy and the horrible condition of monogamic society thus revealed, as a contrast between two evils. If "polygamy must follow slavery to its grave" then would the only means pass from among men, which, if properly understood and righteously employed, would save them from degradation of being compelled to admit the existence of such a fearfully dominant evil as the "social sin" reveals. This, however, is only assertion; we reserve the argument for another opportunity. But until a better state of society than our own can be shown to us, as the result of the workings of institutions elsewhere, we will hold to that "doomed institution" which is incorporated in our faith, revealed by God as a means of regeneration, and presents in its practical workings a picture of moral purity such as cannot be seen elsewhere in the world.

We clip the following extract from the *Missouri Republican*, in which it is credited to the Council Bluffs *Nonpareil*

and present it to our readers as a specimen of the manner in which reports concerning the "Mormons" are produced and circulated to the world. We give it without altering a single word.

"A private letter just received by a gentleman of our acquaintance from a reliable party in Utah, gives the details of a wholesale murder of a family of six persons by a gang of Brigham's "Danites" or "Destroying angels." Our informant was intimately acquainted with the unfortunate victims, and says they have been objects of relentless persecution by "the brethren" for some time past. They had all been members of the church in high standing, and familiar with the inside workings of Brighamism. Latterly, they had been seriously suspected of disloyalty to the church, and were supposed to be making preparations to get out of the Territory, an event which the "Angels" were instructed to prevent, as the people knew, and would probably say, after leaving Zion, many things which the good name of the church would not permit to be made public. The parties knew they were watched, and took every precaution to elude the vigilance of the "Danites." They started, ostensibly for the purpose of changing their residence to the eastern side of the territory, but really intending to come on to the States, and were accompanied by two young men who were not members of the church. When they had been out several days and were encamped in a canyon about fifty miles from Salt Lake, one of Young's Bishops came to the camp, and told them they must move immediately or they would all be murdered by the Indians; they were loth to start at first, but the bishop insisted and they finally constructed to follow him. He led them to a "secure camping place," several miles distant from the public road, and there left them.

The following night a company of men disguised as Indians, came upon the camp and murdered every member of the party except the two young men, who returned to the settlements and informed the friends of the family what had happened.

These statements may be relied upon as true; we are in possession of the names of all the parties, but not at liberty to make the same public, as the informers, if known to the "Danites," would share the same fate."

The inhabitants of this Territory will no doubt be astonished that such a thing could occur here without their ever hearing a word of it or ever dreaming that such a tragedy was

played. "The friends of the family" will be in a similar state of mind, notwithstanding that the "two young men" informed them of "what had happened." The statement is a tissue of the most malignant falsehoods from beginning to end, having evidently for its foundation a melancholy occurrence, the details of which are well known and have been widely circulated. The only thing to which it could be made to apply is the massacre of the Given family at Thistle Valley, in Spanish Fork Canyon, by the Indians on the 26th May, the full statement of which is this moment lying before us in the testimony of Charles W. Leah, one of the "two young men," given before Col. O. H. Irish, Superintendent of Indian Affairs, on Friday, June 9th, at the Spanish Fork Indian Reservation Farm, and reported in phonographic short-hand at the time by our Assistant.

The only thing in the statement that is the ghost of a truth is that six persons were murdered. The statements that "may be relied upon as true" when correctly put give the following direct, manifest, well known and plain falsehoods. They had not been "members of the Church in high standing." They were not "making preparations to get out of the Territory." Instead of starting "ostensibly for the purpose of changing their residence to the eastern side of the Territory," they resided in the eastern side of the Territory, and simply moved six miles up the canyon, a short distance from the mouth of which Spanish Fork is situated, there to locate themselves for the summer. The "two young men" were not "young" men particularly, and were "members of the church." They were not "out several days" and "encamped in a canyon about fifty miles from Salt Lake," but had erected a little shanty of willows in which they were residing and intended to reside. It was known that Black-hawk and his band of marauding Indians were in the mountains, for only a day or two previous there had been some massacres a little further south of the same place in Sanpete Valley, but they were not warned by the bishop, for the bishop was then on his way across the plains to fill a mission to Europe.

Instead of being "loth to start at first but the bishop insisted and they finally constructed (!) to follow him," when "he led them to a 'secure camping place,' several miles from the road," they were not asked to move, did not move, but remained where they were.

The "two young men" escaped through being in a wagon-box at one end of the shanty. The first intimation they had of the Indians was by the cattle herd running down from Thistle Creek, about daybreak on the morning of the 26th of May, followed by his cattle, trying to escape from them. Leah thought it was only the cattle running and went asleep again, but was awakened by the Indians firing into the shanty through the willows. The two men, Leah and Brown slept in a wagon-box at the north end of the shanty and were not seen by the Indians when they killed the family that occupied it.

We have furnished the information gratis, to wit, "the names of the parties," which the *Nonpareil* is afraid to give lest "the informers" should "share the same fate." But what can be said of the perpetrator of such unblushing falsehoods? Infamous in his own eyes, whoever he may be, he

wisely hides from the light that would reveal his deep and damning moral turpitude to the eyes of his fellow beings, and, hidden in the dark, seeks to add to the long catalogue of black and fiendish lies by which we have been traduced and enmity stirred up against us. Yet it is of just such materials that the country is flooded with tales about the "Mormons" as truthless and baseless as this one, but many of them not so malignant. We give further publicity to this clipping, with our comments, and add that government officials, civil and military, and citizens of all classes, "Mormon" and "gentile" know indubitably that the statements made in it are as false as the writer knew how to invent. The *Nonpareil* and other papers would do well to have positive assurance of the reliability of parties furnishing information concerning reported occurrences in Utah, or they are likely to be as grossly deceived in the future as in the past where the "Mormons" form subject matter for the writers; for strong prejudice and impotent corruption can descend terribly low, and "lie like a book" when it suits their purpose to do so.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 4, 1865.

WE are in receipt of a circular forwarded to us by Elder William H. Shearman, which will be found in another column, from which we learn that the brethren in Utah propose publishing a JUVENILE INSTRUCTOR. Do we consider the great influence such a publication will exercise over the future of our children? Do we look forward to a time when the little ones whom we now toss in our arms, enlivening "sweet home" with their childish prattle, will fill the places and take upon themselves the mighty burthens others are now bearing? If so, then we fully appreciate the advent of the JUVENILE INSTRUCTOR, and will make a substantial demonstration by supporting with our means those who are

nobly striving for the good of the rising generation. No subject can interest us more than the one we are now writing upon, and if the world could but understand it, it has a direct bearing upon the destiny of those kingdoms which now stand forth in such pomp and splendor. We are now educating those who will stand in the presence of the great God, yea, will sit down with him in his kingdom, and partake of the pure fountain of all knowledge with the immortal ones. In striving to attain to high and glorious positions in the kingdom of heaven, how can we better please our Father and God, than by directing aright the minds of our children, and educating them in the laws of heaven, so that it will be first nature with them to obey the great Jehovah in all his commands? Past experience teaches us that "as the twig is bent, the tree is inclined." There are none who have heard the voice of God speaking through his servants, and forsaken the world, but can look back and see plainly the pit from which they were rescued, and the question arises, Shall we not perform every duty towards our children which will widen the gulf we have already placed betwixt us and the bigotry and superstition of the world? Yes. God forbid that we should permit an opportunity to pass of strengthening the minds of our children for the fiery ordeal awaiting all who wage a war of extermination against death and he who holds the power thereof. If there is a father in Israel who thinks for one moment that he can continue to permit his children to run wild, making no use of the facilities afforded him for properly moulding the young minds entrusted to his watch-care, the sooner he gets rid of such notions the better, for God will require a strict account from those into whose care he has committed the noblest work of his hands. We cannot place too high value upon the royal gifts of a beneficent Creator, for to him we owe every blessing, and acknowledge his hand in all things. We talk of the importance of the Elders going forth to the nations, and of the great work which is being done in the midst of the world. Do the Saints in the vales of Ephraim consider that there is a work being performed by the mothers in Israel in training our youth, surpassing anything we can do in our present sphere in foreign lands? Do they comprehend that we are just stepping upon the threshold, and that those who are now only capable of mere childish babble, will enter in at the door, and stand in the full blaze of our Father's glory? The Elders abroad in the world may be able to save a representative of a family, a city, or even a nation, but it will only be a representative. Those who are now springing forth like the young mountain fir, will be the ones who will yet cause the earth to quake to its centre by the power which God will bestow upon them. Saints, do not let pass the opportunity now within your reach, for in this can we see the embryo of a mighty element springing up into existence, which will be hailed as a bright star beaming through the long darkened horizon of our youth, driven, scattered and peeled as we have been from the beginning. What a mighty work is to be done. Who can fathom the ways of thee, O God? How little do the world know of thy greatness! But thank thee for the glimpse of light that has been afforded us; inspire our minds continually that we may persevere!

Had we judged and measured the Church and kingdom by the poor, inexperienced boy through whom its truths were first revealed, or by the thinned and puny ranks of the starving Saints in their exodus from Illinois, the time occupied in such a comparison would have been a complete waste. If we measure the kingdom of God twenty years hence, by the comparative handful

that occupy the vales of Utah to-day, we shall then have been equally as foolish as those who thought they could annihilate us by depriving us of our homes in Missouri, Ohio, Illinois and other places we have been obliged to leave in consequence of our being the weaker party. Again we exclaim, Who can fathom the plans of the great Jehovah! Who can measure the mighty arm which has been stretched out for our deliverance! We look to our pleasant homes and see the invaders on the threshold, and know that they are thirsting for our blood. Do our hearts cease to beat? Do the sons of Jacob wax pale before their enemies, as they were wont to do when more immediately in their power? No. In the face of all this seeming trouble, steps are being taken to educate our children, that they may successfully oppose the powers of darkness. Elder George Q. Cannon is well known to our readers, as also are those connected with him in this new enterprise—namely, Elders W. H. Shearman and E. L. Sloan. God approves of it, and we extend our cordial support to the editor, and trust that those who are able, will forward their subscriptions to this important work now inaugurated by the best talent in our midst.

TO THE SAINTS IN ALL THE WORLD.

—o—

DEAR BRETHREN,—Permit me to draw your attention to the proclamation of the First Presidency and Twelve, published in the *DESERET NEWS*, and copied into the *MILLENNIAL STAR* of the 21st inst., in which several publications that have issued from my pen are considered objectionable. I, therefore, embrace the present opportunity of publicly expressing my most sincere regret, that I have ever published the least thing which meets with the disapprobation of the highest authorities of the Church; and I do most cordially join with them in the request, that you should make such dispositions of the publications alluded to, as counselled in their proclamation.

London, Oct. 25, 1865.

ORSON PRATT, Sen.

PROSPECTUS OF THE JUVENILE INSTRUCTOR.

GEORGE Q. CANNON, EDITOR.

The necessity of a periodical adapted to and written expressly for children, is one that has been deeply felt for some time by many of our citizens,—a publication suitable for circulation among the Latter-day Saints, through the columns of which their children can learn doctrine and principle placed before them in a simplified form, and gain knowledge on a variety of useful and interesting subjects.

After consultation with President Brigham Young, and with his sanction, it is purposed to publish on or about the 15th October, the first number of the *JUVENILE INSTRUCTOR*, an Illustrated Semi-Monthly Periodical, of a size suitable for preserving and binding, containing four pages of matter, original and selected, of interest and value to the young.

The matter will comprise short articles on a variety of subjects, designed to inspire a taste for valuable reading, and present before the young mind rudimental knowledge of various kinds in a manner easy to be understood, as well as contributions from juvenile and other correspondents, answers to questions, etc., etc.

Each number will be illustrated with engravings procured expressly for the JUVENILE INSTRUCTOR.

Altogether it is designed to be a useful auxiliary in the education of children, whether in our Sunday or Day Schools, or in the family circle.

After a careful calculation, the price has been placed at three dollars per year, coin rates, to be paid in advance, as no allowance has been made for losses through non-payment of subscriptions. To clubs of ten or a greater number of subscribers, a reduction of ten per cent. will be made. Cash, or produce at market price in coin delivered in this city, taken in payment.

The Editor will be assisted in the business and editorial departments by Elders William H. Shearman and Edward L. Sloan.

The value of a paper of this kind to the rising generation, when rightly conducted, need not be urged,—it is self-evident. Bishops, School Teachers and Parents, are respectfully invited to co-operate and lend their assistance in circulating this Prospectus and procuring subscribers.

Produce can be delivered at W. S. Godbe's Branch Drug Store, East Temple Street.

All communications to be addressed to the

Editor JUVENILE INSTRUCTOR,

Great Salt Lake City.

ABSTRACT OF CORRESPONDENCE.



AMERICA.—Elder William H. Shearman writing from Great Salt Lake City on the 23rd September last, says :—"We experienced a very severe snow storm here on the 8th and 9th inst., which did a great deal of damage, breaking down thousands of fruit trees, destroying late crops, &c. We are now, however, enjoying a very warm Indian summer, which, for the sake of our late emigration, I hope will continue for some time to come. Elder Thomas Taylor arrived per stage on Sunday morning the 10th inst., and designs starting back to meet the Saints, with teams and provisions, about the 27th inst. The President, several of the Twelve, and many others, are absent on a preaching tour to Dixie, but are expected back in a few days. These trips are doing a vast amount of good, encouraging the Saints, increasing their faith, and developing their energies and every latent virtue of their souls. I enclose you a prospectus of a juvenile paper about to be published here. The enterprise is a purely benevolent one for the benefit of the young; but we need all the assistance our friends can give us, for we wish it to be self-sustaining, as none of those connected with it are able to maintain it out of their private means. A few subscribers from England who can afford it, will be very acceptable. We cannot furnish it to subscribers there at less than twelve

shillings per annum, they 'paying the English' postage. We purpose commencing with the first number, to be issued about November 1st, a history of the Church in a simple style suited to the capacities of children, and design publishing the paper weekly, so soon as its income will justify. We shall be glad of any correspondence or other matter suited to its columns from any of our friends in England, old or young."

DORSETSHIRE CONFERENCE.—Elder Harrison Shurtleff writing from Bridport on the 19th ult., says :—"It is some time since I represented this Conference by letter, and thought that I would communicate with you in regard to its condition. I can say that I am feeling well, although we are not adding so many to our number as I would like ; still, we are trying to retain those whom we already have. I am striving to do all that I can to build up the kingdom of God here on the earth, so that I may have a name and a place in the same. We have done some out-door preaching this summer, and shall continue so long as the weather permits. The local Priesthood are good men, and are united with me in spreading the truth and warning their neighbors. Elder Charles W. Stayner has been with us of late, and held a Conference at Crewkerne on Sunday the 24th of September. The majority of the Saints were present, and expressed their happiness in listening to the instructions given. In the evening several strangers were present, who listened attentively to what was said. I can say with truthfulness that the Saints are feeling well, and are beginning to pay their Tithing, and some, I expect, will soon be able to accomplish their deliverance from these lands."

CORRESPONDENCE.

ENGLAND.

SOUTHAMPTON CONFERENCE.

Southampton, Oct. 18, 1865.

President Brigham Young, jun.

Dear Brother,—As my labors in these lands are about to close and I have not yet publicly represented my present field of labor, I will proceed to give you a concise report of the same, and the condition in which I leave it. I arrived in Southampton on the 3rd of March last, having succeeded Elder D. P. Kimball to the Presidency of the Conference. On the 17th of the same month I began the performance of my duties, and continued in the discharge of the same till the 9th of June, when in accordance with the advice of President D. H. Wells and yourself, I started in company with Elder C. W. Stayner on a visit to the Channel Islands, with the view of benefiting my health, which had become very poor. We spent between three and four weeks on the islands, Jersey and Guernsey. Our

time was occupied in visiting the different objects of interest, travelling amongst the Saints and holding meetings, at which we had the privilege of preaching to a large number of very attentive and respectable looking strangers. On the 5th July I returned to Southampton, having enjoyed my visit exceedingly, and finding my health much improved by the trip. On my resuming my labors in England, however, it relapsed into a very poor state, and still continues so. For a few weeks past I have been unable to properly discharge the duties devolving upon me, and by the counsel of those presiding over me, I have done but little travelling and public speaking. Owing to the unfavorable state of my health, and apprehending that it may still continue worse if I spend another winter in this country, you have deemed it wisdom to release me from my ministry in these lands to return to the United States, remain there with my relatives

during the coming winter, and then resume my journey home with next season's emigration.

With regard to the present condition of the Conference, I can say truthfully it is in good working order. I transferred the books and business to brother Hill in a straightforward form. The generality of the Saints are feeling first rate, and our meetings have a tolerably fair attendance of strangers. The District Conference held in Southampton on the 6th of August, and which was favored with the presence and by the teachings of President D. H. Wells, has had a salutary effect on this Conference. We have done more out-door preaching, and have drawn more numerous and attentive congregations, than has ever been known heretofore in Southampton. Nineteen persons have emigrated from the Conference this year, and nearly forty have already been added by baptism. We sent a larger amount of Tithing into the Liverpool Office last month, than has been sent in from this Conference any month for some four years past. The Conference has been steadily improving during the last few years, and I am happy to say is in a much better condition than formerly.

My labors in this Mission have been fraught with great blessings and happiness to myself, and I trust to those amongst whom I have labored. The Lord, for some wise purpose, has seen fit that I should be deprived of bodily health, yet he has always blessed me with his Spirit, which has been a source of joy to me. Since my arrival in England, I have labored in three different Conferences, in each of which I have found a good people, who have administered to my wants as well as their circumstances would admit of. I love all such, and feel to say, God bless them. Their kindness to me, and their integrity and devotion to the work of God, have gained for them my deepest feelings of friendship and gratitude. I continually pray God to open the way for their deliverance from these lands of darkness and thralldom, and I feel assured he will do so if they will strive lawfully for that end.

I cannot close these lines without

expressing my thankfulness to my heavenly Father, for the signal manner in which he has blessed and assisted me in overcoming the many trials and temptations I have been called to pass through since I first entered upon my mission. I can leave England with a conscience void of offence towards God and man, or without any feeling of sorrow or regret at the course I have taken, for I have always acted according to the best knowledge I have been in possession of, and the Lord is too merciful to require more than he gives. I have continually sought for the counsel of those who have presided over me, and have never failed to get such instructions as I needed, having fully proved that the Lord makes every man capable for the position he is called to fill, inasmuch as he himself seeks to honor it. The brethren who have been placed to labor under my direction, have shown their faithfulness to the great Latter-day Work, by their diligence and zeal in assisting me to spread its principles. The attachment I have formed for those Elders whom I have been associated with while in these lands, is of that nature that can only exist amongst those who are fellow-laborers in this great plan of salvation, and to part with them strikes at the tenderest chords of the heart.

I will now conclude, praying that God may bless you with such things as you require to assist you in filling your position, and also all the brethren of the European Mission, enabling them to perform a work that will reflect credit on themselves, and add honor and glory to the Church and kingdom of our God. I am, your brother in the Gospel,

FRANKLIN MERRILL.

MANCHESTER DISTRICT.

Liverpool, Oct. 26, 1865.
President Brigham Young, jun.

Dear Brother,—As it is expected by you that we should report our labors in the different parts of the mission from time to time; I take great pleasure in being able to say, that from personal observations and reports from the different Conference Presidents and Travelling Elders whom I have seen lately, all is moving on in a very

satisfactory manner. Of course many things might be improved, and I trust we shall be able to increase in all good principles, and shun the evil, by giving heed to the counsels of the servants of God, and listening to the promptings of the Holy Spirit. Since the departure of Elder Finley C. Free, with President Wells for Zion, on the 30th August last, I have been acting as President of the Manchester Conference as well as President of the District, which duties combined have kept me very busy.

The half-yearly Conferences held respectively, at Liverpool on the 25th of June, at Manchester on the 23rd of July, and at Preston on the 13th of August last were well attended by the Saints, numbering in the aggregate about thirteen hundred. Many valuable instructions were given at the Liverpool and Manchester Conferences by President Wells and at the Preston Conference by yourself; and the Saints returned home from the different meetings, feeling blessed, and with renewed determinations to press onward and magnify the high callings whereunto they have been called.

Elder R. N. Russell of the Preston Conference, is and has been doing all he can to bless the Saints, and preach the Gospel in those parts. Elder S. W. Sears has also been indefatigable in his labors in the Liverpool Conference; lately assisted by Elder C. W. Penrose, whose labors are much needed and appreciated. Elders W. R. Smith, H. H. Cluff and T. S. Priday are also laboring in the Manchester Conference with untiring zeal, being determined to sound the Gospel in every village and hamlet round about. I thank you for them, and am much pleased that you have appointed brother Smith to the Presidency of the Conference, as I shall now have more time to visit the other two Conferences. Out-door meetings have been held in all parts of the district during the fine summer weather.

The people seem very much prejudiced against us, and the doctrines we teach. Very few indeed of the multitude seem to care anything about serving God or keeping his commandments, and simply count a man a fool or lunatic who endorses "Mormon-

ism." At the same time, they will acknowledge our doctrines Scriptural, when shown the example of our Savior and his commandments, but will say, Yes, he was baptized by the great Prophet in Jordan, and also commanded all men everywhere to repent and be baptized, or they should be damned, but that this is now unnecessary; passing the commandments of God by, as not worth their consideration. In opposition to us, their strongest arguments are, Delusion, false prophets, polygamy, &c., and when cited to faithful Abraham, who was a polygamist (from whom sprang many nation), all the ancient Prophets, and many Patriarchs, who received a promise from the Lord God, that through them and their seed should all the inhabitants of the earth be blessed, and that many should come from the north and the south, the east and the west, and sit down in the kingdom of God with Abraham, Isaac and Jacob, I have heard persons boldly declare they would rather go to hell than become Latter-day Saints, or even associate in heaven with such a character as the revered Patriarch Abraham. It is hard indeed for people to believe the Gospel with such strong prejudices, and if they will not obey the truth after being faithfully warned, our garments are clear of their blood.

A few believing our testimony and the Scriptures are being baptized. We are slowly overcoming the strange ideas entertained of us and our institutions. Hoping by good examples, and teaching the Gospel of peace to the inhabitants of the earth, to be benefactors of the human family, and looking forward to a hope of reward, we are striving to overcome sin and wickedness, and assist to bring in the reign of peace on earth.

Praying that the blessings of heaven may rest upon you, and all who desire the progress of the true faith, I am your brother,

ABRAM HATCH.

HOLLAND MISSION.

Gothenburg, Oct. 24, 1865.
President Brigham Young, jun.

Dear Brother,—Thinking you might be anxious to hear from Holland, and of our labors in this portion of the

Lord's vineyard, we send you the minutes of a Conference held in this city on the 22nd inst. We hired a very respectable school-room, which we purpose occupying every Sabbath for meetings from this period, and our congregation, which was gathered from Amsterdam, Est, Henkelom and Rotterdam, seemed anxious to hear the word of the Lord. Conference convened at half-past 10 o'clock, a.m. Present on the Stand—Elders Joseph Weiler, President of the Mission, Francis A. Brown and Hendrik Van Steeter. After singing a hymn, a prayer was offered by Elder H. Van Steeter, who also occupied the time during the morning service in expounding the Scriptures, taking for his text, "And the light shineth in darkness; and the darkness comprehended it not," John i, 5. We all felt blessed under the preaching of the word.

In the afternoon we met again at half-past 3 o'clock p.m. After singing and prayer, Elders Van Steeter and Weiler addressed the audience, the Spirit of God accompanying their instructions to the hearts of the people. Several persons presented themselves for baptism, feeling willing to bow in obedience to the commandments of God. At 5 p.m., we met at the residence of brother Jan Van Der Pol, to instruct the candidates for baptism. The room was filled with the Spirit of the Lord, and I am sure every one present felt its holy influence. We went to the river at 8 o'clock in the evening, choosing the shades of night, because the laws of this Christian nation will not allow us to worship God in the open air, and like the jailor and his household, four were buried with Christ by baptism, confessing their sins. We then returned to the house and attended to the ordinance of confirmation, after which the new members rose and gave glory to God for his goodness in sending the Gospel unto them by the gift of the Holy Ghost, which they received by the laying on of hands of the servants of God, proving to us that God is no respecter of persons, but that all who fear him and work righteousness, are accepted of him. We then ordained brother Peter J. Lammers an Elder, and appointed him to labor in the

ministry in connection with us, to spread the Work in his native land. We also called brother Wonder Vanhig to the Priesthood, and ordained him an Elder to labor for the upbuilding of the kingdom of God, and to preside over the Branch in Gorinchem. The wheels have been blocked for a season in this country, but we trust the obstructions are beginning to give way before the engines of truth, and the car of the Gospel has commenced to roll again in Holland. The Devil is also busy and upon our track, seeking to turn away the hearts of the people from the truth, as in days of old, but thanks be to God who giveth us the victory, he is always a little in the rear of the servants of heaven. Our gathering caused much excitement through the town, and on Monday we were visited by several persons who wished to converse with us upon the fulness of the Gospel of Christ. In the evening we again repaired to the river side, and re-baptized two who had formerly been in the Church. They complied with the institution of heaven, as Jesus said to John the Baptist, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." When we had re-confirmed those baptized, we ordained brother Leenders William Vander Pol a Deacon. Several others have given in their names for baptism, and we hope the Work will continue to spread until hundreds and even thousands shall be gathered from this land. Brother Weiler is exerting himself to the utmost to extend the light. Truly the "light shineth in darkness," for the minds of the people are trammelled by the creeds of a hireling Priesthood. The clouds gently give way before the light of truth, and we are all united and full of zeal to bring the children of men to a knowledge of the great Latter-day Work. I render brother Weiler all the assistance in my power in his labors, and take great pleasure in so doing, for with me it is the kingdom of God or nothing. My time is devoted to the acquirement of the language, in which I trust I am making some little proficiency. The Work is very much retarded by not having books in the Dutch language. Scores of books might be sold if we had them,

and they would greatly facilitate our | brethren in the Gospel,
labors.

With much respect to yourself and |
all the household of faith, we are your |

JOSEPH WEILER,
FRANCIS A. BROWN.

If we would have powerful minds, we must think: if we would have faithful hearts, we must love; if we would have vigorous muscles, we must labor; and these three—thought, love, labor—include all that is valuable in life.

Sir W. G——, when Governor of Williamsburg, one day returned the salute of a negro who was passing. "Sir" said a gentleman present, "do you condescend to salute a slave?"—"Why, yes," replied the Governor, "I cannot suffer a man of his condition to exceed me in good manners."

The modern fashion of naming florists' flowers must be held responsible for the very dubious paragraph we extract from a gardening paper:—"Mrs. Legge will be looked after; she may not be so certain as some, but she was nevertheless very fine in the early part of the season. Lady Popham is useful, one of the old-fashion build, not quite round in the outline, but makes up well."

When can a ship be said to be sensibly, imprudently, ridiculously, ambitiously, and boldly in love?—1st. Sensibly, when she is attached to a man of war. 2nd. Imprudently—when borne along by a great swell. 3rd. Ridiculously—when in the company of a small boy (buoy). 4th. Ambitiously—when making up to a peer (pier). 5th. Boldly—when running after a smack.

POETRY.

—o—

YOUR MISSION.

(Selected.)

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet;
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them,
As they launch their boats away.
If you are too weak to journey
Up the mountains steep and high,
You can stand within the valley
While the multitude go by;
You can chant in happy measure,
As they slowly move along;
Though they may forget the singer,
They will not forget the song.
If you have not gold and silver
Ever ready to command,
If you cannot toward the needy
Reach an ever open hand,

You can visit the afflicted,
O'er the erring you can weep:
You can be a true disciple,
Sitting at the Savior's feet.
If you cannot in the conflict
Prove yourself a soldier true,
If where fire and smoke are thickest,
There's no work for you to do,
When the battle field is silent,
You can go with careful tread,
You can bear away the wounded,
You can cover up the dead.
Do not, then, stand idly waiting,
For some greater work to do!
Fortune is a lazy goddess,
She will never come to you.
Go and toll in any vineyard,
Do not fear to do and dare;
If you want a field of labor,
You can find it anywhere.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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Price One Penny.

PARSONOLOGY AND MARTYRDOM.

(From the Salt Lake Daily Telegraph.)

The anxiety of some for reputed martyrdom at the hands of the "Mormons," would be a difficult problem to solve, if we had not long since learned that peculiar phase of human nature, which urges politico and religio-aspirants to public notice, to seek a reputation for martyrdom, as the most direct road to fame and wealth.

We are reminded of this long since patent fact, by seeing in the *Carson Appeal*, that a certain "Army Chaplain" had passed through there, lionizing himself as he went along, on the ground of having been stationed at Salt Lake, where he had pursued his Christian labors "at great risk to himself," and, where he had "fortunately escaped one or more attempts upon his life."

We ought, perhaps, to allow this latest edition of "Gulliver and his Travels," to pass into the contempt which it merits; but we remember hearing that a certain reverend residing in this city, was really endangered sometime since, by a rock thrown intentionally or unintentionally

into the house where he resided, and, as we suppose this to be the origin of the trumped-up story "of one or more attempts upon his life," we have thought that for a double purpose we would refer to it.

In the first place we wish to put on record a protest, which has been many times reiterated ere this by the "Mormon" press and pulpit against the ill usage or abuse of any one opposed to the faith of this people. It is wrong in principle, and effects no good. It is well enough known that the object of certain men who visit here is division, strife, and even bloodshed, if they can bring it about; and this in other communities would be considered justification enough for all the violence to which such parties could be subjected, but with the "Mormons," in the eye of their faith, there is no such justification allowed. It is, of course, hard enough to live side by side with men who have come out of their road to devote themselves to the injury and would-be downfall of the community, but there is very little to care about in it. That same special Providence

which has hitherto carried into disgraceful oblivion the long line of characters of this class, doubtless will take similar care of the balance; and were this not so, it is only playing into their hands.

Persons aiming at the glory of converting the "Mormons"—professing so at least—come here, hoping that they may be "persecuted;" devoutly trusting that their insults may draw forth some retaliation and thus furnish them a ground for reputation. "Persecution"—especially when the raising of dollars and cents for the building of chapels is an object—in any shape is a godsend to them; capital to work on, material for an outcry against the people, and is immediately pressed into service. This is seen in the case of this "reverend" specimen of humanity referred to; a rock from some unknown hand comes into his apartment. The powers have been merciful, at least. Thank the mighty "Munbo Jumbo," "one (or more) attempts have now been made upon his life," and he straightway flourishes over the continent as a miracle of mercy and preservation. That rock has made his fortune, and he will subsist on it to the end of his days.

We say this much as expressive of our knowledge of the aims of the class we refer to, and in no way to justify violence to them, small or great. If the rock was thrown by any one intentionally, it was by some ignorant booby who violated the sense of the people; although the probability is, "the intended assassin" was some rowdy boy, who refuses to tell his father for fear of being whipped. The act was foolish anyway, and should be and is strongly condemned; but it serves to illustrate the thirst for glory and the necessities of the parties referred to.

A few days after the above occurrence, a tradesman of the 14th Ward, while sitting in his room, was startled by the flight of a quantity of small bullets into his apartment, which he narrowly escaped. He happened to be a "Mormon," or here would have been a glorious addition to the instances of "Mormon" ferocity. It is true, the affair was traced down to a

neighbor shooting chickens; but had the shot entered the same apartment as the rock, who would have believed that? "Shooting chickens, indeed!" Who could not see, in that pretence, a bloody-minded "Mormon" excuse for taking off a "chicken" of quite another kind? It only needed a change of doors to have constituted, in this affair, all the essential proofs of a huge conspiracy, devilish and diabolical, full of "Guy Faukesees," "Destroying Angels," and "Danitees."

We do not need to say to this community, "hands off" these aspirants for martyrdom, for they have done so already, and did it while enduring daily from them or their coadjutors a string of the most bitter insults and undeviating abuse ever offered to a community—insults touching the dearest interests of this people, violating and outraging their most sacred views—insults which in any other community would have produced scenes of riot and of death; but here, to the disappointment of their projectors, gain only a return of unspeakable contempt upon their heads. Hence the ceaseless efforts of the clique to arouse somebody to "oppose" them, and their scraping up of the most distant evidences of annoyance. They are the chief element of their stock in trade, and the man who gives them the least possible room for a cry for such "persecution," puts money in their pockets, and meets their hearts' best desire.

So much for one of the class, and now as to parsons in general. Folks abroad talk of sending a stray parson or two here, as though parsonology was an institution perfectly new to the "Mormons," and one which they would in all probability be so astounded at, that they would fall down and worship, clasping the knees of its representatives—something in the fashion of Napoleon's guards, after his return from Elba—while the fact is, the "Mormons" have had more to do with the tribe than the same number of people anywhere else in the world.

Years ago the bulk of this community sounded that medley of ideas introduced by parsons and falsely styled religion, and it was their thorough disgust of the miserable hodge podge,

and of the most of its canting white-hankerchiefed representatives, that gave the most of them a turn Mormonward. Their diaries are full of records of arguments with ministers of all creeds, in which they fully satisfied them, that since the foundation of the world no representative of a religion, heathen or Christian, ever had so little faith in their own professed text book, as these modern self-elected expounders and confusers of Holy Writ.

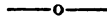
From childhood up, nearly every one, but the youth of the community, was educated at their feet, until, like the founder of "Mormonism," they turned away, wondering how He, whose eternal lessons of order, simplicity and beauty, are emblazoned upon his works, could be in any way related to the chaos, weakness and jumble, of which they are the representatives. The "Mormons" have been partakers of their communion, and left them hungering for better things. Thousands have fought them on their own ground, in public and in private abroad, till drowned in the sea of their own arguments, they fled Scripture arguments altogether, and took up the song of Treason and Polygamy, which, without variation, they have sung ever since instead. Know them?

Indeed they do. They know them "from A to izzard," the snifle, the whine, the pious sob, the sensational use of an atoning name, and all the machinery of their trade. From long use, they can recite their sermons by heart just as well when absent as after hearing them. They know them mentally, as indeed millions besides "Mormons" do, as having less science and logic than any pretenders to learning in the world. And personally they ought to know them as in their buttoned up, long coated and cravated sanctity, they serve to remind them of those remarkable figures, "Shem, Ham and Japhet," in the toy Noah's Arks of their childhood.

The "Mormons" can afford to see a great many of the ministerial class along. They claim a Savior sprung from a seventh wife, and have a score or so of polygamic prophets to recommend them; they have, therefore, very little need to kill them. While our people are amused at their wriggings and twistings for notice, they understand well the dastardly nature which prompts them to seek for fame at the expense of the community. They are, however, only hatching "chickens which will yet come home to roost."

TRUE VALOR.

BY ELDER CHARLES W. STAYNER.



As we read that great blessings are in store for those who prove themselves valiant in this probation, it becomes necessary to ascertain what true valor really consists in, that we may not fall short of its reward through ignorance of its nature.

Many may think it consists in being willing to meet our earthly foes upon the battle field; some may consider it bravery to exercise tyranny over their wives and children, and some women may think they are displaying valor by striving to gain the mastery over their husbands. Others appear to consider it brave to encourage feelings of hatred or resentment against one ano-

ther, manifesting it by shunning each others society, back-biting, slandering, and insulting, through the medium of looks, words or actions, those whom they imagine are not as holy as they ought to be, and thus they foster within their own bosoms the same spirit which has slain Prophets, stoned Apostles, and crucified the Lord of life and glory. Some deem it valiant to resent by words or blows every apparent encroachment upon their privileges, and pride themselves in standing up for what they term their rights; others strive to show their valor by endeavoring to compel all men to come up to their standard, without regard

to reason or Scripture, and without exercising mercy or even justice towards them. Surely these examples which are witnessed daily by observers, cannot possibly display the true character of that valor which is to place those who practice it in possession of the power and greatness promised in the holy Scriptures, and entitle them to become heirs of God and joint-heirs with Jesus Christ: if so, the laws and requirements of the Gospel of peace are of no effect. But Satan, who is ever ready to lead us astray, has perverted this holy attribute which God has planted in man, and bringing all his energies to bear upon the point, has used it against charity, humility and virtue, until man has been led to believe he is exercising true valor by taking such a course. The difficulty is simply this: man has been spending his time in warring with his neighbor, when he should have occupied it in the more creditable and profitable employment of warring against himself and his own weaknesses. The victory we gain in battle with earthly foes, brings but temporary honors, and may be by many attributed more to chance or other causes, than to our valor, and when we succeed in destroying our fellow-men, either morally or physically, we do not obtain lasting joys and heavenly blessings for our reward; but if we concentrate our efforts, and bring them to bear upon ourselves, we gradually overcome one evil after another, and bring the desires of the flesh into subjection to the more refined will of the spirit. Thus we gain a victory which brings the rewards of peace and happiness in this life, and eternal life in the world to come. We cannot, however, overcome our failings until we can see them in all their hideous forms, and while we are looking for faults in others, and commenting on their wickedness, we are very liable to omit seeing our own; consequently, it is necessary that we turn our eyes inward, and consider whether there are any weaknesses to be rooted out of our natures, or whether we are perfect and prepared to dwell with holy beings in the presence of God. By taking this view of our own feelings and actions, and comparing them with the

pure laws of the Gospel, we shall, by the help of the Holy Spirit, realize that we are full of weaknesses, and there and then begin a warfare which should never cease until we have conquered the foe, our own passions, and wear the wreath of a true victor, a crown of glory. What satisfaction it is to a man, and what joy it must be to his friends, when he is placed in circumstances which might lead many to transgress the laws of honesty, sobriety or virtue, and then find that through his faithfulness he has received strength from God to resist all temptations that may come in his way, for he has indeed gained a victory worthy of a hero; the reward he receives will be as endless as eternity itself, and in proportion as he gains power over his nature, his honor grows and increases in the eyes of the noble and righteous of mankind, until he sits upon the throne of a kingdom over which he has gained the dominion through his valor in the cause of righteousness. His family having followed in his footsteps, and having become heirs to the blessings promised to the faithful, will compose his kingdom, and by an eternal increase and progression, will add to his power, influence and majesty, throughout endless generations. It is by obedience to the Gospel of Jesus that we can come into possession of knowledge, power, and every other blessing which is necessary to give us the victory over all our enemies, and finally over death itself, which is the last enemy that shall be overcome. Obedience to the ordinances of God's kingdom will not alone save man, but in connection with them the purifying of the heart, divesting it of all evil intents and purposes. He must also exercise a godly sorrow for sins committed, and show a strong determination to commit them no more, have firm faith in the love, mercy and justice of the Creator, and the efficacy of the Work of Jesus the Redeemer, and a willingness to put in practice the counsels and instructions of the Priesthood in matters of both a spiritual and a temporal nature. This is the condition in which the heart of man should be found when he receives the ordinances of the Gospel, in order to place him in possession of

the gifts, blessings and eternal rewards of the same. He has to prepare himself not only for the baptism of repentance, by which he is initiated into the Church, but also for the higher ordinances of the house of God, which will be administered to him as he progresses in the scale of intelligence, and thus he will retain a goodly portion of the Holy Spirit, which will teach him how to be valiant for the testimony of Jesus, warn him against taking that course which has been the downfall of others, and reveal to his mind the glories of a never-ending future of happiness to be enjoyed by those who, like himself, are desiring to vanquish the enemy of their souls, and who, by faithful adherence to the requirements of the Gospel, will finally be crowned heirs of the promise made to their fathers Abraham, Isaac and Jacob. Finally, after he has filled up his days in usefulness, and shown by example, as did his Savior, the road to glory and exaltation, he will be

able to say with the Apostle Paul, "I have fought a good fight, I have kept the faith, and henceforth there is laid up for me a crown of righteousness." It is necessary that we put on the whole armor of God, that we may be able to stand against the wiles of the Devil, for we wrestle against principalities and powers, and the rulers of the darkness of this world. We are now receiving the reward of our valor in the first estate, and let us not cease our energies and perseverance in prosperity or adversity, but fight valiantly for the establishment of truth, and beginning with ourselves and our families, seek to extend the principles of virtue and charity, until confidence is restored to the hearts of the children of men, and the earth rid of darkness and abominations, and shining with the redundant splendor of God's tabernacle, shall be raised to its proper position amongst the worlds, filled with an exalted and glorified people.

RELIGION OF THE FIRST AND THAT OF THE NINETEENTH CENTURY.

BY ELDER HARVEY H. CLUFF.

At the time our Savior made his appearance amongst the Jews, their condition was similar to that of the inhabitants of the earth at any other period or age when the Gospel and plan of salvation was sent to them from heaven. The Jews always exhibited an extraordinary disposition to rebel against God, and not unfrequently incurred his wrath and displeasure. Still they had a most profound reverence for their Prophets who had died and passed from this stage of action, but, strange to tell, had frequently a bitter aversion to those who lived amongst them, persecuting, stoning, and otherwise maltreating them; hence they did not know their real worth until after they were dead and gone. For several hundred years previous to the Savior's advent, the people were left almost entirely without immediate revelation. Prophets, in a great degree, ceased to

let their voices be heard in their ears by inspiration, and they were left to themselves. Hence arose the contention and private interpretation of the prophecies, which caused the division of the people into so many factions, and the frenzy of religious strife and discord increased to civil broils. The spark of vital religion was so far gone, that although they lived in continual expectation of Christ's appearance, they did not even know him from an impostor. They looked for him to come in a certain way which they had marked out, to acknowledge all their works, restore the kingdom, and free them from the Roman yoke; consequently they overlooked the meek and lowly Jesus, who was born in a manger, of low parentage, instead of having sprung from an aristocratic family. He chose for his associates illiterate fishermen, whose humble descent contributed still more

to render him odious in the minds of the people, and it is evident from the course the people took, that they were expecting the fulfilment of the prophecies which related to his second appearance, instead of those which referred to his first.

The Israelites were then and are still looking for what we term the second advent of Christ, and we believe that when he comes, great power and glory will attend him, that he will break the yoke of oppression from off the house of Israel, and establish a kingdom that will stand forever. One of the principal works preparatory to this is the gathering of Israel; and in order to perform this great work, the Lord will raise up a Prophet like unto Moses, to lead off Israel, and prepare the way for the coming of that great and notable day, when all those who do wickedly are to be cut off. To accomplish this the Jews looked for two Prophets—one, the Messiah himself, and the other a great Prophet to prepare the way before him. Many at the present time suppose that the prophecies which speak of this referred to John the Baptist, when he came bounding from the wilderness, crying, "Prepare ye the way of the Lord, make his paths straight," but the circumstance of John going to prepare the way of the Lord is typical of what is to take place before his second appearance. This is also evident from the interrogatory remarks of the people to John, "Why baptizest thou, then, if thou be not that Christ, nor Elias, neither that Prophet?"

As soon as Christ began to preach, persecution followed. During his short mission of three years, he suffered upon the right and upon the left, and finally sealed his testimony with his blood, having to atone for the sins which came upon man through the transgression of Adam. After his resurrection, he ordained Twelve Apostles, and commissioned and authorized them to go into all the world and preach the Gospel to every creature—he that believed and was baptized should be saved, and he that believed not should be damned. He also said that signs should follow the believers, and that in His name they should cast out devils, heal the sick, &c. He did

not convey the idea by this, that signs should be given to convince any person, but to the contrary, for when the people wished him to give them a sign, his answer was, A wicked and an adulterous generation seeketh after a sign, but no sign shall be given them. Before his ascension to heaven, he warned the Saints against false teachers, saying that after his departure grievous wolves would enter in among them, not sparing the flock. According to the account of Gahan, Mosheim, Milner, and other church historians, we find that the ordinances Christ instituted ceased to be practiced. Some were entirely done away with, while others were changed and new modes of worship instituted, until not one vestige of the Holy Priesthood and Apostleship remained upon the earth. The organization of the Church was broken, and the gifts and blessings ceased to be enjoyed by the inhabitants of the earth. This is abundantly proven from the different religious denominations now in existence upon the earth who profess Christianity, for they have perverted the right way, "transgressed the laws, changed the ordinance, and broken the everlasting covenant." If the different sects and denominations in this age have the authority to organize and build up churches, where did they receive it? Ask them if an angel has flown through the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and they will tell you that no angel has appeared unto them, but that their authority has descended to them from the Apostles, that no revelation from heaven is needed in this day, and that God has ceased to commune with the children of men. If so, it is because they have transgressed His laws and turned from his commandments.

According to the words of John while upon the Isle of Patmos, the Gospel has to be restored to earth by an angel from heaven, who will say with a loud voice to all the inhabitants of the earth, "Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters." This is also in accordance with the kingdom

which Daniel saw represented as a stone cut out of the mountains without hands, which was to roll forth until it filled the whole earth, breaking in pieces and subduing all other kingdoms. The Latter-day Saints are the only people who will testify that an angel has spoken, and commissioned men to go into all the world and preach the Gospel to every creature, and baptize the believers, who, through obedience to that ordinance, will receive the Holy Spirit by the imposition of hands from those who hold authority, which Holy Spirit will bear witness to them of the truth of the Gospel. The faithful Latter-day Saints enjoy the gifts of healing, and all the blessings and gifts that the Apostles and Saints enjoyed in former days. They testify that they have the true order of the Holy Priesthood, which has been conferred upon man by authority from heaven, and that since the translation of the Book of Mormon, and the organization of the Church in the year eighteen hundred and thirty, the Work has steadily progressed. The Gospel has been preached to almost every nation, the Book of Mormon has been translated into many different languages, and the Elders have been

unwearied in their exertions to tell the people the truths of heaven, and warn them of the judgments that are coming upon the earth if the people do not repent. But, like the Apostles and Prophets of old, many have been persecuted and even slain for the testimony which they have borne; and yet, the more they have been ridiculed and spoken evil of, the greater has been their success, thus fulfilling the words of the angel to Joseph Smith, "The more the work is opposed, the more it will increase, and spread farther and farther till they shall all be sanctified and receive an inheritance where the glory of God will rest upon them." Let the inhabitants of the world take this admonition, "Refrain from persecuting these men, and let them alone: for if this work be of men it will come to nought; but if it be of God, ye cannot overthrow it, lest ye be found even to fight against God." "Beware, therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder and perish; for I work a work in your days, a work in which ye shall in no wise believe though a man declare it unto you."

"THE MORMON PROBLEM."

(From the *Deseret News*.)

The "Mormon problem" has again become a matter of interest in certain quarters. One newspaper writer thinks we "are on the eve of a solution;" another believes that in two or three years it will solve itself "upon natural principles." Others, unwilling to wait the tardy movements of those "natural principles," are inclined to force a solution. Some believe that the advent of a large number of gold-seeking emigrants would soon revolutionize society here; others would turn the power of the entire nation on us, if they could, to crush and exterminate us, or compel us by force to forego our conscientious belief and hopes, and accept their peculiar notions and views as the standard of right and wrong, and the

religious belief to be received in order to secure salvation.

The tyranny that enslaves the bodies of men formed in the same divine mould as those who exercise it, and having equal rights with them by the immutable principles of justice, is detestable and worthy of all execration; but what shall be said of the tyranny, which many would fain exercise, that would rob a community of the right of conscience, dictate what should be believed or disbelieved by them at the behest of prejudice and ignorance, and compel them to daily act a living lie, by repudiating what they know to be true and accepting what they know to be false, or be crushed out of existence as an organization?

Periodical attacks on the "Mo-

mons" have apparently become chronic. At certain intervals the same old song and the same old chorus are sung to the same old tune. We are called a great many hard names, endure a vast amount of vituperative slander, and are lied about most monstrously. On our heads, during these periodical attacks, is poured the stream of that malevolence with which contending political parties deluge each other during hot election campaigns. Accusations are heaped upon us; charges the most base and wickedly untrue are made against us by anonymous scribblers or lying apostates; and then a solution of the "Mormon problem," is looked for as being very imminent. We are a "peculiar people;" we own to the impeachment without reserve or hesitation; but we would be a more peculiar people than any that ever had residence on this planet, as far as history affords us evidence, if, with the industry, peace, harmony and prosperity, that reign in our cities and settlements, we were guilty of the wickedly concocted charges levelled against us.

But calling bad names is not argument; giving utterance to untrue accusations is not sustaining them by proof. If we are religiously in error, convince us of that error. Let the strong arguments be brought forth that we may see wherein we lack knowledge. There is talent, learning and eloquence in the world: it would be a great work to perform, a noble conquest to make, to convert us from error, and correct our opinions that are deemed so heterodox. If we are ignorant and do not understand, teach us; we are willing to learn.

This Territory is free and open to all men, as it ever has been. People can go and come when and how they choose. The most perfect freedom has always been enjoyed here by every law-abiding person since we settled these mountain valleys. We have permitted and still permit people to reside among us, unmolested, who have pursued and yet pursue a course of the most outrageous and slanderous lying against us; who from malice, spleen, and sheer, wanton wickedness, have outraged and do continue to out-

rage every principle of truth and honor, that they may bring evil upon us. We know this; *and they know that we know it.*

The mass of the people are represented as being enslaved and coerced by a few,—as living in bondage. Why then are they so anxious to bring their friends and relatives hither that they send means to aid them in coming, and furnish teams and provisions to bring them by the gathering thousand from the Missouri river, to which point very many of them are brought by means sent from this Territory by the very persons thus said to be in bondage?

Life is declared to be unsafe here,—that there is a "Danite band" ready to pounce upon the unsuspecting and unwary who may be obnoxious. Where is this "band" to be found? Who compose it? We have lived here for years, and we know nothing of it. It has no existence except in the groundless imputations of lying men. We have law courts here presided over by men duly appointed and authorized to administer justice. Here are officers, able, ready and willing to maintain the decrees of those courts. We do not hear of any heavy calendar of crimes being brought before them, and it is our special business to get news and publish it. Criminal lawyers have but little to do among us; they find it very slow business. If it were not for a few of our "friends" (?) who would like to introduce among us a so-called "civilization" of which they profess to be the representatives, the lawyers might turn agriculturists and the judges go to keeping school. We say calmly, thoughtfully and deliberately, without fear of successful contradiction, that in no other part of this nation can the same number of inhabitants be found in which life is not ten times more insecure than it is here, with an additional percentage of crime that is fearfully alarming.

What is there in the "Mormon problem" so difficult of solution? Those who are troubled about it see us united, peaceable and happy. Is this wonderful? We say these are the fruits of obedience to the everlasting Gospel. The Savior said the same,—that these

blessings should be enjoyed by all who obeyed it. Those who are surprised at our practically showing their possession, profess to believe in that Gospel. Have they ever thought that the Savior spoke the truth? That the Almighty would keep his promise if the prescribed conditions were obeyed by his creatures? That when his angels sang "Glory to God in the highest, and on the earth peace, good will towards men," the Gospel was designed to produce that feeling and that desirable condition of society? Can they not think, and thinking see that the very things which make us a "peculiar people" and produce what they call the "Mormon problem" are the very things which the Scriptures, (in which they profess a belief,) say should characterize those who receive the Gospel and fulfill its requirement.

It is not the "Mormon problem" that has to be solved, but the gospel problem. We are solving it daily to our own satisfaction; demonstrating it to the world. That is what makes

the trouble. The Christian world think they possess what they lack; and seeing us possessing it, they seek to ascribe it to something else. The charges made against us, lack foundation and cannot be proved. They are untrue; *and the inventors know they are untrue.* But in attacking us as they do, and the principles in which we believe, they attack the very basis of their own professed faith, and yet apparently know it not. Blinded by the power of the adversary, they strike at the root of everything which they claim to be sacred. The language of Gen. Doniphan to Judge King, when Joseph Smith was before him for trial on the charge of treason, could be applied to them with equal force. King said Joseph was guilty of treason because he believed in the establishment of the Kingdom of God spoken of by Daniel, when Doniphan remarked, "Judge, you had better indict the bible." So can we say to those who talk of our treason, disloyalty and crimes, they had better indict the Gospel.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 11, 1865.

THERE is a peculiarity about the people called "Mormons," that is very difficult for the world to understand. We do not wonder at this, because "Mormonism" purports to be purely a revelation from God; but the pretended teachers of the "way of life" of the present day, utterly deny the necessity of God revealing his will to man, and as they say the canon of Scripture was full eighteen hundred years ago, we may conclude that while such a belief prevails, the peculiarities referred to will continue to be misunderstood by the world, until the angels of God shall break the seven seals, and unfold His dealings with the children of Adam. Then, if not before, will "Mormonism" be understood. Then will the mystery attached to the knottiest problem of the age be solved, and we are bold to say, that until that time does arrive, "Mormonism" will prove a "Gordian knot" that all the wisdom of modern

Christendom can neither sever nor unravel. God has revealed unto man His object in placing him upon this earth, and the great plan of his redemption, and man has been enabled, in part, to comprehend the mighty power that regulates and controls the spheres. "Mormonism" is the Gospel of the Son of God, and the Scriptures of divine truth inform us that the Gospel is the power of God unto salvation. Many of those who are now numbered among the Latter-day Saints, before embracing the truth, looked upon the dealings of God with the human family from a worldly point of view; but when they heard the Gospel, the light burst through the thick darkness that enveloped their minds, and their hearts overflowed with gratitude and thanksgiving for the testimony of Jesus that filled their souls. How willingly they forsake father, mother, sisters and brothers, and all temporal honors, to realize the promises of the Everlasting Gospel, for all earthly things sink into insignificance when compared with the riches of eternity, viewed through the Spirit of the living God! Sin in all its forms is the pestilence we have to contend with, and the sect called "Mormons" are the unrelenting foes of the corruptions now stalking abroad like an epidemic in the midst of modern Christianity. There are certain conditions imposed upon man by the Almighty which are, through obedience, instituted to cleanse him from all sin, that he may appear before his Creator pure and unspotted, and all are included except those who sin against the Holy Ghost. The Latter-day Work professes to embody those laws which, if obeyed, will prepare mankind for a future in the eternal world, to join with angels and holy men who have gone before, singing a new song before the throne of grace, to go no more out forever. Here are great professions, and should be sufficient to induce every man who desires salvation to investigate, for the promise is, If ye do the will of the Father, ye shall know of the doctrine; and if true, accept it with an honest heart, for it will be worth all you can give, even to life itself, for to know God, and Jesus Christ whom he hath sent, is life eternal.

O! that every one who has obtained the light might bear it with them till they pass the vail beyond the power of Satan; but, in the providence of an all-wise God, we are left to work out our salvation with fear and trembling; all must be tested, and the word "proof" indelibly stamped upon our hearts, before we can become polished shafts in the quiver of the Almighty. But how many bright intellects have become dimmed, the power they possessed prematurely decayed, and they left in darkness and despair. Men who might have stood in the foremost ranks of those who are nobly battling for truth and liberty, are now cold, inanimate and lifeless through transgression; having lost the Spirit, they view with vacant eye the glorious cause once so warmly espoused by them, and their friends only think of their course in life with sorrow and regret. There is a worm that will, by constant labor, pierce the heart of the stoutest oak, and without any apparent cause, the tree will cast its leaves in midsummer and die. So with those who run well for a season—it matters not how much they have done for the upbuilding of the kingdom of God, how many miles they have travelled on foot, how severely they have been persecuted for the truth's sake, or been blessed with the spirit of revelation; by yielding to temptation and cherishing evil in their hearts, they foster a worm more deadly in its effects than the destroyer of the mighty oak. Man may embrace the Gospel, receive the light of the Spirit, and yet sacrifice the truth and turn again to the paltry things of this world. An instance of this kind occurred

in the case of Oliver Cowdery, a man highly favored of God, and one in whom the Spirit once dwelt, who through transgression left the Church, but never denied the Divine authority of the Book of Mormon. A gentleman walked into his office and said unto him, "Mr. Cowdery, what do you think of the Book of Mormon now; do you believe that it is true?" He replied, "No, I do not." "Well," said the gentleman, "I thought as much, and concluded you had seen your folly and resolved to renounce what you once declared to be true." "Sir," was the reply, "you mistake me, I do not BELIEVE the Book of Mormon to be true; I am past belief on that point, for I KNOW that it is true as well as I know that you now stand before me." Do you still testify that you saw an angel?" was the inquiry. "Yes," said he, "as certainly as I now see you."

Vindicating the cause of "Mormonism" is the least of our troubles, as we know that God is perfectly able to sustain his faithful ones, though opposed by the universe. The difficulty we experience is in warning fallen man of the judgments which are about to come upon the earth, in consequence of the gross wickedness of its inhabitants, and presenting the great plan of salvation to the nations, which was instituted from before the foundation of the world. We testify there is salvation for all of God's creatures upon the earth, if they will abide his laws, and come unto him in his own appointed way; but for those who reject the message, there is nought but condemnation, sorrow and woe.

DEPARTURES.—Elders George W. Mousley, George Stringam and Franklin Merrill, left this port for New York on the 1st inst., per steamship *Scotland*. Elder Franklin Merrill arrived in this country from Utah per steamship *Mersey* from New York, on the 25th of July, 1863, and was appointed to labor in the Cheltenham District, under the direction of Elder John G. Holman. He continued there until the General Council held at Birmingham in January 1864, when he was appointed to preside over the Worcestershire Conference, a position which he filled satisfactorily until the Council held in Birmingham in January last, when he was appointed to preside over the Southampton Conference, where he remained until released. Elder George W. Mousley arrived here per steamship *Pennsylvania*, on the 17th of July, 1864, and was appointed to labor in the Manchester Conference, under the direction of Elder George W. Grant, remaining there until the Council held at Birmingham in January last, when he was appointed to preside over the Norwich Conference. Elder George Stringam arrived here per steamship *City of London*, on the 1st of September, 1864, and labored in the Manchester Conference, under the direction of Elder George W. Grant, until January last, when he was appointed to labor in the Sheffield Conference, under the direction of Elder Stephen W. Alley. These brethren have all labored faithfully in their respective fields of labor, striving to accomplish good, and have gained the respect of those with whom they associated. Owing to the precarious state of brother Mousley's health, and also the indifferent nature of that of brothers Merrill and Stringam, we were compelled to release them, so that they might winter in the States under a more genial atmosphere, and return to Utah with the next season's emigration. We trust their voyage across the sea will be a prosperous one, and

that they will be so blessed of God as to have the privilege of returning to their families in peace and safety.

RELEASES, CHANGES AND APPOINTMENTS.

Elder Franklin Merrill is released from the Presidency of the Southampton Conference on account of ill health.

Elder Rupert Brown is released from laboring in the Bedfordshire Conference.

Elder George Stringam is released from laboring in the Sheffield Conference.

Elder William R. Smith is removed from laboring in the Manchester Conference to preside over that Conference.

Elder Benjamin J. Stringam is removed from the Presidency of the Bedfordshire Conference to labor in the Sheffield District under the direction of Elder Collins M. Gillet.

Elder Charles W. Penrose is removed from laboring in the Liverpool Conference, to preside over the Essex Conference.

Elder Archibald N. Hill is removed from laboring in the Birmingham Conference, to preside over the Southampton Conference.

Elder Samuel H. Hill is removed from laboring in the Swiss, German and Italian Mission, to labor in the Birmingham Conference under the direction of Elder John Nicholson.

Elder William W. Riter is appointed to labor in the Liverpool Office.

BRIGHAM YOUNG, JUN.

} *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

CORRESPONDENCE.

ENGLAND.

WELSH DISTRICT.

Merthyr Tydfil, Oct. 27, 1865.
President Brigham Young, jun.

Dear Brother, — I have deferred writing you for some time, but am well in health and strength, together with all the rest of the brethren from Utah.

The late brethren from the Valley whom you sent to labor with me in this District, are doing well. Their fields of labor for the present I have decided upon as follows: — Elders Barry Wride and R. J. Davies, to labor in the Glamorgan Conference; E. Morris in the Carmarthen Conference; John Parry and Griffith Roberts, in North Wales, and Abel Evans in the District; and since they have come here, I am glad to say that their teachings have been highly interest-

ing, and proven beneficial to both Saints and strangers.

All things here at present appear to be moving along advantageously, eighty having been baptized in the last five months, and many more having given their names for baptism; and from recent reports from Elder J. Parry, North Wales, the Saints there are progressing and increasing in good works, and one Branch has been organized there. I have given brother Parry the charge of the North, comprising Flintshire, Denbighshire and the Carnarvonshire Conferences, he being more acquainted in that part than any of the others, having labored there some eight years previous to his going to Utah. I think he will be able to do much good there in advancing the principles of the kingdom of God.

According to my best understand-

ing, the Saints throughout are feeling pretty well, showing a greater anxiety to do right and live their religion, and some of them are making good steps towards the paying of their Tithing. I have made it my principal task of late to insist upon the necessity of this, showing them that a free access to the blessings of the Gospel could not be obtained unless it was by living up to its laws, whether the law of Tithing or any other, and that that law was as essential to their salvation as any other principle of the Gospel, and consequently it would show a great weakness in any one to try to shun any of these laws, and at the same time expect to be put on a level with those who live up to them.

I feel well in my labors, and deem it a privilege to work for the interest of the kingdom. I hope to retain the Spirit of God, that I may always feel so.

I now close, praying God to bless you with strength and ability to discharge the many responsibilities resting upon you. I am your brother in the Gospel covenant,

W. D. WILLIAMS.

BIRMINGHAM DISTRICT.

Birmingham, Oct. 30, 1865.

President Brigham Young, jun.

Dear Brother,—While penning you a report of our labors, success, &c., in the Birmingham District, I hope to be dictated by the Holy Spirit, and give you a true statement, without exaggeration, that you may know how we have conducted matters in the District which yourself and President D. H. Wells assigned to me as my field of labor. Every blessing that you both desired upon us and the Saints, so far as possible, has been realized by us. We have been aided very much by the local Priesthood, who have ever held themselves ready, with few exceptions, to answer to our call.

Out-door preaching has been attended with great success. A few meetings have been broken up, but these only by some miserable wretches in Birmingham, who make it their profession to go round disturbing the meetings not only of our Elders here,

but of others who profess to teach correct doctrines.

We have held several Priesthood meetings which have been largely attended by the Priesthood, over one hundred of the brethren being present. We received reports from Elders presiding over the out-door meetings, of their success, &c., and also gave such instructions as the Spirit dictated, and circumstances required.

The number of baptisms since January last, has been one hundred and fifty-seven. Seventy-five have emigrated, and sixteen been excommunicated. You will see by this that we have more than made up our numbers, and with present prospects, we will add many more before our annual District Conference, which we purpose holding on the 7th of January 1865. I have visited each Conference, and although I have not been able to see all the Saints, I live in hopes of seeing the most of them before I am released to return home.

Elders Nicholson and Platt have held their Conferences, and enjoyed a most excellent time with their brethren. At the latter Conference I had the privilege of attending in company with yourself and others of the brethren. Elders Gregg and Bird intend holding their Conference on the 19th of November.

In conjunction with the above-mentioned brethren and Travelling Elders, we are getting on first rate, and so far as I know, are united in helping to build up our Father's kingdom. I have nought but the best of feelings towards them, and know them to be faithful men to the charge entrusted to their care. I have never been refused when asking them to assist me in my duty. Surely it is a pleasure and privilege to labor with those whose time and talent is spent in teaching people the way of salvation, and making precious that agency given them for their exaltation, but which the major portion of mankind use to their own destruction.

The Saints comprising this District are a very warm-hearted, hospitable people, with the usual exceptions, and well worthy the confidence of their brethren. We cannot help loving them when we see their faithfulness

and bravery in fighting against error to establish more righteous and exalting principles; also to overcome their former false traditions, and bring their will in subjection to that of God's. We pray for their deliverance, and have confidence in the words of the Prophet, that God will gather his people out of the nations wherein they are scattered, "with a mighty hand, and with a stretched out arm, and with fury poured out." Many are preparing for the coming emigration, and if the teams come down from the Valley to Wyoming, they will be able to pay their way that distance, but few have sufficient means to pay their way through.

Our indebtedness is but small, and that owing for books at the Liverpool Office, but we hope to represent ourselves clear by the close of the year.

We have the promise of a visit from Elder Orson Pratt, sen., in the beginning of December. The Saints here are all very anxious to see him,

as he has not been here since his return to England from the continent: we are also looking forward with great joy to the time when yourself and many more of the brethren will be with us.

My testimony as heretofore is, that "Mormonism" is true, and that the Kingdom of God will eventually take its place at the head of the nations; therefore it behoves all honest people to obey those ordinances, that will secure to them a place in that Kingdom. My desires are to do good and spend my time in assisting the Servants of God, to fully establish his kingdom. My hopes are bright, and the light of truth dawns upon my mind with more brilliancy than before, owing probably to my occupation the last two years and a half.

With kind love to yourself and the brethren, in which brother Nicholson joins, I am your brother in the truth,

DAVID P. KIMBALL.

SUMMARY OF NEWS.

ENGLAND.—Lord Palmerston was buried on the 27th ult., in Westminster Abbey. Throughout the whole of the metropolis—as, indeed, throughout the whole of England—signs of mourning for the loss of the great statesman were visible. The Dean of Westminster, surrounded by an illustrious assemblage, officiated in the abbey, and a full choral service added to the solemnity of the ceremony. The Prince of Wales was present, and there was a large representation of provincial corporations. The ambassadors from 14 States were among the spectators, and the pall was borne by ten Cabinet Ministers.—The association for promoting a Revision of the Prayer Book is greatly alarmed at "the Romanising tendencies and practices now openly avowed and adopted in the Church of England," and thinks that the aid of Parliament should be obtained in order to suppress "innovations" which are evils of great gravity. The association declares that the curative measures required "are strictly within the province of Parliament; the Book of Common Prayer, with its Rubrick, being, by incorporation, a part of the statute law of the land, which can only be amended by the Legislature. Such measures have been at various times advocated by some of the ablest and best of our ecclesiastics from the Reformation down to the present day; and there can be no doubt that should a Royal Commission be appointed to enquire into the grievances complained of, both bishops and clergy would be called upon to take part in its deliberations. It is therefore desirable to have petitions to both Houses numerously signed and ready for presentation when the new Parliament assembles."

FRANCE.—A report of the Prefect of Police upon the cholera in Paris has been published in the *Moniteur*. The document reviews the circumstances under which the malady made its appearance in Paris during the present year, and details the various curative and preservative measures carried out in the

affected parts of the city. To the precaution thus exercised the report attributes in a great measure the favorable contrast of the ravages of the present visitation with those of former years. As compared with the ravages in 1832 and 1849, the spread of the cholera has this year been trivial, the prefect estimating the number of fatal cases at one per day for every 20,000 inhabitants. The investigation of which this report is the result disclosed the fact that the days characterised by the greatest number of fatal cholera cases were those immediately following pay-days, when the working classes, having more money than usual, indulged in excess. It is therefore concluded that all kinds of excess are even more dangerous than actual privation.

JAMAICA.—The China, from New York, brings the almost incredible intelligence that the negroes in our British colony of Jamaica, after 30 years of freedom and peace, have broken into rebellion. The insurrection is stated to be in the eastern district of the island, and we may venture to hope that a movement so utterly senseless is confined to that part of the colony which is nearest to the Republic or Government of St. Domingo. It appears, however, that, whatever are the limits of the insurrection, the Governor of Jamaica thought it necessary to transmit the news to the Governor of Nova Scotia, with a request that immediate naval and military reinforcements might be sent to Jamaica. This had at once been done. Vice-Admiral Sir James Hope had proceeded to that Island in his flagship, the Duncan, with a battalion of the 17th regiment; and fortunately before this news was known, or any such event anticipated, her Majesty's ship Galatea had sailed for Jamaica, where her arrival would, no doubt, be of great service.

AUSTRIA.—An article has appeared in the official journal of Vienna, pointing out in strong language the advantages likely to result from a commercial and political alliance between Austria and England. The above journal attaches great importance to the position of Austria as the principal link in the continental chain by which England will be compelled to render communication with India secure. The language employed in the article alluded to leads to the inference, that whatever may be the feeling of England upon the subject, Austria is very anxious to form a political as well as commercial alliance with this country.

AMERICA.—Fears of a negro insurrection continue to prevail throughout the South. A Democratic ratification meeting has been held in New York, at which General Slocum and Messrs. John Van Buren and Montgomery Blair delivered addresses, endorsing President Johnson's reconstruction policy, denouncing negro suffrage, and declaring it necessary to enforce the Monroe doctrine in regard to Mexico. A Republican ratification meeting has also been held in this city, at which President Johnson's reconstruction policy was endorsed. Mr. Stephens had an interview with President Johnson yesterday, and afterwards left for Georgia. The North Carolina convention has passed a resolution forbidding any legislation for the assumption or payment of the Confederate debt. The Fenian congress is said to have decided lately on an important secret measure. The delegates will personally subscribe \$500,000, and a large amount of funds has been promised. The number of Federal officers present at the Fenian congress has increased. General Sweeny, of the regular army, has been presented, and Colonel Murphy has tendered to the congress the services of twenty colonels and other officers and soldiers of the late Federal volunteer army. Mr. Seward has made a speech, in which he stated that the President would conduct the settlement of national claims between the Government and foreign nations, without compromising the national dignity and honor. The influence of the United States on the international conduct of foreign States, particularly on the American continent, though impaired by the civil war, would now be renewed. He expected to see Republican institutions, wherever heretofore established throughout the American continent, speedily vindicated, renewed and reinvigorated. When this progress was accomplished, he would look for signs of its working on other continents.

TO BOOK AGENTS AND OTHERS.—Wanted at this Office, 50 Stars of No. 43 of the present volume, for which credit will be given.

ADDRESSES:

Richard R. Birkbeck, 13, Major Street, Nottingham.
Archibald N. Hill, Acacia Villa, Ivy Road, Southampton.
Samuel H. Hill, 8, Regent Place, Caroline Street, Birmingham.

MARRIED:

At Liverpool, on the 31st ult., by President Brigham Young, Jun., Elder John V. Hood, of the Millennial Star Office, to Mary A. Filley, of Bootle, near Liverpool.—*DESKET NEWS*, please copy.

DIED:

In Mount Pleasant, Sanpete county, Utah Territory, on the 3rd of August last, Hannah Elizabeth, daughter of William and Maria Morison, aged 8 months and 18 days.

POETRY.

—o—

MY LOVED ONES AT HOME.

TUNE.—“*Flow gently sweet Afton.*”

Blow gently, ye wild winds with frost in your breath,	That thy shadow may fall on my loved ones no more.
That smite the glad streams with the chill hand of death,	Go rosy-faced Laughter on pinions of light,
When shrieking and fierce o'er the mountains ye come,	Take Health, thy companion, to share in thy flight,
Blow gently I pray on my loved ones at home!	Diffuse through my rude cot a life-giving bloom.
Thou ice-crowned King Winter, with storms at thy side,	And dimple the cheeks of my loved ones at home!
Thou white breasted Snowdrift, the stern monarch's bride,	Bright angel of gladness, so calm yet so strong,
While binding the sunshine and chilling the air,	Sweet Spirit of Hope, as thou glidest along
Be gentle in Utah, my loved ones are there!	On thy mission of peace to the souls who are tried,
Fell Demon of Pain, with the merciless eye	Oh! rest for awhile where my loved ones reside!
Look not on my dwelling, pass hastily by:	Bid Fear, Doubt and Sadness for ever depart,
Thou wrinkle-browed Want, keep away from my door,	And dry up the tear-drop that Mem'ry may start.
	Then point to the time when the wand'rer shall come,
	And press to his fond heart the loved ones at home!

Liverpool.

CHARLES W. PENROSE.

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save : neither his ear heavy, that it cannot hear : But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 46, Vol. XXVII.

Saturday, November 18, 1865.

Price One Penny.

THE SERENADE AND GOVERNOR DURKEE'S SPEECH.

(From the Salt Lake Daily Telegraph.)

On Tuesday evening, 3rd of October last, Capt. Thomas' brass band serenaded Governor Durkee at the Salt Lake House. There were, notwithstanding the lowering clouds and threatening rain, a large number of persons present.

After "Hail Columbia" and something else had made the "welkin ring," the Hon. William H. Hooper, Delegate of the Territory, doffed his hat and addressed his auditors :—

"Fellow citizens,—It affords me pleasure to introduce to your acquaintance Governor Charles Durkee, of Wisconsin, ex-Senator of the United States, who has come among us as our Governor. In the name of the people, and I know you will echo the sentiment, I give him a hearty welcome. Three cheers for Gov. Durkee."

Three cheers were given, and Governor Durkee responded :—

"Fellow citizens,—To this manifestation of your kindness I will, on my part, only make a very few remarks. I am not a speech-maker, yet I take pleasure in responding to such a manifestation of kindness and courtesy.

I come here by appointment of the Pre-

sident of the United States, to succeed the late lamented Executive, Governor Doty. Whether I shall be able to discharge the duties and responsibilities assigned, to your satisfaction and to the satisfaction of the Government, remains to be seen. All I can say is, that I have come to perform those duties according to the best of my abilities. If I fail, let me pledge you to-night, that I am ready to retire and give place to some one else.

There are several important interests to develop in this Territory, notwithstanding you have done great things, and have surpassed my most sanguine expectations; yet we are all aware there are vast interests to be nurtured and developed, maintained and protected. I hope to co-operate with you in bringing about this desirable end. As regards other interests, moral, intellectual and educational, I hope to co-operate with you in those. I am a great believer in the doctrine of progress, and that we should advance and rise higher continually. I believe in improvement, and I believe you do. I have formed the highest ideas of the intellect, intelligence and energy of the people on the frontier. We see manifestations of their greatness of character, their enterprise, their industry; indeed it is around us, here especially, and

all throughout the country that I have travelled.

As regards the various agencies for advancing the interests of the country, my opinion is simply this: it is not by force, but by argument, by the press, the freedom of the press, by debate, by schools, by just laws. All these various agencies are to go before, to elevate a people in the scale of moral and intellectual excellence. Yet, if we enact laws, it is but becoming, and I believe you will think so, that when laws are on the statute book, we should observe them—that is, if the laws framed are right; if wrong, we should have them repealed or amended. In this and in all such measures I certainly shall co-operate with you.

I have one other object in coming here besides fulfilling the duties of Governor—that is, the improvement of my health. I have for many years suffered through rheumatism. I have already experienced great improvement, and I hope to gain this object as well as the other. In that case I shall have no regret at coming among you. If I fail in giving satisfaction in the discharge of my high duties as Chief Executive, I shall be willing to take my humble sphere as a citizen among you. I hope our acquaintance will be extended and be satisfactory to me, to you and the country. (Hear. hear.)

Having said this much, I take my leave of you for the present time."

Mr. Head, of Wisconsin, travelling companion of Governor Durkee, was then introduced, and spoke as follows:—

"Fellow citizens,—I really do not know whether to thank my honorable friend Mr. Hooper for getting me into this scrape, as nothing could have been more unexpected than that I should be called upon to make any remarks. I will pledge you, however, that what I have to say shall have one good element, it shall be short.

I have only to say that during the two or three days that I have been among you, I have received a very favorable impression of your city and its hospitable people. You know that in the States we have two very different pictures of this Territory: one which has been given us by travelling tourists, male and female, who have spent a few days or weeks among you, and have gone home and written books in which Utah is represented as a very moral Gehenna—a place where every species of rascality is rampant, and no man's life safe for a moment. And then there is another picture, a very pleasant picture, and I recollect very well the first time I

ever heard it drawn; it was on the old clipper-ship Dreadnought, when crossing the Atlantic. On it was a band of twelve or fourteen of your brethren; men rather uneducated, but earnest, thoughtful, sincere men, who were going out to England and Scotland to preach to their brethren. They represented Utah as a place where the Millennium in the fulness of its glory had already come.

Now, perhaps, the truth may lie somewhere between these extremes. But whatever it may be in this respect, whatever differences of opinion may exist in regard to these matters, there are some things which no man can deny—that is, that you have come here into the midst of what I had commenced to say was a howling wilderness, but which perhaps it is too complimentary to speak of in that light. I think it would require a good deal of labor to convert this sage-brush country into a howling wilderness. But you have come here, and out of this desert have created a perfect marvel of beauty. Your energy has already become a byword in the older States, and protected by your great distance from other markets and competition, by a natural protective tariff, you have developed a system of industry, manufactures and commerce, which has almost made you independent of the outside world. And in that respect you have taught the whole people of the United States a lesson by which they may well profit, to protect their manufactures. And you have already gained such a start, that I have no doubt, in the great forward march of this Republic, which has just commenced, you are destined to play a most important part.

Your mountain streams are full of water power, yet unimproved; your hills are full of minerals, while your agricultural interests have but just commenced to be developed. And I expect that under the fostering care of the Government, and under the guidance of your own energy and perseverance, which have already wrought such wonders, the time will soon come when all these will be developed, and every mountain stream and rivulet will be turned into channels of usefulness in the development of your vast resources.

But of these matters you all know a great deal more than I do, and I will not further take up your time. I will only add a single word—your new Governor is a gentleman with whom I have been acquainted many years, and the longer I have known him the more highly I have appreciated his character. He is a man, if I am correct in my ideas, who is singularly devoid of personal ambition, and

whose sole motive and object in coming here is to do you good. He seeks no personal end or motive, but the sole object and aim of his administration will be to develop the resources of this Territory, and to assist the people in their onward march.

Thanking you for your kind attention, I will bid you good night." (Cheers.)

Ex-Governor Reed very humorously introduced himself, and expressed his high gratification at the appointment of Governor Durkee. He passed a high eulogium on the late lamented Chief Executive, Governor Doty, and, in conclusion, said he would like to make a longer speech, but being no speech-maker, begged to be excused.

Mr. Bruce, of Montana, congratulated the citizens on the appointment of Mr. Durkee as Governor of Utah. He said he had heard much of the greatness of the people of Utah, but found when he got here, that the half had not been told him. He felt a peculiar interest in Utah, for in Montana, the place in which he expected to spend the most of his days in future, they depended upon Utah for their "grub," and he did not want to see anything happen to interrupt her progress. He was satisfied that under the administration of the distinguished gentleman, Mr. Durkee, the expectations of the citizens would be realized, and they would find that he had come here, not to disturb anything, but to

co-operate with them in the development of their highest interests.

Col. O. H. Irish, in answer to the calls of the meeting, then made a few remarks. He congratulated the citizens on the appointment of Governor Durkee as their Chief Executive officer, whose record for a long series of years, as a Senator and member of the House of Representatives, had been of such a character as to afford the strongest guarantee that his administration of affairs here would be such as to confirm the prosperity and honor of the people over whom he presides; and the desire of his (the speaker's) heart was, that his fellow citizens of Utah should keep step with the great movements of progress that are making our Government the best the world has ever seen.

Capt. Hooper said he felt complimented at being called upon. He was pleased at the appointment of Charles Durkee as Governor of Utah, and believed he was the right man in the right place, and that nothing would occur under his administration to mar peace and quietude in the development of all good designs. In conclusion, he expressed his pride at being a citizen of Utah, and at having for the last fifteen years helped to bring about that high development that now strikes sojourners in our midst, and even the nation, with astonishment.

MINUTES OF A CONFERENCE

HELD AT FAVERSHAM, KENT, ON SUNDAY, 15TH OCTOBER, 1865.

(Reported by Elder Stephen Hare.)

Present on the Stand—Of the Twelve Apostles, Elder Orson Pratt, sen.; Elders Isaac Bullock, President of the London District; Ensign I. Stocking, President of the Kent Conference; and Stephen H. Hales, Travelling Elder in the Kent Conference.

Eleven o'clock, a.m., meeting opened by singing and prayer, after which the Presidents of Branches in the Conference represented their various fields of labor as being in good condition,

and the Saints, with but few exceptions, increasing in faith and good works. The Authorities of the Church were presented to the meeting by Elder Orson Pratt, and unanimously sustained. A short discourse was then delivered by brother Pratt, after which Conference was adjourned until half-past 2 p.m.

2.30, p.m.

Meeting opened by singing and

prayer. Elder Pratt then said—Through the kindness of God we have again been permitted to meet together, and the Act of our partaking of the ordinance of the Lord's Supper, shows that we are willing to keep the commandments of God, and thus obtain a greater portion of the Holy Spirit. The Lord has forbidden all those who are not willing to be faithful, to partake of this ordinance. We do not partake of it only because our Savior caused it to be done eighteen hundred years ago, but because the Lord has commanded us so to do in this our day. The world cannot baptize, lay on hands, or administer in this ordinance, because they have not been authorized by the Lord. Paul says, "No man taketh this honor unto himself, but he that is called of God as was Aaron," and as they have received no revelation through Prophets, the Lord will not acknowledge their administration. If a man administer acceptably, it must be in the name of the Father, Son and Holy Ghost, and with the authority of those personages, and no administration is acknowledged except that of those who have legally obtained it by their obedience to the Gospel. There are none who have come into this Church with sincerity of purpose, but have received the baptism of the Holy Ghost, and know by it that this is the Church and kingdom of God; for the promise is to all nations, peoples and tongues, to all whom the Lord our God shall call, to all who are capable of turning from their sins. I can speak from experience. I have been connected with this Church for more than thirty-five years, and know we are a people who do receive the gift of the Holy Ghost, and have great joy in the truth. I was acquainted with the Prophet Joseph, and have been with him when he has received revelations from the Lord. I also knew the witnesses who sent forth their testimony to the world of the truth of the Book of Mormon, know that they were good and honest men, and although three of them, through the heavy afflictions in persecution brought upon them, left the Church, they never denied the truth of the Work, nor of the angel's appearance, which is a strong

evidence in favor of the Church; and hence testimony can be had either within or without the Church. The world have the testimony of twelve men who have seen the plates, and yet they will not believe, neither would they if twelve hundred had seen them; hence their condemnation in rejecting the truth. I have been chosen to bear a special testimony to the truth of this Work unto the people, have received the baptism of the Holy Ghost, and know that the Book of Mormon is true. The Lord does bless his servants with knowledge and blessings great and holy; but in proportion to the blessings imparted to them, He suffers temptation to come along, and some have fallen thereby. In all dispensations when He has had a work to perform, he has taken hold of the most honest and the best material he could get, to do that work. At first we do not know that the Work is true, but through obedience to the Gospel, we receive an actual knowledge, and so can positively testify before the people; and the testimony of a faithful person, matters not although he is unable to put his words grammatically together, will judge the world. I have preached the Gospel now for thirty-five years, and do not know of one testimony I have borne to the truth of the Work which I would have blotted out, though all the blessings the world could offer me were mine, or five hundred years could, if possible, be added to my life as an inducement, I would say, Lord, let the testimonies I have borne to thy Work remain. Here let me relate a dream I had soon after I first came into the Church. I dreamt I was walking on a straight and narrow path, up the side of a high mountain. When I came to the summit, I found a very high wall before me, and thought, How shall I reach the top of it? I made an attempt to fly upon it, but reached about one-third of the way up. I then made a second attempt, and reached about two-thirds of the way. In my third attempt I reached the top, from which I appeared to see the cities of the east. I was told to fly over them, and when I began to fly, I had given to me a trumpet, which I thought was the Gospel trum-

pet. The missions which I have filled have all been in fulfilment of that dream, having always been eastward. I also bear testimony to the manner in which the Prophet Joseph received revelations from the Lord. They were not received, as some might suppose, while he was in a swoon, but while he had the full use of all his faculties, and was fully awake. The Prophet would dedicate himself and his room to the Lord, and then by supplication, ask regarding His will. God would then reveal unto him, while one would write the revelations, and thus were these things given which have been received as doctrines of the Church. I mention this because the Lord is going to restore to the Priesthood all things as they were enjoyed in ages gone by, and I hope to see the day when the Urim and Thummim will be multiplied upon the face of the land. Isaiah has declared that in the Latter-days the Lord would restore all the former things. The Priesthood has been restored, and the kingdom set up about eighteen hundred years after the crucifixion of our Lord, and this is because the set time has arrived, and the time will soon come for the Saints to be fully gathered out of these lands. All will be gathered out in the Lord's own due time, and not one left behind, the Lord himself finishing the work, taking two from a family and one from a city.

Meeting dismissed.

6, p. m.

After singing and prayer, Elder Orson Pratt said—This, perhaps, may be the last time I shall have the opportunity of meeting with the Saints in this part of England, and I now desire your prayers that God may pour out his Holy Spirit on both speaker and hearers, that all may be edified and blessed. The Latter-day Saints are a peculiar people, seldom coming before a congregation with a prepared discourse, but leaving their minds open for the Spirit to speak through them. Text preaching is of modern invention, and there is no way of speaking acceptably except by the aid of the Holy Ghost. This is a great Work, although a little one at the beginning. Isaiah says, A little

one shall become a great nation, and this is a prediction that must be fulfilled. We are a peculiar people, and expect the Saints will gather out from all parts and become one people. Our object in doing this, is to fulfil the prophecy of the Old and New Testament, that all shall be gathered in one, even every son and daughter of God. The Lord has declared through his Prophet, that he will command the north to give up, and the south to keep not back; bringing his sons from afar, and his daughters from the ends of the earth, not even one shall be left behind. The Lord is again going to speak in the last days, and how can that be done without a new revelation? The work of gathering is not to be commenced by the ministers of so-called Christendom with or by their wisdom, but by the Lord's. If the churches of England are called by the name of God, they will be called out, even every one that is called by his name. Another object is, the Lord has determined a time when every wicked soul shall be cut off, even all who are not called by his name. Malachi says, "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be as stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you who fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall." This will not take place afar off. But, says one, will the righteous mingle with the wicked in that day? No, certainly they will not. The gathering is to separate the righteous from the wicked, that the wicked may be consumed as stubble. Jesus said, As it was in the days of Noah, so shall it be at the coming of the Son of Man; and as there was a Prophet then before the day of destruction, so there will be one before the day of burning. In the eleventh chapter of John's Revelation, we read that one is to come with a sickle in his hand, sitting upon a white cloud, and before that time an angel is to come with the Everlasting Gospel, to be preached to all the nations upon the

earth ; hence the authority was to be restored by an angel. The Saints testify that the angel has been sent ; the Gospel will be preached to all people, religious or irreligious, that they may obey or reject the same, and this is one of the signs which will precede the second coming of Christ, before which another revelation shall be given, a voice crying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Paul had a dispensation to preach, although not one of gathering, but in the last days it is a dispensation of gathering. Paul himself, speaking of that time, says, In the dispensation of the fulness of time, all things in Christ shall be gathered in one. What a great thing to be one ! Jesus prayed that his disciples might be one with him, even as he and his Father are one. To bring about this oneness, is another object the Lord has in gathering his people, that they may be taken out of Babylon, and prepared to meet Jesus when he descends upon the earth, and so inherit it with him. The world has run six thousand years, and the people have filled it and themselves with wickedness ; but the seventh thousand, the Millennium, will not be so. The weapons of the world will then be changed ; their swords beat into ploughshares, and their spears into pruning hooks. The house of Israel is to come again before the Lord, and the ten tribes to return ; Judah to gather to their own place, Jerusalem, and the righteous among nations to Zion. We read in the fourth chapter of Isaiah, that the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud

and smoke by day, and the shining of a flaming fire by night ; and in another place we read, that they who are able to dwell in the midst of devouring fire, will be those who have not defiled themselves, nor taken bribes. The Lord will be in the midst of Zion in the cloud and smoke by day, and in the shining of a flaming fire by night, Zion will have a righteous people, God will arise and shine upon her, while the surrounding nations will be in darkness ; then shall the Gentiles come to her light, and kings to the brightness of her rising ; her gates will be open continually, that the forces of the Gentiles and kings may come unto her, and it will be as a flowing stream. Ministers may spiritualize these things, but how is it possible to do that aright, except by a new revelation ? The sons of those who afflicted Zion will come bending and bowing down unto her, and those people and nations who will not serve her, shall be utterly destroyed, for the word has gone forth from the Lord, and it is an unalterable decree. The people of God will yet be a great and rich people. He has promised them that for brass he will give them gold ; for iron, silver ; for wood, brass ; and for stones, iron. The streets of Zion will be paved with gold, and the Lord is already causing the wicked to gather up the gold and silver, that the Saints may more easily obtain the same for the beautifying of the cities of our God, after the destruction of the wicked.

Elder Bullock then bore testimony that God had spoken from the heavens, and that Zion would be redeemed and built up in this dispensation.

Conference was then dismissed.

MAN CANNOT FRUSTRATE THE DESIGNS OF JEHOVAH.

BY ELDER JONATHAN JACKSON.

Whenever God has raised up Prophets to act as his representatives, he has invariably endowed them with power to accomplish the work they were sent to perform. Out of the many such favored men whom He has

chosen, however stupendous the work assigned to them, we have not read of one being unable to accomplish the task, if they complied with the instructions given them. They have constantly met with opposition, and

at times have had to retreat for a while from the battle field ; but while faithful, were never vanquished, and the results of all antagonism have been controlled in their favor. Our Father's position, as creator and upholder of all things, and his very name, ALMIGHTY, combine to prove the fact that what he purposes to perform, no power can prevent. If he decrees the destruction of the world's inhabitants, potentates with their armed legions, princes with their wealth, all earth and hell cannot prevent it. He speaks, the elements obey, prince and plebeian are alike powerless, man's vanity and imbecility are visible, and heaven's despised servants triumph. If He wishes to bless Abraham and Sarah with a numerous posterity, in order to further his designs, although they are well stricken with age, Isaac is born. If this fair creation be disgraced by the wickedness of the Sodomites, the elements are again subservient to his will, fire and brimstone combine to obey his mandates, and righteous Lot, like his predecessor Noah, escapes. If he wishes to deliver Israel from Egyptian bondage, no power can stay his mighty arm. The proud Pharaoh may call to his aid the strength of his kingdom, but his striving against his Master proves futile and ineffectual, Israel are saved, and Moses and Aaron are honored, while the stubborn king and his rebellious hosts suffer the vengeance of an offended God. These, with similar instances which are numerous recorded in Holy Writ, establish beyond doubt Jehovah's omnipotence. The same wonder-working power is manifested by the Savior while sojourning amongst men. The boisterous waves are still at his command ; devils tremble at his approach ; the dreaded tomb cannot retain him for its victim ; the chains of death are rent asunder, the prison doors opened, and the captives set free, while the arch enemy of God and man hears the words, O death ! where is thy sting ; O grave ! where is thy victory !

In these days God is also manifesting his prevailing power amongst men. He has sent the messenger promised through the Prophet Malachi, to prune his vineyard the last time ;

to proclaim the acceptable year of the Lord ; to give the Gentiles another and a final offer of the Gospel ; to gather together the dispersed of Judah and the outcasts of Israel ; to prepare a people for the coming of his Son ; in short, to offer salvation to the world on condition that they obey the Gospel, and to warn them of the consequences that will result to them if they reject this offer of mercy. Such was the message sent by the Prophet Joseph Smith, to be delivered to this generation. As soon as he began to act in his divine calling, and to make known his heavenly mission, the hireling clergy, who are so numerous in this age, began to oppose him, and although the world are greatly divided on many doctrinal points, they were united in their cry of false prophet, impostor, delusion, &c. Newspaper editors and platform debaters took up the cry, and nearly all Christendom joined in the noisy clamor, Beware of the Mormon Prophet. This course was pursued by the people before they had any knowledge of the doctrines that the Prophet advocated ; but there were a few who acted a more honorable part, and heard both sides before they judged. Such, when they obeyed the Gospel with honest motives, received evidence from God that Joseph was his Prophet. This knowledge was obtained by repenting of their sins, and obeying the ordinance of water baptism, after which the Holy Ghost was imparted by the ordinance of the laying on of hands. No sooner, however, had they obeyed these laws, than they also became the objects of persecution and bitter hatred. Priests and people, learned and ignorant, all grades of society continued to traduce Joseph's character. He was often waylaid by ruffians ; his life was continually sought for, and earth and hell seemed to be moved against him ; but his life was precious in the sight of God, and no power could destroy him until he had accomplished the work assigned him. Inspired by the Spirit of his Maker, he preached the pure principles of the Gospel, and before his martyrdom, successfully inaugurated the reign of that Church and kingdom referred to by the Prophet Daniel, which will eventually prevail from one

end of the earth to the other; and from that time a martyr's crown was his. Previous to his death he conferred his commission, or Priesthood, upon others; the news of his martyrdom spread rapidly from land to land; millions of the wicked laughed, but Saints and angels wept. On the memorable 27th of June, 1844, every faithful Saint throughout the world felt an inexpressible sadness, and unbidden tears dimmed many a bright eye, although at the time the majority of them knew not the cause of this universal gloom. Contrary to the delusive hopes of this benighted generation, in thinking that through this event the Church had received its death blow, the spread of the Gospel was accelerated, a fresh impetus given to the work of redemption, and the testimony sealed by the blood of the testator became in full force from that hour. The Lord greatly blessed the endeavors of his servants; he poured out his Spirit abundantly upon them, gave them the assurance that as their day was their strength should be, and showed to puny man that He would not be thwarted in his fixed designs. In 1846, the Saints as they had several times been before, were driven by mobs from their comfortable homes; fifteen thousand of them were rendered homeless; some were murdered in cold blood, while others found a premature grave in passing through the hardships of those days. For a short time Israel were pilgrims on the earth, having no settled dwelling-place; still, the Lord was mindful of his people while crossing the frozen Mississippi; he that fed Israel of old in the wilderness with manna, sent flocks of quails to feed modern Israel. From there the Prophet Brigham led them near two thousand miles across the wild prairies, and when they arrived at the place where Salt Lake City now stands, the word of the Lord came through the Prophet, informing them that their pilgrimage was at an end. Little did the American nation think, that by driving the Saints from their midst, they were furthering the purposes of the Almighty. Their object was rather to destroy their identity. They fully expected that those of the people who did not die through want,

fatigue, or the inclemency of the weather, would be destroyed by the red men; but the wrath of man was made to praise God, for through that forced exodus Israel found the place which is destined to be their harbor of refuge.

From the time that the Saints first located the Valleys of Utah, the blessings of heaven have been showered upon them; the wilderness blossoms as the rose, and the barren places have become fruitful. Towns and cities are being erected in rapid succession, and peace and union prevail on all sides. The land that was considered uninhabitable twenty years ago through its barrenness, has now become the envy of the nation that exterminated them. Many of the most prominent men of the nation have spoken of the future greatness of the people, and but a few months ago an ex-speaker of the House of Representatives said, that there in their midst would be the seat of a richer and more powerful empire than Europe or Asia ever owned. When we speak of the marvellous prosperity that has attended the Saints in their gathered capacity, the modern infidel and even Christian will ask, if the heavy laden ears of corn, or the fruitful vineyard, depend upon the smiles or frowns of Jehovah? We presume they do. Paul may plant and Apollos water, but God gives the increase, either in what are termed spiritual matters or temporal affairs. Man may plough and sow, still the earth acts in obedience to its Creator and Controller, and not one grain of wheat or blade of grass can the greatest philosopher produce. Those blessings by which our mortal bodies are sustained, are yielded or kept back by the obedient earth according to the will of its Creator. Another obvious feature which characterizes the faithful Saints is, their union of sentiment and action. This union is caused by their being in possession of that unerring guide, the Holy Spirit. The rulers and the ruled in God's kingdom are alike actuated by it; it inspires the Prophets with a knowledge of correct principles, and shows the benefit of those principles to all Israel; hence this oneness of action amongst the Latter-day Saints, which puzzles so much the brains of

politicians and statesmen ; and the great influence of our rulers, which is already proverbial, may be accounted for on the above principle. The powerful influence wielded by the Lord's anointed, has been a source of vexation to the magnates in the American nation from the early rise of the Church to the present time. Moved by feelings of jealousy, they have striven unremittingly, by mobbings, drivings, scandal, open warfare and secret sntlety, to banish the Church and kingdom of God from the earth ; but how complete has been their failure, for notwithstanding all this opposition, the Work of God is onward, its votaries and adherents are steadily in-

creasing. More than thirty-five years ago the members of the Church numbered six ; to-day it counts its hundreds of thousands of the honorable of the earth, whose hearts are made glad by its blessings, and whose confidence in its final triumph is unwavering. The servants of God testify that the Lord has commenced his marvellous Work spoken of by the Prophets of old, and that it will continue to progress, gather within its folds the good of all nations, and bring peace and happiness to the earth. Men may and will no doubt oppose it, but its ultimate triumph is certain, for man cannot frustrate the designs of Jehovah.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 18, 1865.

" If I know my own heart, I come amongst you a messenger of peace and good will. I have no wrongs real or imaginary to complain of, and no religious prejudices to overcome ; believing, as I do, that the Constitution of the United States secures to every citizen the right to worship God according to the dictates of his own conscience ; and holding further that the Constitution itself is dependent and maintained on the preservation of that sacred right. * * * If the right of conscience of the minority depended upon the will of the majority, then in a Government like ours, that same minority in a future day might control the conscience of the majority of to-day, when, by superior cunning and *finesse*, a political canvass had been won in its favor ; and thus alternately would it be in the power of either, when elevated to the seat of law-makers, to impose a despotism upon the conscience of its adversary, only equalled by the ' Index Expurgatoris' against which the Protestant world so justly complained. * * * Wonderful progress ! Wonderful people ! If you shall be content, as I doubt not you will be, to enjoy the blessings with which you are surrounded, and abide your time and enjoy your privileges under a benign and just Government, ' Imperium in Imperio,' and not attempt to reverse this order of things, absolutely necessary under our form of Government ; and above all things, if you will act up to the line of your duty contained in that one grand article of your faith, ' We believe in being honest, true, chaste, temperate, benevolent, virtuous and upright, and in doing good to all men,' you cannot fail to obtain that ultimate success which is the greatest desideratum of your hopes. Honestly conform to the standard of your creed and faith, and though you may be for a time cast down, you cannot be destroyed ; for the Eternal One will be in your midst,

though no mortal eye may behold the pillar of cloud and of fire. As the great master of sculpture gathered and combined all the perfections of the human face into one divine model; so you, in that one grand article, have bound into one golden sheaf all the Christian virtues that underlie our civilization."

These are quotations from a speech delivered by Mr. Harding on his arrival in Utah, having been appointed by the then President of the United States to the Governorship of that Territory; and, whatever may have been his motive, he spoke the words of truth, and that testimony shall live when he is dead and forgotten; for "out of their own mouths shall they be judged." It appears that when Government officials go to Utah, that Scripture which says, "Choose ye this day whom ye will serve," seems to be in full force, and those who have rather chosen to defend the righteous, protect the innocent, and reject the leprous hand ever ready with bribes which the world extends, have been few indeed; while those who have been the loudest in their professions have generally proved the most bitter persecutors of the people. Since the year eighteen hundred and fifty-seven, Utah has been favored(?) with the presence of five Executives; besides, during the greater part of that time, the duties of that office have been performed by Secretaries of State, who have attempted to fill that—at least to the Utonians—all-important trust. It might be asked, which party is wrong, for there must be a radical wrong somewhere, either with the people or the Executive, to cause so much disagreement and so rapid a change in Government officials? We answer, if the prosperity of the people depended upon the measures inaugurated by Government officials, how was it that the people not only unaided by Government, but actually suffering under the ban of the entire North American Republic, were enabled to settle those valleys, and create, in a few years, so great a change on the face of nature? Did Government officials assist in this great work? Has the House of Representatives ever adopted, in one instance, measures for ameliorating the condition of the people who had been so ruthlessly driven from the sovereign States, and forced into the great western desert? No; on the contrary, they have sought to sap the very foundations of liberty of conscience by their cruel treatment of the Latter-day Saints, but have only succeeded in making themselves the slaves of their own base passions. We have quoted the testimony of one who visited Utah in the year eighteen hundred and sixty-two; we come now to the speech, in another column, of Mr. Durkee, recently appointed Governor of Utah, where will be found the following:—"All I can say is, that I have come to fulfil those duties according to the best of my ability; if I fail, let me pledge you to-night that I am ready to retire and give place to some one else." Governor Durkee, throughout his speech, seems to recognize the immense labors performed by the sturdy pioneers of Utah, and to respect the energy displayed by their leaders, for he continues:—"We see manifestations of their greatness of character, their enterprise, their industry; indeed it is around us, here especially, and all throughout the country I have travelled." Again he says:—"As regards the various agencies for advancing the interests of the country, any opinion is simply this; it is not by force, but by argument, by the press, by the freedom of the press, by debate, by schools, by just laws; all these various agencies are to go before, to elevate a people in the scale of moral and intellectual excellence. Yet, if we enact laws, it is but becoming, and I believe you all think so, that when laws are on the Statute Book we should observe them,—that is, *if the laws framed are right.*"

Here we have ideas which are of vital importance not only to the Latter-day Saints, but to the country at large. We would ask the question, Is there another community in the world where the liberty of the press is so much respected as in Utah? Have not the vilest scoundrels who were to be found in the filthy haunts of the penny-a-liners of New York and other eastern cities, (tools of the corrupt cliques at Washington,) been in Utah since eighteen hundred and fifty-seven, leaving no stone unturned, that they, if possible, might goad the citizens to some overt act, that the cursed hell-hounds who prey upon the Government might have an excuse to cry, "The Mormons have rebelled," "Cut out the loathsome ulcer," and thus obtain more contracts for another "Mormon war." Is there a community in the world that has, in proportion to its numbers, so many schools as Utah? We answer understandingly, No. Is there a more law-abiding community than that in Utah? No. Were it not for the importation amongst the people of those who have neither religion, morality, nor political decency, lawyers could not obtain their bread by the practice of law in their courts. The proviso added by Governor Durkee, that "when laws are on the statute book we should observe them—that is, *if they are right*," is well applied, but who are to be the judges of these laws? Are they to be composed of men who are willing to barter the blood of innocence for a "little, brief authority," and the praise of the corrupt or ignorant portions of communities who love to see the destruction of everything not so corrupt and ignorant as themselves; or are we at liberty to appeal to the good sense God has given us, and the word spoken by inspired men anciently? Can laws be right which would bind the consciences of men, and make base slaves of the noblest works of our Creator? Are men, because they have sufficient of this world's goods to buy a seat in Congress, to make laws not only wrong, but clearly unconstitutional, as some have been, for the hardy sons of toil who have penetrated the desert, and bought and reclaimed the land they now occupy by the severest toil and suffering? We say, no; let Utah be free, and the people worship God according to the dictates of their own conscience. Little did Governor Harding think that he was prophesying when he said, "the minority now, might some day be the majority," but it will be even so, and will be brought about by the means which in themselves appear insignificant; not, however, to impose a despotism upon the conscience, but to institute a universal freedom for the worship of God. Those who were once guiding the Governmental bark, and many of their successors, will become so corrupt that the people of the Union will not have them to administer the laws, and will naturally turn their eyes to the only place where there will exist unity of purpose, and virtues which will insure prosperity and happiness. If Governor Durkee is honest, which we have no reason to doubt, he will find his efforts to develop the resources of the country, improvements of schools, education in all its various branches, and all that will tend to the happiness of the people, sustained to the utmost by tens of thousands who have, according to the testimony even of their enemies, struggled manfully to obtain these things since those mountains became the home of their choice. The people of Utah will continue to progress, and we trust will be encouraged and sustained by the gentleman who has recently assumed the reins of Government in that land. There are many shoals now marked by the wreck of former officials; but if the light of truth illuminates the way, we are then safe from the snares which beset the path of the unwary. No doubt delicate questions will arise, and the

Governor will have to choose between some of his former associates and justice to the community over which he is called to preside, for the wicked are constantly seeking to overthrow the kingdom of God.

INDIVIDUAL EMIGRATION DEPOSITS.—Those wishing to withdraw emigration amounts deposited in this Office, will please hand their receipts to the Conference Presidents, who can either pay them at once (which would be preferable), or forward them to this office. There is a danger of the Saints losing their receipts; and as full directions are set forth on the face of the receipts for endorsing them, a stranger might draw the amounts payable on each as readily as the person in whose favor the receipt is made out.

TO CONFERENCE PRESIDENTS, ETC.—In remitting money to this Office, we would like the brethren to state to what month the various amounts are to be credited, as when delay takes place in forwarding remittances, we are unable sometimes to determine to what particular month's credit they are to be entered in our books. We purpose, (should the brethren support us in it,) printing blank remittance sheets, which would greatly facilitate their labors, and be charged them at the probable rate of threepence per dozen, the number required in a year. Should the brethren prefer using these, they will please intimate, and we shall forward them.

ABSTRACT OF CORRESPONDENCE.

—o—

PRESTON CONFERENCE.—Elder Robert N. Russell writing from Preston on the 6th inst., says :—"I am happy to say that the majority of the Saints here are living their religion, and express a desire to be gathered to the Valleys of the Mountains; and as my aim has ever been to teach such things as would save the people, I have endeavored to diffuse the spirit of emigration amongst the Saints. Out-door meetings have been held in many places, and although we cannot say that we have had very great success in bringing many to a knowledge of the truth, yet we have a consolation in knowing that we have done our duty. Elder Abram Hatch has been with us on several occasions in Preston, and the Saints have been well pleased with his instructions. As regards my labors in the ministry in these lands, I can say this has been the happiest period of my life, and it affords me much pleasure to look back on the time I have spent in this Mission."

DERBY CONFERENCE.—Elder Lorenzo D. Rudd writing from Derby on the 9th inst., says :—"After leaving you and the other brethren at Sheffield on Tuesday, I went to Holbrook, a village seven miles from Derby, to fill an appointment, and can say that I never enjoyed a better meeting of strangers in England. The room, which is a large clubroom, was nearly filled with respectable people, who paid great attention to all that was said. At the close of the meeting the gentleman to whom the room belonged came forward, shook

hands with me, said he was well pleased, and wished me to make another appointment for some future time, which I did, and meeting will again be held there in two weeks. The landlord of the room says he will see we are protected, as the premises belong to himself. I had preached in that village in the open air several times in the course of the summer, and on one occasion prophesied that more than one of the inhabitants would be baptized. I was requested to come and preach in the above-mentioned room, and now prospects are good for meetings being held there during this winter. The Lord has opened the way for us, and I wish to do all I can to assist in furthering his purposes, and at the same time ascribe to him the glory. The Elders appointed to labor next year in this Conference, whether myself or others, will have, I am assured, good opportunities for making known to the people the principles of the Gospel. This Conference is improving, and the Saints are feeling well."

BEDFORDSHIRE CONFERENCE.—Elder William S. Warren writing from Bedford on the 8th inst., says :—"I am glad to be able to say that our Conference is increasing in good works, and notwithstanding all the troubles and difficulties that the Saints labor under, they have a portion of the Spirit of the Gospel, and rejoice much in the Work. They strive to do their duties cheerfully, and pay marked attention to the instructions of the brethren. In one or two of the Branches several strangers have been attending our meetings lately. In one instance a young man was discharged from his employment for attending a 'Mormon' meeting, although his master afterwards relented and wished him to stay. The young man would not, however, remain, but came to the President of the Branch, and told his story, when a neighbor of the President's engaged him for the winter at higher wages than he had formerly been receiving. He has since been baptized, and is doing his best to emigrate in the spring."

NEWCASTLE-ON-TYNE DISTRICT.—Elder William B. Preston writing lately from Sunderland, says :—"Since I began to labor in this District, I have been kept pretty busy visiting the Branches in the Durham and Newcastle-on-Tyne Conferences, with the exception of Carlisle, which I have not yet been able to visit. I have been much pleased and interested with my visits amongst the Saints. I find them generally feeling well, and united with their Presidents in striving to carry out the counsels and instructions given by those placed over them. The brethren who have been called to labor in the Conferences comprising this District, are working diligently, assisting in building up the Church and kingdom of God. The local Priesthood have been, and are still, industrious, visiting, preaching, and bearing an humble and faithful testimony to the truth of the Gospel to those who will listen to their words. I have enjoyed myself much in my labors in trying to stir up the Saints to a lively sense of their duties, and in teaching them to keep the commandments of God and the covenants they have made with him, that thereby they may be privileged to claim the blessings promised to the faithful. They have been very kind in administering to my wants, for which may the Lord bless them fourfold. There is an abundance of talent and learning in this part of the country at present, trying, according to their professions, to enlighten the world. Among those claiming the greatest share of public attention are, Mrs. Harriet Law, Rev. C. H. Spurgeon, and Rev. Mr. Baxter. One gentleman proposes to show that the battle of Armageddon and the Millennium will both take place betwixt the years 1868 and 1874. Events must surely progress rapidly in order to bring about such wonderful things so soon."

NEWS FROM HOME.

From files of the *Daily Telegraph* received we learn that the Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, commenced in Great Salt Lake City on the 6th of October last. A large number of people from the various settlements were present. On Sunday, the 8th, an immense assemblage was present in the Bowery, and the concourse was so great that hundreds were unable to get near enough to hear. On the morning of Monday the Tabernacle was comfortably filled, and in the afternoon, densely crowded, and a very stirring spirit prevailed in the meeting. We observe that Conference was addressed on Sunday afternoon by President Daniel H. Wells. Our readers will, doubtless, be glad to learn of his safe arrival. We also learn that the immigration was proceeding safely across the plains. Elder Thomas Taylor, who had previously arrived in the City, started back to meet the immigrants on the 2nd of October, after having obtained, through President Young, about forty-four mule teams for the assistance of the various companies. Everything is moving along peaceably in Zion, without anything to disturb the quietness of the people. We observe that Mr. J. B. Reed, Chief of Engineers of the Pacific Division of the Union Pacific Railway, and party, numbering thirteen persons, returned to the city on Friday from their exploring trip to the Humboldt. That division of the line comprises the intervening space between the summit of the Rocky Mountains and the eastern boundary of California, the California Pacific Railway Company building the road eastward to the last-named point. Mr. Reed and party left the city on the 1st of August, to run a preliminary line from there to the Humboldt valley. Commencing at the north-west corner of the city, they ran westward to and between Black Rock and the Salt Lake, through Tooele valley, three miles north of Grantsville, round the north-east point of the mountain range into Skull valley, and over the Cedar mountains. Two lines were here run to the desert—one by way of Granite Mountain to Redding's Springs, near the north end of Go-shute mountains; the other through a pass further north to the desert, which the party could not prosecute further, owing to the want of water. They, therefore, moved to the west side of the desert, and ran three lines over the Humboldt mountains—a high and rugged range. The south line was run from the mail station in Ruby valley, through Hasting's Pass; the middle one from the north end of Ruby valley through the Humboldt Pass; and the north line from near the junction of the forks of the Humboldt, eastward through an easy pass into Clover valley, thence to the desert to meet the line run to it from the east and discontinued. The northern line is the most direct, and seems to be the most practicable. By it about two hundred and twenty miles would carry the rails from Great Salt Lake City into the Humboldt valley, with no heavy work, and grades of not more than sixty feet to the mile through the Cedar mountains, and forty to the mile through the Humboldt range. The party had occasionally hard times for water. One night, on the west side of the desert, they travelled twenty-two miles after finishing their day's work, and then were obliged to camp without water. Next morning, eight miles further, they found the much-needed liquid. Mr. Reed would have continued his line.

down the Humboldt valley, but on account of insufficiency of supplies, he was obliged to return to the city upon reaching Humboldt river.

SUMMARY OF NEWS.

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ENGLAND.—The Confederate cruiser *Shenandoah*, which when last heard of was steaming about the North Pacific, destroying unfortunate whaling ships, arrived in the Mersey on the morning of the 6th inst., and surrendered to H. M.S. *Donegal*, lying in the Sloyne. The announcement of this most unexpected event caused great excitement in the town, particularly in commercial circles. It appears that Captain Waddell, the commander of the *Shenandoah*, fell in with a Liverpool vessel bound to San Francisco early in August, and learning of the collapse of the Confederacy, he immediately determined to suspend belligerent operations and proceed direct to this port. The *Shenandoah* is now in charge of a crew from the *Donegal*. The customs authorities communicated with the Home Office for instructions how to proceed in the case, and the officers and men, not British subjects, were ordered to be discharged. As none of them claimed to be legal English subjects, they were all released. The vessel was afterwards formally handed over to the representatives of the American Government in Liverpool. It is said that a crew will soon be formed, and that the ship will leave in a few days for America.

SPAIN.—The Spanish Government has taken an early opportunity of carrying out its determination to abolish the slave trade. A Portuguese slaver, having on board 103 negroes from the coast of Africa, has been captured, and it is determined to send the men to a Spanish possession in the Gulf of Guinea, where they will be liberated and allowed to remain as free negroes, or will be taken to the African continent if they prefer it. The work of emancipation thus commenced will not only be a work of time, but will entail a considerable outlay of public money, for there are no fewer than 424,000 slaves in the Spanish American provinces, 378,000 in Cuba, and 46,000 in Porto Rico, for whom an indemnity must be paid to the proprietors.

ITALY.—In reference to the repeated reports that negotiations are about to be renewed between the Governments of Italy and Rome, the *Diritto* says that such a course would be impossible, for "any treaty with the Pope would be an explicit renunciation of the plebiscitum, therefore an absolute rupture between the Government and the nation—a substitution of force for right." The Florence correspondent of the *Times* says:—"Not only is no treaty or arrangement completed or on the eve of completion, but there has been no sort of negotiation with Rome since that of Vegezzi broke down. If the Italian Government re-open negotiations with the Vatican, it must begin by making concessions, and that it will not do."

JAMAICA.—Advices received from Jamaica to the 22nd ult., report that the negro insurrection is very serious. The negroes were committing great barbarities. Troops had left Nassau and Halifax for Jamaica.

AMERICA.—The Clontarf circle of Fenians have held a meeting at New York. The State Centre declared that numerous Fenian privateers would shortly be afloat. Several were now being equipped at New York. Toronto papers assert that the Canadian Government is organizing an army of 40,000 men to guard the frontier. Mr. Seward has informed the Provisional Governor of Georgia, that the President cannot recognize the people of any State as having returned to loyalty in the Union, that admit as a legal obligation any portion of the rebel debt. It is reported that the Hon. Caleb Cushing will shortly leave for England on a mission to assist in the settlement of the Alabama claims against the British Government.

INFORMATION WANTED.—As to the whereabouts of William Douglas, who emigrated for Utah Territory about the year 1862. Information will be thankfully received by Joseph or William Clegg, care of Thomas Watson, Cottage Row, Stockton-on-Tees, Durham. Also, as to the present residence of John Parkins, who emigrated to Utah Territory from Norwich about the year 1862. Any tidings of his whereabouts will be thankfully received by his father, William Parkins, Primitive Methodist chapel, Esten, Yorkshire. Also, as to the whereabouts of Joseph Wilson, who emigrated in the ship *Hudson* from London in the month of June 1863. Information will be gladly received by his son Joseph Wilson, 3, Bosier Square, Coley Street, Reading, Berks. *DESERT NEWS, PLEASE COPY.*

ADDRESSES:

William Gibson, 2, Thomas Street, Manchester Road, Bradford.
Charles W. Penrose, at John Brett's, Danbury, Essex.

DIED:

In Hyrum, Cache Valley, U. T., on the 26th of August last, Thomas, aged 14 years, son of John and M. A. Bradley, late of Abersychan, England.

In Virgen City, U. T., on the 27th of August last, of cholera infantum, Allen, son of John and Mary Green, (twin son) aged 7 months and 14 days.

In Mantl, U. T., (date not stated,) of chronic consumption, William Fowler, aged 35 years and 3 months.

In Caudle Green, Gloucestershire, on the 8th of September last, of putrid sore throat, Phoebe, aged 9 years, 11 months and 8 days; and on the 16th of September, of the same disease, Elizabeth, aged 14 years, 3 months and 23 days, both daughters of Andrew and Ann Bird.

In Springville, U. T., on the 15th of September last, of dropsy, Rebecca, wife of John Sanderson, aged 50 years, 11 months and 21 days.

POETRY.

—O— TO BRITAIN.

(An Acrostic.)

A wake, O Britain! wake! and look around;
W here in thy coming woes shall help be
found?

A mong the nations wilt thou treaties make?
K ingdoms and nations to their centre quake;
E v'n now has Palmerston resigned his
breath,—

B ehold! thy trusty helmsman sleeps in
death:

R ecruited wilt thy fleets and armies be,
I nvincible as science can decree:

Europa.

T hy sagest counsellors and warriors brave,
A round the Queen will vie her realms to
save,

I n these precautions will thy safety be?
N o,—if the Lord has a debate with thee.

A wake!—has not his message from the sky
W arned the of Babylon's plagues and destiny,
A nd to repent and be baptised?—Obey!
K now that a Prophet lives in this our day,
E v'n God's vicegerent, who would point thy
way.

R.

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save : neither his ear heavy, that it cannot hear : But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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Price One Penny.

LABORING UNDER ERROR.

(From the Deseret News.)

While a certain class of people apparently enjoy a great amount of satisfaction in abusing us, our morals and our institutions, there is still another class, of avowedly pious folks, who seem greatly exercised about our religious faith, viewing it as a kind of Pandora's box from which a multitude of evils are let loose, without even the consciousness of remaining hope being left. Drawing their information from incorrect sources, they appear to think that we must be miserable, that our "fanaticism," as they are pleased to call it, is so thick that a single ray of genuine happiness can scarcely penetrate it ; and when they hear of our enjoyments, rational mirth and properly directed amusements, they shake their sanctimonious heads, heave deep-drawn sighs and groan out their horror as though it was the recklessness of a people who were trying to drown thought and bury reflection in oblivion. Independent of the glaring inconsistencies in their reasoning concerning these things, certain grave errors have had their origin with this class, in

their fancied notions concerning us, which have spread and continue to exist. People who make no particular claim as professors, come here charged with these fallacious opinions, ready to explode at the slightest touch ; and they are scarcely willing to admit the evidence of facts when presented to them.

It is no unusual thing for gentlemen passing through this city to step into our Bindery and Book-selling Department, and inquire for a copy of the "Mormon bible." Upon being handed a veritable copy of King James' authorized version of the Old and New Testaments, they look at it with an air of incredulity. Though assured that we believe in and accept that book as the Bible, the force of settled notions is so strong that they often can scarcely credit it. They fancy that we must have another, one which entirely supersedes that which our fathers took comfort in perusing. Some think it very probable that we retain in it part of the one in general use, but even they believe it must

essentially differ from that which they are accustomed to study, if they study the book at all.

Now, so far from that being the case, the Latter-day Saints are the only people, of whom we have any knowledge, who really do believe what is contained in the Bible. Many are willing to avow a belief in it, taken as a book, while it is closed; and will open it, reading certain passages with an unctuous intonation, and hugging the few garbled phrases thus culled to their hearts, as all that is worth notice or belief. We prefer to accept the whole of it, and are old-fashioned enough to think that God is, after all, a better exponent of His commandments than any number of learned but uninspired commentators possibly can be.

As a result of this great anxiety for our spiritual welfare, they would like to convert us to their way of thinking, but if we had an inclination to meet their proselytizing desires half way, we would be sorely puzzled what particular set of opinions to receive. We would suggest that they settle their little religious differences among themselves first, and decide which party is to travel by express to the mansions of endless bliss, and which is doomed to the hottest locality where fire and brimstone are dealt out gratuitously and without stint, before offering to pilot us the way to either region; we might otherwise happen to be led into the wrong one, and that would be far from pleasant.

Seriously speaking, we would fain ask what it is we would be likely to receive for what we now possess, if we were to give up our present faith, hopes and realized blessings? We enjoy peace, happiness, prosperity, union and contentment. Can they offer superior inducements to throw these aside? In the world outside of us there are war, misery, disunion, discontent and lack of confidence. The practical workings of the systems advocated as superior to the one believed in by this community, do not present a very pleasing or attractive picture. Is not the philanthropy a little mistaken that seeks us as objects

for its exercise, while so vast a field is spread around it in which it has ample room to operate? We have no desire to travel back to quagmires of corruption, the cross-roads of uncertainty and the rough, uncultivated regions of contention from which we have fled, and leave the fair prospect of happiness with its garniture of virtue, knowledge and united confidence, which we have already reached. If they could exemplify any of the Christian virtues described in that Bible which they profess to believe in, but which we do believe in, as a general and practical result of any of the heterogeneous mass of so-called Christian systems of religion, there might be some hope of their doing a work among us; but until that time we beg to assure them we are content with the kernel, and they may regale themselves with the husks to their satisfaction.

We meet every day with people who once believed as the class alluded to do, many of whom came here imbued with erroneous ideas, who, when their minds were disabused, commenced themselves to study that Bible which they had once allowed their religious teachers to study for them, and are now, as a result, faithful members of the Church. Yet we have proved to the world a thousand times, and in a thousand different ways, how deep and abiding is our faith in all the revelations of God that have been made known to us, whether contained in the old Jewish Scriptures, in those of His ancient people on this continent, or the revelations given in this age to the Church of Christ. Many are ignorant on this as on other points concerning us, because they prefer taking their information from sources that are more notorious for romancing than telling honest truth, and that seldom state anything reliable unless it should be by accident. They may keep on, but despite their efforts the truth will move steadily and surely onward, accomplish its destined work, and ultimately shed the light of its heaven-given effulgence on the hearts and minds of the honest and true every where throughout the earth.

ELECTION AND PREDESTINATION.

BY ELDER JOHN NICHOLSON.

In a recent number in an article entitled "The economy of God," we had the privilege of laying before the readers of the STAR a few ideas respecting the designs of our heavenly Father in relation to his children and the earth; but, as we truly said, it is a subject of such magnitude, that we barely touched upon a very small portion pertaining to it. We will now endeavor to pursue the subject still further, in another of its many branches, still continuing to stand upon the broad platform that salvation is of our God, that we are his children, that he is the Father of our immortal spirits, and that the human race belongs to one vast family.

There are a great many of the principles of the Gospel which, to the world, are enwrapped in the gloom of mystery; but when stripped of the intricate web which has been woven and thrown around them by uninspired men, they stand out in bold relief, and in that grandeur and simplicity which is a certain characteristic of the truth. The doctrine of election may justly be ranked among that class.

In order to make our meaning as clear as possible, we will reason comparatively, and take for example a good and noble man, who has a large family of sons and daughters; and in that family, we will suppose there exists a great variety of disposition, temperament and intelligence, some being bright, noble and intellectual, always walking in the counsels of their parents, continually honoring their father and mother, and thus gaining their confidence and love, whilst another portion would take an entirely different course, living in disobedience and continual disregard of their father's will, thus weaning from them his confidence; and we will suppose that there would also exist all the shades betwixt those two classes. Now, that father beholds his children, and his heart yearns towards them. He sees, to some extent, the path they will pursue in after life, and what

their various courses will lead them to. He reasons, then, from cause to effect, and can foretell, although perchance only to a limited extent, what shall be their destiny if they do not change. If man, poor frail mortal man, can judge so far in regard to his children, imagine how much more can our heavenly Father judge in relation to his progeny; He in whom the principles of foresight and fore-knowledge are developed to a fulness; He who can behold his creations at a glance, and penetrate with his all-seeing power the inmost recesses of the human heart; imagine his family brought into organized spiritual existence through the medium of the fixed and eternal laws of nature, and composed of every imaginable variety of intelligence and temperament. Would it not be doing a decided injustice to His wisdom and knowledge, were we to think for a moment that he did not properly understand the nature of his family?

To resume our comparison,—suppose that this good and noble man we have referred to, had some work of great importance which he wanted accomplished by his family, and which would require much diligence and care on the part of those who undertook to carry it out, unto whom would he be likely to entrust the oversight of this important business? Would he give it into the hands of those who were unwilling to take his counsels, and in whom he had not implicit confidence, who were lethargic and indifferent to the interests of their parents, and had neither intelligence nor ability to fulfil his purpose in the matter? No; but he would give it into the hands of those whom he felt assured would perform it. If man, whose judgment is as nothing when compared with that of our Father and God, has reason sufficient to select from his family those who would carry out his plans and purposes, to some extent at least, is it not easy for us to suppose that our heavenly Father would display

wisdom and understanding infinitely superior to that shown by mankind in this, as well as every other respect? Hence, when the doctrine of election and predestination is looked at from this point, it does not appear so mysterious after all. In Romans, 8th chap. and 29th verse, we read, "Whom he did foreknow, them also he did predestinate, to be conformed to the image of his Son, that he might be the first born among many brethren," and in this passage is shown out the fact, that our Father had an opportunity of judging who among his family would be worthy of occupying leading positions in carrying out his designs in relation to his children and the earth. "Whom he did foreknow." To foreknow is to know beforehand, and we may ask, Before when did God know such? Before they came to dwell on the earth; and if He foreknew them before their coming to dwell here, they must have existed prior to coming. Then, of course, the Lord must have had ample opportunity of judging who among his family would carry out his designs, and be saviors to their fellows.

Some have thought that the application of the passage above quoted is universal unto all, "save the sons of perdition," but this is evidently erroneous, for its application only reaches those who shall be conformed to the image of the Son of God, and it appears that there are a great many besides the "sons of perdition" who will not be conformed to that image, even among those who will receive a salvation; for, all who shall be conformed to his image must, as a natural consequence, be like him, and all who shall be like him must be saviors to their brethren, as he is the Savior of mankind. And again, those who will be conformed to His image, must necessarily receive a fulness of exaltation and glory, because he has attained to that fulness; and that all who shall be saved will not attain to that glory, is evident from the fact that it has been revealed that there are many glories and conditions of salvation. There is one glory of the sun, and another glory of the moon, and another glory of the stars, and as one star differeth from another in glory, so shall it be in the resurrection. Those

who inherit one of the lesser glories cannot be conformed to the image of Jesus, because he has attained to the highest, hence the difference betwixt him and them.

Jesus was chosen from before the foundation of the world to be the Savior of mankind. Upon what principle was he thus elected as the great Redeemer? As we have partially illustrated, in the comparison of the good man and his family, we would think it would be because he "Loved righteousness and hated iniquity from the beginning." We see that the doctrine of election is true in its application to the case of Jesus. Although he stands at the head as the great Savior and propitiator, are we to conclude that he is exclusively the only Savior of mankind? We think otherwise, for it must be plain to all unbiassed minds, that a great many men have labored and do labor as saviors for the human family, and have shed their blood in the cause of truth and righteousness, although all labor under Him who is the great head of all, he being the "chief corner stone." There have been an Enoch, a Noah, a Moses, a Peter, a Paul, and hundreds and thousands of others who lived in former ages; and also a Joseph, a Brigham, a Heber, a Daniel, and a numerous host of others in these latter times, who have labored and do labor as saviors of mankind, striving to redeem them from degradation, and the earth from pollution and corruption. If Jesus was chosen upon the principle before alluded to, upon what principle would others be chosen and predestinated? "Whom he did foreknow, them also he did predestinate, to be conformed to the image of his Son."

Some might think that if many have been elected to play a special part in "life's great drama," it would constitute God as being capable of injustice towards his children; but those who possess his Spirit, through whom the things of heaven are made known, so far as they have progressed in an understanding of Him in whom we "live, move, and have our being," and of his economy, can see justice and consistency stamped upon all his plans, and salvation indelibly imprinted upon all his designs. Again

it might be said, have you not endeavored to show that God elected some upon the principle of worth, ability and intelligence, according to foreknowledge, and do not the Scriptures go so far as to show, that He not only ordained and raised up individuals to fill positions of honor on the earth, with a promise of future exaltation and conformity unto the image of his Son, but that he also raised up men, and sent them forth to be used in working deeds of evil, such as oppressing his people, as in the case of Pharaoh, the Egyptian despot, who ruled over the house of Israel with an iron hand, and of Judas Iscariot, the betrayer of the Savior, who, it is stated in the Scriptures, was a "devil from the beginning?" If Judas was a devil from the beginning, it would appear reasonable to suppose that he was chosen upon the opposite principle, of having "loved righteousness and hated iniquity from the beginning." Yet, although the doctrine of election be true and Scriptural, we cannot recollect having seen anywhere in the Scriptures, that men have been elected independently of the universal condition of obedience or disobedience. We still maintain the broad stand we have already taken—namely, that the object of God in all his designs, is the salvation of his children and the earth. True, in His choosing according to worth and intelligence, some might think that if men are brought into organized existence without certain capabilities that are possessed by others, it is no fault of theirs; neither is it, nor is there any fault in the matter, for all have been brought into being through the medium of fixed, eternal and unalterable laws, and as there is a place for every drop of water that falls into the ocean, and every atom of which the universe is composed, so is there a place to be occupied and a part to be played, by every organized intelligence brought into being by the operations of those great, and, to our finite minds, incomprehensible laws; and as all things were created for the glory of God, not only man, but all God's works will eventually assume their legitimate positions, and rise to their proper level. We think that when the Son

of God has subdued all things, and brought them under his feet, and has overcome death and hell, and he who has the power thereof, that man will also become satisfied of this to a great extent, for the Lord made him that he might be happy, and happiness and discontent, or dissatisfaction, do not go hand in hand. It is in the bringing about of this grand consummation, or the mode of accomplishment, with which men are dissatisfied, because of the traditions and spiritual darkness that enshroud their minds.

In regard to those who, according to the Scriptures, have been raised up and sent forth to accomplish the purposes of God by acting in opposition to the laws of right, some might be inclined to think that this would be depriving man of his agency; but this idea would evidently be incorrect, for these men still have their agency and free will. Suppose that there is an earthly monarch who desires the welfare of his people; he takes one of his subjects, surrounds him with affluence, and invests him with power to act in some high official capacity; suppose that subject abuses the power given him, deals unrighteously with the people, and causes great misery and suffering to be experienced by them. Could that king be considered cruel and unjust, even if he *foreknew* that that individual would act as he did in his position? Certainly not, if the ultimate object of the king was good, and would result in permanent benefit to his subjects. The individual who occupied the position previous to the unjust man being placed in it, might have been a good and upright man, and yet the people have been rebellious towards him, and discontented with his just administrations; consequently, the king has a purpose in view, a design to be carried out, and in order to accomplish that design, he selects as an instrument, a man who, from the knowledge he possesses of his qualities, will suit his purpose, which purpose is to learn the people to appreciate just laws, and honor righteous men who administer them; for, after letting them taste the bitter, he again places a just and upright man in the position, and instead of evil having been accomplished by the experience

gained, discontent is driven away, and peace takes the place of strife. In this comparison, the man had his free will to act as he pleased; he could either bless the people or make them miserable, having his agency to do either, so that notwithstanding he was chosen for a purpose, still he was responsible for his acts. Had that king chosen a man of nobler disposition, of course his object would not have been attained, unless he had taken some other means to accomplish the end in view. In drawing this comparison, we have endeavored to describe what may be suggestive of some correct ideas in regard to the dealings of God with man, but both thought and language fail to portray a subject so magnificent as the wisdom, justice and mercy of our great Parent, for truly salvation is of our God. And herein our comparison falls short, for whilst the king merely

purposed benefitting the masses of the people, our Father in raising up instruments to accomplish his designs, men who may even act unrighteously, may not only have in view the salvation of the multitude, but also of the instrument used, for is it not probable that some can hardly be saved until they are thoroughly convinced of the absolute foolishness of "kicking against the pricks," and in order to show them this folly, may it not be necessary for the Lord to bring them through a certain kind of experience? For, has not our Father decreed, that he will save all, "save the sons of perdition," who are but few in number? Hence the great and glorious victory which shall have been gained by Jesus, when he shall have subdued and overcome all things, and put them under his feet, so that God may be all in all.

NOTES FROM MY JOURNAL.

The setting sun was casting its last rays of golden light on the tallest peaks of the Jura Mountains, when, accompanied by Elders David P. Kimball, Samuel H. Hill, and a few others, I left Bienne for the purpose of meeting with the Saints, at their usual gathering place in the mountains, when convening in a Conference capacity. The tall mountain rose before us, lifting its venerable head many thousands of feet above the level of the lake, piercing the fleecy clouds which were floating lazily around, or resting in security on its hoary bosom. Directly on leaving the city, we struck into a bridle path which, for the first mile, led us through smiling vineyards bending beneath the half ripened fruit, claiming the constant care of the husbandman. Whenever we paused to recover breath, our eyes dwelt with pleasure on the delightful view obtained through the occasional openings of the tall pines. The lovely valley spread out beneath, with its variegated colors resembling the rich-

est carpet from the looms of Gobelin; its deep green, relieved by smiling villages and waving fields of golden grain, brought forcibly to our minds the far distant Vales of Ephraim, and the kindly faces of family and friends who were only waiting to welcome the wanderers home. Lake Bienne stretching away in the distance, glimmering like a sheet of molten silver, with a few white sails dotting its broad bosom, and the beautiful blue waves breaking gently upon the beach, added a charming variety to this truly fine scene. Perched on the side of the mountain was a small village, where we stopped for a few moments. Although the inhabitants were primitive in their dress and manners, yet we noticed the great loadstone of modern Christians—namely, several drinking saloons, which seemed to flourish amazingly even in this out of the way place. Fortunately a pump graced the plaza, at which we were enabled to quench our thirst, to the surprise of the inhabitants and the eternal enmity of the

publicans; but we preferred the pure mountain stream to the miserable wine so freely drunk in this country. Continuing on, we soon reached a break in the mountain, and as the ground became more level, we were able to pursue our journey with less fatigue. The twilight was beginning to deepen into night, when we came in full view of another of those Swiss villages which repose peacefully amidst the lofty mountains and shady dells. After considerable trouble, we succeeded in obtaining lodgings for the night. People living in these secluded places, shut out from the contaminating influences of the world, we would suppose honest, and perhaps they might be so; but around the only apology for an inn in the place, lounged individuals with the same hang-dog expression on their countenances, as is so frequently to be seen amongst the Lazaroni of Italy. The grand sleeping apartment was delicately perfumed, having been for many years used as a stable for cattle during the winter months.

At daylight next morning we were again making preparations to resume our journey, and at 6 o'clock were slowly wending our way up the mountain. Our mode of travelling was in the popular style which nature has provided, consequently our progress was slow. Several of the Saints from Bienne joined our party, having left that city before daylight that morning. When within two miles of our destination, we came to a large fissure or cavern, which was many feet deep, but by means of an old ladder which seemed to have been placed there for the purpose, brother Hill descended, and by dint of much exertion, succeeded in bringing to light an immense cake of ice, which was quickly distributed among the party for transportation. The sun beat down with great violence, causing the stoutest to quail beneath its burning rays. We found the ice very agreeable, and when introduced to the almost boiling water in our cans, very refreshing.

At 10.30 a.m., we arrived on the ground appointed for holding our Conference. President W. P. Nebeker, Travelling Elders Hertzog and Schuller, and some few of the Saints, had

already arrived, and when we came up, were discussing the unfavorable appearance of the weather; but we had come all that way for the express purpose of holding a meeting, and our trust was in the Lord that we should have sufficiently good weather to carry out our plans, the extreme poverty of the Saints not permitting them to hire halls, even if the people were willing they should hold their meeting in the towns and villages. They are, however, generally unwilling to do this in most parts of Switzerland, and the unjust prejudice existing against the Saints, forces them to seek these places that they may worship God undisturbed. 'Ere the arrival of the Saints from St. Imier, large drops of rain began to fall, ushering in a fearful storm which raged in great fury from 12 to 2 p.m. At the foot of the highest peak of the Jura Mountains, stands what is called a *vachère*, where we found shelter from the driving storm which burst upon us with a fury rarely equalled even amidst the mighty mountains of Switzerland. We made ourselves as comfortable there as circumstances would admit of. The Saints had provided liberally for all our wants; and as we were able to obtain milk from the cowherd, we fared sumptuously.

The elements during this time were not idle; the blinding lightning with livid glare, lit up the apartment at one moment, and the next we were plunged into Egyptian darkness, followed by the crashing thunder which burst over our heads with unprecedented violence. The storm raged until 2.30 p.m., when we observed a break in the clouds, and an occasional gleam of sunshine streamed forth, gladdening the hearts of the poor Saints who had toiled over nine miles of mountain road to meet with their brethren, and receive the cheering influence of the Holy Spirit.

In a short time the sun burst forth in splendor, and we immediately made preparations for our Conference. We convened in a natural amphitheatre, formed by the convulsions of nature many centuries before; the Saints occupying one side, seated upon the rocks, which lay very convenient for this purpose. The mountain pines were plentiful on every side, and the

grandeur and wildness of the scene suited those who had learned to love such scenes in other lands. Brother Kimball and myself addressed the Saints, Elders Nebeker and Hill translating each sentence into the German language. The other brethren also addressed them, and the Lord was not slow to hear our prayers, but bestowed his Spirit liberally. The thought that we were free to worship Him in his own appointed way, gave us joy indescribable; and although we were poor and worn out with fatigue, compelled to forsake the haunts of our fellow-men, and seek the boldest peaks of the mountain to worship our God in peace, yet our hearts swelled with gladness, and, borne upon the wings of faith, we rose to heavenly joys.

At 4 p.m., Elders Kimball, Hill and myself, bade the Saints good-bye, wended our way down the mountain, and bearing well to the right, soon

struck a path which led us in a more westerly direction towards Neuchatel. Brother Nebeker returned to Bienne to transact some business pertaining to the general good of his District. We intercepted the railway train below Neuveville, and reached Neuchatel the same evening. Our congregation on the mountain numbered about seventy-five—a great many more than I expected to meet in the solitudes of the forest, when the nearest point from any one of our Branches was nine miles, over a very rough road, the Saints being too poor to come any other way than on foot. My spirits were never better, but I did not recover from the fatigue for several days.

We met the Saints many times subsequently in Switzerland, but never enjoyed more of the Holy Spirit than when assembled with a few of the people of God on the wild Jura Mountains.

B. Y., JUN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 25, 1865.

In the month of June, eighteen hundred and sixty-two, we were in the city of Washington, and whilst there the law prohibiting polygamy in the Territories was presented, and passed the Senate and House of Representative with scarcely a dissenting vote. In conversation at that time with influential men of the dominant party, we were assured that the Bill was a mere matter of policy, and would never be enforced; but that as the Republican party had inscribed upon their banners, "Slavery and Polygamy, twin relics of barbarism," the party could not consistently attack slavery, without, at least, appearing to make some demonstration against polygamy.

We now wish to refer to the pretended grounds on which the supreme authorities of the nation enacted laws which were to bind the consciences of men, and deprive them of that free agency bestowed upon them by a superior Power. Previous to the presentation of this Bill, many arguments were advanced regarding it. Some were approved, others rejected; but the one idea

which the majority adopted was, that polygamy was degrading to the human family and a relic of barbarism—comparing it to the criminal fanaticism of the Hindoos when ascending the funeral pile, or throwing themselves under the wheels of Juggernaut—and asking the question, were the Hindoos to establish themselves in America, could they be allowed to follow these suicidal notions, simply because such were matters of conscience with them? Christian legislators replied, certainly not; rather enact laws which would compel these people to renounce their wicked practices, and free the land from their horrid rites. We admit the justice of such argument in the case of the Hindoo, or other heathen nations who sacrifice human life to propitiate their gods; but in no wise can this view be taken of the principle of polygamy, and we could quote many passages from the Old and New Testaments fully proving it to be a divine institution. We wish to present the truth unto the honest, that they may not be led astray by the specious reasoning of these self-constituted teachers of public morality, but will merely confine ourselves to one or two passages of Scripture, or such as the Spirit may dictate, that facts may be made plain.

But let us ask, Can polygamy be classed amongst heathen institutions? For, if the foundation on which we build is unstable, the fabric will soon fall; and, if the principle of polygamy is untrue, and to be looked upon in the same light as Hindoo fanaticism, then it is well for those who profess to serve God and acknowledge this law, to discard it at once. The Christian world hug the Bible to their bosoms and say, let this be our guide. Can we, therefore, in reasoning with them, base our arguments upon a better foundation than the testimony contained in that book? Let it be our guide, and if we cannot find from it that God sanctioned the practice of this principle, remove it as an unsound doctrine and a stumbling block. In the 16th chapter of Genesis, we read:—"Now Sarai, Abram's wife, bare him no children, and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife." Here are the words of divine truth, and the only question which can be entertained for one moment is, Was Abram a man of God, and were his acts acknowledged by the supreme Ruler of the universe? In order to show that this was so, and that he was acceptable before God, we quote the 7th verse of the 17th chapter of Genesis:—"I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee." We might quote other passages proving that Abram was a polygamist, and a man of God, and so also were Isaac, Jacob, David, Solomon and many others, polygamists, and their practice of this principle was approved of by the Almighty; so that, according to His promise to Abraham, the seed of the righteous might become as numerous as the sands on the sea shore, or as the stars in the firmament.

But the Government of the United States have decided that polygamy is a relic of barbarism, and have sought to degrade the father of the faithful, the friend of God, the man according to the Lord's own heart, and those who held the oracles of the great Jehovah, to a level with the worshippers of a cow or a stone; and the people of this country have accepted the decision of that Government, and, despite the records of Holy Writ, now fling polygamy in our teeth as a crime, regardless of testimony, virtually—before God and man—

proclaiming themselves hypocrites and liars. The bases upon which Government professes to found its reasons for prohibiting polygamy are incorrect, and it is impossible for them to sustain the laws enacted, and retain the approving smile of our heavenly Father; and, any nation that disregards the laws of God and the rights of man, may not stand, but will be plucked out by the roots. The records of divine truth are considered the basis for law and government by the greater part of the civilized world; but, by acknowledging that one part of the book is incorrect, they are undermining and destroying the whole fabric of Christianity, and if the principle of polygamy is false, who shall say that any part of Scripture is true? The doctrines laid down in it sustain us to the fullest extent in our practice of the law referred to, and we want no better example than the one pointed out by Jesus, when the Jews asked him if Abraham was not their father; and he answered them, if they were the children of Abraham, they would do the works of Abraham. We claim a divine origin for this principle which was first legislated against by the emperors of Pagan Rome, and now by the lawgivers of modern Christendom. In conclusion we may add, that if the Scriptures are true, then are the people safe in following out the doctrines they teach, and the revelation given through Joseph Smith is a commandment of God unto his children; and all who hear that commandment will be held responsible for their rejection of the principles of eternal truth when they stand before the great Judge.

WHAT MUST THEY DO WITH THEM.

(From the Salt Lake Daily Telegraph.)

In the East they are considerably troubled in regard to the surplus women. They have more than their one-wife system demands, and as there are very few avenues for women to be self-sustaining, compared to what there are for men, the subject of "Work for Women" is agitated and discussed by various persons who claim to belong to the noble armies of philanthropists and political and social economists.

Among other authorities, the *New York Tribune* takes up the subject, and says it is one of the greatest problems of modern civilization, and must be met sooner or later; that the tendency of dense populations is to make the female sex preponderate, and something must be done with the surplus fair ones; that between the ages of fifteen and ninety, the females preponderate; that in England the ratio of females to males is as three to two, and in France greater; that in Massachusetts the women are nearly 20,000 in excess, in Connecticut, 6,114, and in the same ratio in New Hampshire and Rhode Island, while in New York State the female excess is 5,234, though in New York city itself it is nearly 20,000; that though the men preponderate in new Territories, the tendency of the female sex, as population increases, is to outnumber the males; that as the nation grows in numbers and civilization, such a result must be expected, and the problem should be met now, and so decided that it will cause no trouble in the future.

The *Tribune* very sensibly says:—"The destiny of woman is marriage. Her sphere is home. Man's duty is to support her." But then how to support her is the question, for says the *Tribune*, "we see in New England, in the

cities, in all densely populated districts, that the tendency of woman is to so outnumber man as to answer all the demands of marriage, and still leave a surplus population. We see this in European countries, and we shall eventually see it in America. If we take Massachusetts, we shall find that, were every man to be married, there would still be 20,000 women to find bread in some personal sphere of labor. The city of New York will show a surplus almost as large."

The *Tribune* thinks the problem can best be solved by going to the foundation of the social system, and remodelling the laws of labor; that not only the problem of surplus, but "another so sad and deplorable that it can scarcely be considered without a blush," can be solved by the same process, instead of mourning over thousands of lost women, building asylums and forming societies for their amelioration, which is only attempting to moderate an evil that continues to exist.

Only to think of it, 20,000 surplus women in each of the forty or fifty or a hundred States which will compose the great North American nation in a few years, when population becomes as dense as in the east—20,000 women in each State without; the remotest chance of becoming wives, or honorable mothers, and yet to be told, as a self evident-truth, that "the destiny of woman is marriage. Her sphere is home. Man's duty is to support her." And it might be added with equal truth, that her high privilege and crown of glory are children. Yet the extremest hope for these 20,000 surplus women is that by tremendous discussion and speechifying and logrolling in Congress and society, a few more departments of labor may be made available for them to support themselves, in single blessedness, from the pinchings of poverty.

Now, in the years to come, when these 20,000 surplus women in each State shall be living human beings, having like passions with their more fortunate sisters who shall have secured mates and homes and male support, just think how fearfully, as things go on, the wretched hordes of "lost women" will swell and multiply, to say nothing of their almost equally debased, but "half respectable" cotemporaries who, though also of easy virtue, still observe the outward proprieties of life!

And this is the very best thing which the religion and civilization of the day bid us expect, the acmè of the hopes sublunary with which they would inspire the world! Out upon such systems. Verily there is vast need of going to the foundation of the social system and inaugurating a sweeping and thorough reform.

"Surplus women!" What contracted mind first originated that obnoxious term? It is a libel on the fair sex, and a reproach to the vaunted gallantry of the other. Highly complimentary to the 20,000 of Massachusetts, and the 20,000 of New York. Modern religion and civilization say to them—"Poor 40,000 unfortunates, you made a grand mistake when you came into this world, at least full half of you did, that proportion ought to have been lords instead of ladies of creation. You are not wanted on this earth—all the places you could honorably fill are already supplied. There is not the shadow of a chance for a single one of you. Cold comfort, but the best we can do. We are very sorry for you, very much grieved at the bad ways some of you may be constrained to take, through having no legitimate protectors; but, though your cause is just, we can do nothing for you." Even old Massachusetts, with all her cleverness and great pretensions, is puzzled to death how to take care of

her 20,000 surplus without debasing them. She looks around anxiously for assistance ; she stretches out her arms earnestly to the Territories, and, in piteous accents, appeals to their generosity—"now won't you take some of these pesky women off my hands?"

"Surplus women," indeed ; as though it were possible to have a surplus of the brightest handiwork of creation. Do men complain of having a surplus of any other good thing ? Any surplus of beauty, of goodness, of honesty, of faithfulness, of lands, of gold, of merchandise, of houses, of horses, of cattle ? Oh no ; no surplus of all these, only a "surplus of women." Poor women ! the only things with which religion and civilization are overburdened.

Well, so the world goes ; but peradventure a just appreciation of, and cheering hope for, even the now rejected "surplus," will spring up some of these days. "Nature is full of compensations," and many wrongs may be righted by-and-by.

ABSTRACT OF CORRESPONDENCE.

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SCANDINAVIAN MISSION.—Elder John Sharp, jun., writing from Stockholm on the 7th inst., says :—"Since my last letter to you, I have travelled a good deal in Sweden, talking as well as I could to the Saints. About a month ago I visited Copenhagen, remaining about a week, in company with President C. Widerborg, Elders S. L. Sprague, J. H. Felt, and others of the brethren who came from the Valley this year. I attended a Conference meeting of two days' duration, during which time many good instructions were given by the brethren present. On the 5th ult., I left Copenhagen in company with Elders Sprague and Felt, on another tour through Sweden, since which time we have been together travelling amongst the Saints, and trying to teach them good and righteous principles. After visiting Malinö, Gottenburg, Jänköping, Orebro and Norköping—some of the largest towns in Sweden ; in fact, the largest, including this, the capital—we came here on the 24th ult. On the 28th and 29th we held a Conference in Stockholm ; President Widerborg, and Elders G. W. Gee and G. Ohlson were present, and a good time was spent by us together. I am happy to say that the Saints are feeling well generally, and very anxious to emigrate to the home of the Saints, where they can live in peace and be free from the turmoil of Babylon ; but as a general thing they are very poor, and many have much difficulty in gaining a livelihood ; still they have an assurance that if they are faithful to the religion which they have espoused, all will be well with them, and the time will come when they will have the privilege of gathering home to the Vales of Ephraim.

CORRESPONDENCE.

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AMERICA.	} 7th was gladly received on Sept. 29th, on my return from my second trip this season to the South. The Saints in the Southern Settlements are making satisfactory progress in developing the
Great Salt Lake City,	
Oct. 3rd, 1865.	
President Brigham Young, jun.	
Dear Brother,—Your letter of Aug.	

resources of the country. Our visits to the South become annually more interesting and important. There is great anxiety manifested by the Saints to see your father and hear him preach, many of them hearing him for the first time, thus shewing the rapidity of the increase of population, both by artificial and natural immigration. He went beyond his strength many times in preaching to them; in some instances his remarks were cut short for lack of strength. It was astonishing to see the large assemblies which met at those points where meetings were held for one or two days. We constantly hear of new settlements being made at new springs in new valleys, localities we had not heard of before, stretching along the rim of the Great Basin to the east and west, through the whole valley of the Sevier, and around the head waters of the Rio Virgen. For the first time we heard the towns and villages known as Winsor, Berryville, Kanab and Perea named. St. Thomas and St. Joseph add to the list of settlements on the extreme south; Eagle and Meadow valleys extend their invitations to settlers to help to enlarge settlements already commenced in the south-west.

The visit of Acting Adjutant-Generals Burton and Ross to the South, and their organization of new companies, battalions, regiments, and the formation of new military districts, also mounted companies in every settlement, furnishes further evidence of the rapid increase of our population.

A fair was held at St. George, which was visited by the President and his party on the 15th. The articles exhibited bore evidence of marked improvement. The visiting brethren were treated to wine made from brother Dodge's vintage. He exhibited a small cutting from a grape vine, not exceeding a yard and a-half in length, which supported fifteen pounds of grapes of the Black Hamburg variety. Gingham was exhibited, the material and coloring all grown in the county. Their cotton crop this year is good, and they have raised a great deal more breadstuff than in any former year.

Superintendent Irish has recently paid a visit to the Piede Indians, who met him at Pinto. The chiefs signed

the treaty which had been formerly signed by the Utahs. Irish distributed among them many presents, including farming tools. They dispersed, expressing great satisfaction at the results of the interview.

The great object which overlooks the city now, is the staging or scaffolding for the erection of the latticed roof of the new Tabernacle. The arrival of the new Governor, and other surrounding circumstances, portend a peaceful winter. The abundance of fruit raised this year, has thrown it within easy reach of all classes. The Tithing Office has given one-half for drying peaches to any one who would dry them. I am pleased with the spirit you manifest in trying to import seeds of new and choice varieties of fruit, although at the present time the supply already produced in quality and variety is very astonishing.

I am, yours in the Gospel,

GEO. A. SMITH.

SCANDINAVIAN MISSION.

Copenhagen, Nov. 10, 1865.

President Brigham Young, jun.

Dear Brother,—On my return yesterday from a trip through Sweden, I found your kind favor of the 25th ult., for which accept my sincere thanks. I felt glad and refreshed by reading your appropriate counsels and instructions, and it will be the efforts of myself and co-workers to follow them out by the assistance of the Lord.

On the 28th and 29th ult., I attended Conference convened in Stockholm, where Elders Sprague, J. H. Felt, John Sharp, jun., Geo. W. Gee, Gustav Ohlsson, C. Ederstrom, President of the Conference, together with the Travelling Priesthood, the Saints of the Stockholm Branch, and several strangers, were present. The Elders represented the Saints in their various fields of labor as in good standing, with few exceptions, and the openings to preach the Gospel increasing. Our pamphlets and works were having a wide circulation, and assisted considerably in preparing the way for the Elders. In the city of Stockholm itself, the Gospel was not preached with the same success as out in the country, where the people are more

desirous to hear and obey, especially when they begin to see the incorrectness of the principles of the State Church, and the corrupting influence of the priestcraft that has held them in bondage and fear by means of illiberal laws, threatening everybody with fine and imprisonment who dissented from the State Church, or opened their houses for religious meetings. It takes time to break down the barriers that obstruct the progress of the Gospel, requiring men of integrity, courage and perseverance, to overcome the manifold opposition that meets the spreading of the truth. The Work of God is, nevertheless, advancing steadily and surely, though in some places it takes more time and requires greater efforts than in others, according to existing circumstances. We are trying to spread the printed word as much as possible, and the Lord has favored our efforts in that direction. Besides the opposition of the clergy of the State Church, we have another class of people to grapple with, the so-called Bible-readers, who try to lead a more moral life than the majority of the members of the State Church, thereby thinking themselves to be nearer Christ than others, taking upon themselves sanctimonious looks and long faces, denying the necessity of the Gospel ordinances, only confessing that they are great sinners, and that they will be saved through the atonement of Christ and the mercy of God, without any works whatever of their own. It is almost impossible to reason with them, as they spiritualize or pervert the meaning of the clearest passages of Holy Writ. Still, among all those classes there are honest and upright individuals, yea, thousands of them, who will embrace the Gospel and engage themselves in the great and glorious cause of establishing the Church and kingdom of our God.

I also attended a very good Conference in Norrköping, on the 4th and 5th inst. The President of that Conference, Elder Rundquist, is an able and faithful man, doing his best, together with the Travelling Priesthood, to extend the Work and keep the Conference in a good and healthy state. I also attended a splendid meeting in the city of Linköping.

While at Stockholm in council with the Elders, I found it necessary to organize the northern part of Sweden into a Conference, by the name of Norrland Conference, and appointed Elder L. P. Edholm to preside over the same. He is a worthy man, wielding a good influence among his former friends and acquaintances, who treated him coldly when he embraced the truth and emigrated to Utah; but now, since his return as a missionary, they are beginning to listen to his testimony, and inclined to examine for themselves. Upon the whole, I feel to say with regard to Sweden, that the Church is gaining ground, for which I am thankful to the Lord, who has opened the way thus far for us, causing the King and the Government, with the exception of most of the clergy, to be inclined for religious liberty, granting us, in fact, more freedom than their laws and institutions in their present form admit. I clearly see that the Lord is gradually loosening the bonds and breaking the fetters of bigotry and intolerance, that for some time have bound these northern tribes, among whom such a great portion of the scattered house of Ephraim seems to be mingled.

From Norway, Elder Geo. M. Brown writes me that the Work is prospering, and that lately a member of the Church, Elder Isaaksen, has had an interview and conversation with the President of the Storting (the Diet), now in session in Christiania. Said gentleman had expressed himself favorably in our behalf, counselling us to send in a renewed petition for religious liberty, as we have not the right to administer in any ordinance of the Church, and also advising that our members, before being baptized, should report themselves as Dissenters from the State Church, thereby depriving the clergy of any right or power over them. Following his advice, the Norwegian Saints have sent in a petition for religious liberty to the Diet, accompanied with a copy of each of our standard works. The Christiania morning paper stated afterwards, that said petition had been referred to the Committee of Church Affairs. What result it will have I do not know, but I am inclined to

think that they will grant us a little more liberty than we have hitherto enjoyed. Our Elders will thereby be free from imprisonment and fine, as these things have often been their lot in the past, when the clergy made any complaint against them. I acknowledge, however, that the majority of the priests, as well as the Government officers and police authorities, have been very liberal in their behavior towards us, giving us liberty to hold meetings, and even protecting us.

As a general thing the spirit of liberty and of freedom of conscience is penetrating the masses, so I suppose the clergy will have at last to give way and loose their grasp upon the people, who in their hearts despise the hirelings whom they show a kind of respect for; forced to do so by custom and tradition.

In Denmark we are enjoying all the liberty we can expect; the clergy of course doing their best to prejudice their parishioners against us, using all the circulating stories, lies and apostate letters they may pick up; but in spite of all this trash, the Gospel of the kingdom is spreading to every nook and corner, revealing the scattered sheep of the fold of Israel. The Danes are not naturally a religious people, and do not read the Bible much; therefore, when in combat with the Elders, in the absence of Scriptural proofs, they sometimes use striking arguments — namely, fists, rocks and sticks, and occasionally disturb our meetings by rough and boisterous behavior; but after all, the people are honest and upright as a general thing, and embrace the truth when they have had sufficient time to be enlightened.

Our missionaries, the Scandinavian brethren from the Valley, are respected among the people, wielding a good influence, and so far as I can judge, they are men with good common sense just suitable for the time, and will, no doubt, be instrumental in the hands of the Lord in saving many of the honest of their countrymen.

I have now visited all the principal parts of this widespread Mission, and

enjoyed myself very much in the company of the Elders and the Saints, and in bearing testimony of the good things of the kingdom, encouraging the Saints to faithfulness and well-doing, that thereby they may secure to themselves an exaltation in the kingdom of God. I have also tried to make our "Scandinavian Star" as interesting and instructive as possible, both for the Saints and the readers in general; and I am happy to say, that of the 2030 copies we issue, 215 are taken by outsiders.

All the Elders from Zion are enjoying good health and feeling well in their different fields of labor. Brother Frederick C. Andersen, who has had a sojourn among his friends and relatives on Tuen, starts tomorrow for Norway, where I have appointed him to labor, under the Presidency of brother Brown. Brother Andersen is well, and begs to be remembered to you. I am expecting brothers Sprague and Felt to arrive soon from their trip through Sweden; they were well and felt first rate when I met them in Stockholm. Brother John Sharp, jun., is advancing in the Swedish language, and speaks it very clearly and distinctly. Brother Geo. W. Gee can also express himself tolerably, and understands it pretty well. It is somewhat hard for the American brethren to travel among the peasantry in these countries, their customs and habits being so different from those of the American and English people, and I have wondered many a time how they have stood it, but they are praiseworthy for their faithfulness and endurance.

Seeing that my communication has grown lengthier than I at first intended, I will draw to a close with the remark, that I feel well myself in the Work of God, and am full of hope for the prosperity of the cause of truth in this part of the Lord's vineyard.

With sincere prayers that the Lord may bless you in your high and holy calling, I am, your brother in the Gospel,

C. WIDERBORG.

It is vain to expect any advantage from our profession of the truth, if we be not sincerely just and honest in our actions.

ADDRESSES :

John Sharp, jun., Lorentzen's Gade, 14, Copenhagen.
 C. W. Stayner, } Acacia Villa, Ivy Road, St. Deny's, Southampton.
 A. N. Hill. }

DIED :

In Great Salt Lake City, on the 24th of September last, of scarlet fever, Mary, daughter of Heber John and Mary Richards, aged 2 years and 8 months.

In Stockton, Durham county, on the 4th of October last, William, aged 1 year, 11 months and 24 days ; and on the 10th of October, Ann, aged 5 months and 3 days, both children of William and Mary Clegg.

In London, on the 25th of September last, of inflammation of the lungs, Daniel Free, aged 1 year, 8 months and 4 days ; and on the 16th of October last, of scarlet fever, Charles Nephil, aged 3 years, 6 months and 10 days, both children of James and Sarah Adelaide Sheffield.

Killed on the 11th of October last, while in the performance of his duty as breaksman on the Caledonian Railway, near Glasgow, Priest William Latimer, aged 21 years.

In Glasgow, on the 31st of October last, of whooping cough, Samuel Wardrop, son of Alexander W. and Agnes Gray, aged 1 year, 9 months and 5 days. DESERET NEWS please copy.

In Glasgow, on the 27th of October last, of consumption, Elizabeth Shaw, wife of John Murdoch, aged 43 years, 6 months and 7 days. DESERET NEWS please copy.

In Highfield, near Radcliffe, on the 8th inst, of consumption, Ephraim, son of Robert and Lettice Redford, aged 10 years, 4 months and 2 days.

P O E T R Y.

LIFE'S CHARM.

There is a charm in life, unknown to those
 Whose minds ne'er soar'd beyond this mundane
 sphere.

Where degradation, infamous and bold,
 Stalks rampant forth as if no hand could stay ;
 Where calumny, with its accursed sting
 Strikes at the vitals of all happiness,
 Engendering mis'ry and incessant broils,
 Uprooting joys that man with man should have ;
 Where confidence, (attribute of the Gods)
 Seldom a dwelling finds in human breast ;
 Where haughty tyrants with unblushing mien,
 Force men to wear oppression's galling yoke,
 Depriving them of freedom (heaven's great boon)
 Till mere existence takes the place of life.
 For, what is life but bare existence, when
 The mind is bound, and cannot freely soar
 Through all the vast extent of heaven's domains,
 Exploring every nook in search of food
 For the immortal soul to feed upon ?
 But puny man oft binds his fellow man,
 Seeking with strong and unrelenting zeal

To take what heaven so freely has bestowed.

Though dark assable night this awful scene,—
 Where is depicted mans degenerate state,
 Where hideous vice seems virtue to outrun
 Velling this lovely earth with wretchedness,—
 There is a hope inspired within the breast
 Of those where truth immortal brightly blooms,
 And the eternal Priesthood's mighty power
 Irradiates forth the brilliant light of heaven :
 From such this midnight darkness is dispelled
 By truth's eternal and resplendent rays,
 And inspiration fires their inmost souls
 With light divine, and points them to a time
 When truth shall gain a glorious victory
 O'er error's strong gigantic battlements ;
 On superstitious crumbling ruins build
 A monument of matchless purity ;
 And mother earth, as in creation's dawn,
 From tyranny and wickedness be free,
 And Saints arrayed in robes of spotless white,
 Come forth to spend a blest eternity.

Liverpool.

SEPTIMUS W. SEARS.

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LONDON :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
 AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 48, Vol. XXVII.

Saturday, December 2, 1865.

Price One Penny.

MINUTES OF THE THIRTY-FIFTH SEMI-ANNUAL CONFERENCE, HELD IN GREAT SALT LAKE CITY, OCTOBER 6, 7, 8 AND 9, 1865.

(From the *Deseret News*.)

Conference convened in the Bowery, on Friday, Oct. 6, 1865, at 10 a.m., President Brigham Young, presiding.

There were on the Stand—Presidents Brigham Young and Heber C. Kimball, of the First Presidency; Orson Hyde, John Taylor, Wilford Woodruff, Geo. A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards and George Q. Cannon, of the Twelve Apostles; John Smith, Patriarch; Joseph Young, Levi W. Hancock, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott, of the First Presidency of the Seventies; John Young, Edwin D. Woolley and Samuel W. Richards, of the Presidency of the High Priests' Quorum; David Fullmer and George B. Wallace, of the Presidency of this Stake of Zion; Edward Hunter, Leonard W. Hardy and Jesse C. Little, of the Presidency of the Bishopric; George D. Watt and Edward L. Sloan, reporters, and a large number of Bishops and Elders.

In front of the Stand were seated the Tabernacle choir, under Professor Thomas; the Logan and Richmond choir, led by brother Thomas Horaley; the Smithfield choir, led by brother Robert Fishburn; the Spanish Fork choir, led by brother W. Jones, and the Ogden choir, led by brother W. Pugh.

Meeting called to order by President B. Young. Anthem, "Jerusalem my glorious home," by the Tabernacle choir.

Elder John Taylor offered the opening prayer.

Logan and Providence choir sang "Hark ye mortals," &c.

President Heber C. Kimball prayed that the peace of God might be upon all the Saints, and upon all who love the Lord Jesus. He spoke of the inclination of many to try and justify their wrong-doings by pointing to the failings of others, and of the obligation that rests upon all to receive the truth. We will live forever if we lay a foundation to do so, building on the

truth. He treated on various principles of the Gospel, and their practical application by the Saints. Pointed to the new Tabernacle, and showed the necessity of its being speedily finished, that we might have a house large enough in which to meet and worship God. The principle of Tithing is enjoined by the Lord, and the Saints are required to observe it; through practical obedience to that principle they can accomplish all the works of a public nature required of them. The government of God on the earth is the only one recognized by the heavens, and obedience to its authority, living in the practice of righteousness, is necessary before the Father and the Son will take up their abode with us, and the Spirit of the Lord abide with us. We are the offspring of God and partake of his attributes, and it is our right to know what is true; if we do not know the truth, we cannot be led by those who are appointed to guide and direct in the things of the kingdom of God. Spoke of the sacred nature of the ordinances administered in the house of God, and of the serious consequences of trifling with them. The building of the Temple and Tabernacle would be but a little work for this people to perform; but if the Temple was finished to-day, are we as a people prepared to enter into it? God will choose a people from among us on whom he will bestow his choice blessings. Referred to his mission to England, and to the few of those who were then baptized who are now in the faith, showing that we must love and live in the truth in humility and obedience to obtain salvation. Exhorted the people to continue in serving God, and in the midst of all their amusements and recreations, to be humble and prayerful, and seek to have the Holy Spirit with them. No man has the right to sin, no matter what his office, calling or position may be. The right of government in the Church rests with brother Brigham, and though the world may talk against "one-man power," they practically endorse it by appointing one man to preside over a community as a governor or president; giving him power to govern them and veto legislative enactments. Encouraged the

Saints to study the revelations of God, and spoke of the holy influence which accompanies that study; testifying that the individual who reads and practices the revelations which have been given, will be filled with the Holy Ghost. The Gospel is a system of progress, and if we continue in the principles of the doctrine of Christ, we will go on to perfection.

Smithfield choir sang "Joy to the world."

Elder A. Randall gave a brief account of his trip to the Sandwich Islands, from which he had just returned, of the kindly manner in which the natives had treated him, of the views of the white population there concerning the missionaries, and of matters and things in general. He had started on the 15th of last May with the company that left at that time for the Islands. He did not think his mission was ended; but as he had been asked why he was back, he gave it as a general answer that he had come up to Conference.

Spanish Fork choir sang "Hark, listen to the trumpeters."

Prayer by Elder E. L. Sloan.

2 p.m.

"Mortals awake," was sung by the Ogden choir. Prayer by Elder Geo. Q. Cannon. Singing, "How beautiful in Zion," by the Tabernacle choir.

Elder Erastus Snow gave an account of the Southern Settlements. Three years ago last spring, St. George was surveyed and located; since that time twenty more settlements have been located on the Rio Grande and Rio Virgen, including two on the Muddy and one on the Beaver Dam, comprising what is called "Our Dixie." Small settlements are strung along the Santa Clara. The difficulties to be encountered in settling that region, and which have been measurably overcome, were graphically and briefly described. During this past season they have raised considerable wheat, barley, oats and corn. Elder Snow expressed his appreciation of the kindness bestowed upon the people south by their brethren in the north; the breadstuffs furnished from the north were a great blessing indeed. In the thinnest settled

portion of that country they have raised this season sufficient breadstuffs to last them till another harvest, with the strictest economy; while the more thickly settled portions—St. George and surrounding cities—what may be called the populous part of the country, have not more than one-half, or at most two-thirds sufficient breadstuffs to last them for the coming year. The culture of cotton is improving, in quantity if not in quality, but the best seeds imported deteriorate. They have raised considerable sugar-cane, made molasses and traded with the northern counties adjoining for breadstuffs, by which means they have helped themselves to a great extent. The speaker treated upon the manifestations of the providences of God towards His people, and of the principle of union exemplified among the Saints, and the disunion that is rampant throughout the world.

Singing by the Logan and Providence choir.

Elder George W. Grant expressed his genuine pleasure at meeting with the Saints "at home," he having returned a few days ago from his mission to England, on which he had started in the spring of 1861. He spoke of his labors there, and of the great desire of the Saints to gather.

Elder C. C. Rich gave a brief description of the settlement of Bear Lake valley. Some two years ago he had gone there with a company. After viewing the country, they made a commencement to settle the valley in what is now called Paris. A year ago last spring, President Young and company had visited the valley, and blessed the people and the country. Last year they succeeded in raising about 4,000 bushels of wheat, though the frosts had injured some. Bear Lake valley is between seventy and eighty miles long, and about ten miles wide including the lake, and is a fine timber and grazing country. He spoke of the great mercies of God to this people, and exhorted them to suffer no evil influence to have power over them.

Anthem by the Smithfield choir.
Prayer by Elder Jacob Gates.

President D. H. Wells, who arrived

this morning from Europe, was on the Stand.

Singing, "How beautiful upon the mountains," by the Spanish Fork choir. Prayer by Elder W. Woodruff. Singing by the Ogden choir.

Elder W. W. Phelps spoke a short time on the blessings resulting from abiding in the truth.

Singing by the Tabernacle choir.

Elder Orson Hyde touched upon the influences to be encountered by the Saints in coming here, and the happy feelings participated in by those who persevere in faithfulness; spoke of the increase of settlements in Sanpete county, and the forming of two new counties there—Sevier and Piute counties—and reasoned on the principle of cultivating a smaller quantity of land than many are inclined to do, and cultivating it well, in preference to laboring on an extent which cannot be properly worked and irrigated; speaking in like manner of the number of stock owned and kept by individuals, advocating the wisdom of keeping no more stock than can be well fed and properly cared for. He urged that above all things we should seek to have the Spirit of God to guide us continually. Referred to the great blessings bestowed upon Abraham, and showed that we are heirs to the same promises and blessings, if we will do the same works. Bore testimony in great plainness to the destructions that are rapidly coming on the wicked, and the onward progress of the Work of God if we continue faithful.

Singing by the Logan and Providence choir.

Elder George A. Smith referred to the first Conference held in this valley, eighteen years ago, which convened under the shade of a hay-stack, and said it would require a rather large hay-stack to afford shade for the congregation before him. He spoke of the extent, number and growth of the settlements throughout the Territory, and endorsed the teachings of Elder Hyde on the cultivation of land. Treated on the Southern Settlements and the energy of the people, and stated that mechanics, especially blacksmiths, are needed in various of the villages and settlements south; advi-

sing any who might be going there, to take breadstuffs with them for their own consumption, there still being far from any abundance there.

Singing by the Smithfield choir.

Prayer by Elder E. T. Benson.

2 p.m.

Singing, "From all that dwell," by the Spanish Fork choir. Prayer by Elder George Q. Cannon. Singing by the Ogden choir.

Elder George Q. Cannon then presented the Authorities of the Church to the Conference, who were unanimously sustained by vote in the following order :—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints ; Heber C. Kimball his First, and Daniel H. Wells his Second Counsellor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards and George Q. Cannon, members of said Quorum.

John Smith, Patriarch of the Church.

Daniel Spencer, President of this Stake of Zion, and David Fullmer and George B. Wallace, his Counsellors.

William Eddington, John V. Long, John L. Blythe, John T. Caine, Joseph W. Young, Howard O. Spencer, Claudius V. Spencer, John Squires, William H. Folsom, Emanuel M. Murphy, Thomas E. Jeremy, Geo. W. Thatcher, members of the High Council.

John Young, President of the High Priests' Quorum ; Edwin D. Woolley and Samuel W. Richards, his Counsellors.

Joseph Young, President of the First Seven Presidents of the Seventies, and Levi W. Hancock, Henry Harriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott, members of the First Seven Presidents of the Seventies.

William Squire, President of the Elders' Quorum ; James Smith and Peter Latter, his Counsellors.

Edward Hunter, Presiding Bishop ; Leonard W. Hardy and Jesse C. Little, his Counsellors.

Samuel G. Ladd, President of the Priests' Quorum ; William Carmichael and Robert Price, his Counsellors.

Adam Spires, President of the Teachers' Quorum ; Henry I. Doremus and Martin Lenzi, his Counsellors.

James Leach, President of the Deacons' Quorum ; Warren Hardie, his Counsellor.

Brigham Young, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works ; John Sharp, his Assistant.

William H. Folsom, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor ; Heber C. Kimball, Daniel H. Wells and Edward Hunter, his Assistants and Agents for said Fund.

George A. Smith, Historian and general Church Recorder, and Wilford Woodruff, his Assistant.

Singing by the Tabernacle choir.

Elder John Taylor spoke a few minutes on the propriety of continuing the Conference for a few days longer.

President B. Young instructed the Saints that it is as necessary for us to remain together to receive the blessings God has in store for us, as it is for the farmer to wait for the fruits of his labors after he has planted the seed ; and wished the Saints to remain together till the Spirit of God should say it is enough, all keeping their business and worldly cares away from them, and uniting in prayer and worshipping God till we receive the blessings we have desired in coming together.

Elder John Taylor moved, "That we continue this Conference until the Spirit of the Lord, through his servants, says it is enough." Carried unanimously, the vast congregation rising to their feet.

The President said, "May the Lord bless you forever and ever. Amen."

Logan and Providence choirs sang, "Hard times come again no more."

Elder John Taylor spoke of the objects for which the Gospel has been revealed—namely, the salvation and exaltation of all who will obey its principles. Urged the importance of

attention to temporal duties as well as those that are called spiritual, all being comprised within the Gospel. The first duty devolving upon us is the sustenance of these natural bodies, or we would die, and our power for good in this probation would cease. Reasoned on the impossibility of receiving an understanding of the truth of the Gospel, except through the ministrations of the Priesthood and the light of the Holy Spirit; and on the malignity that is manifested against us, showing that it is because we have

received and will hold to the truth, that the hearts of the wicked are stirred up in wrath against us. We will cleave to the truth and serve the Lord, let the consequences be what they may. He pointed out the blessings that have been received by following the counsels of the servants of God in the most ordinary things of life, and exhorted the people to continue in the path of counsel in all things.

Singing by the Smithfield choir.

Prayer by Elder George A. Smith.

(To be continued.)

WHEN WE GET TO ZION.

BY ELDER SEPTIMUS W. SEARS.

It is very evident that there are some people in the Church bearing the name of Saints, who, although constantly listening to the teachings of the Elders upon the importance of present duties, fail to comprehend the nature of the work entrusted to their charge. They have been taught the necessity of gathering to the place selected by the Almighty for his people in this dispensation, and have had pointed out unto them the many advantages enjoyed there for serving Him and assisting in building up his kingdom; and also, that to fully carry into effect every law of the Gospel, gathering is indispensable. In consequence of these teachings, some seem to imbibe incorrect ideas, and fancy they must get to that land before they can do anything for the furtherance of the truth here. They sit quietly down, "like patience on a monument," waiting for the time to arrive when a combination of circumstances will place them in Utah, thinking they can then commence to serve the Lord, and put into practice those things which have, with so few beneficial results, been reiterated in their ears from time to time. They look forward to their arrival in Zion for the consummation of all their long cherished hopes and fond desires, and think the greatest difficulties will then be overcome, the clouds will have vanish-

ed, and the sun of peace and prosperity shone forth in all its meridian glory. Should any one endeavor to show such the necessity of commencing now to put into practical operation the principles of truth revealed unto them, they will often say, We cannot comply with those things here, but we intend to do so when we get to Zion. This would seem to imply that all the work expected of them could be performed after their emancipation from Babylon. But this is a serious mistake, and those who may have ignorantly given place to such an idea, would do well to reflect for a little. Although it is absolutely necessary that people who receive the Gospel should gather from the wicked nations of the earth, upon which the Lord has decreed a consumption, it does not follow that there can be nothing done while they are compelled to remain in the land of their birth. There are duties commanding the attention of all at the present time, that should not be transferred to some future and distant period; for, unless the Saints can perform the duties incumbent upon them here, they will not likely comply with the requisitions of the Almighty after they have gathered out from these lands. There are some who with impunity neglect their prayers, and indulge in the sins of the

world around them, apparently thinking the Lord will overlook such things, simply because circumstances compel them for a time to reside in Babylon, where the predominating influence is to lead men to evil ; but this is a poor justification for sin, or even for neglecting the performance of any duty in the Church. In the days of the Savior there was not a gathering dispensation like unto the present one, but his disciples had to remain among a people who were just as much opposed to the pure principles of truth as this generation in which we live. Jesus told them they were no longer of the world, for said he, "I have chosen you out of the world." Though they had to live amongst a community practicing all kinds of sin, they were strictly commanded to refrain from it, and to consider themselves separate and distinct altogether from the unbelieving portion of mankind. They were told to let their light so shine before men that they, seeing their good works, might glorify God. This same injunction will apply with equal force to every individual case of those who have received the truth in this dispensation, especially to those scattered throughout these lands when their actions are scrutinized so closely by their enemies. They should seek to live now and continually, in a manner consistent with their profession, renouncing the practices of this Gentile world. Neither should any rest satisfied with merely abstaining from sin, but should seek to bring about good where evil once dwelt, and diffuse light where darkness and superstition once reigned predominant. There is a work for all who enlist in the service of the Almighty, however limited their ability ; a work which they themselves assume by reason of the covenant made with him on entering his Church, and this should have attention commensurate with its importance. Covenants made with the Lord are binding, and should not be treated lightly, nor entirely obliterated from the mind after a few short months or years, as though a lapse of time could detract from their significance. Many have covenanted that they would devote a tenth of their income towards assisting in the upbuilding of God's kingdom

upon the earth ; but this, with many other things, is often neglected, and some when reminded of this covenant, will exclaim, We will do it when we get to Zion, as though when they got there they would be far more able and willing than before. They can then attend to their prayers, and, in fact, keep faithfully every principle of the Gospel, but cannot get faith enough to begin here. They seem to think that the journey from their native land to the far off and famous Utah, will entirely change their nature and disposition, that however much they may have felt tempted to stray from the right path, or to neglect a duty, prior to going to Zion, there will not be the slightest desire to do so then. Although they can, at the present time, find amusement in railing against their neighbors, and pointing out their seeming imperfections, they will then live in union and love with all. If they have been in the habit of getting intoxicated occasionally while in the old country, they will certainly reform when gathered with the Saints. Although now they cannot afford one single penny out of their means towards the upbuilding of the kingdom, they will then be willing to consecrate all, even themselves, unto the Lord. Having reached Zion, they will have arrived at the zenith of their ambition, and will expect to be changed from poor, faithless "Mormons," to first rate Latter-day Saints. The ancients believed there was a charm in the philosopher's stone that would change all inferior metals into gold, and in a similar manner many seem to think that the fact of their residing among the people in Zion, will make them good, faithful Saints, divesting them of all those old failings and peculiarities which characterized their conduct previous to gathering. But it is very doubtful indeed if sailing over the broad ocean, coming into contact with the many trials and privations which must necessarily be incidental to a journey of that kind, and afterwards the travels across the desert plains, beneath the rays of a burning sun, with a thousand other little inconveniences, will have a tendency to improve their tempers and dispositions, and convert them into Saints, unless

the work of self-culture has been commenced before starting from their homes, where they have had but few annoyances to disturb their equilibrium. Now is the best time for all, both young and old, to live their religion, pay Tithing, attend to their prayers, meet with the Saints, preach the Gospel to the world, and, in fact, do all that is required of them. No one can tell what events tomorrow may develop, or what labor it may bring; but suffice it to say that each day which dawns upon us will bring with it its own duties, and if we put off the work of to-day until to-morrow, the probability is that we shall put off the work of to-morrow until eternity, and this life will terminate before our work is finished. Every day offers us

some opportunities for doing good, and aiding in the great Latter-day Work. None need wait until they get to Zion before they commence. If we look at the darkness that exists in our midst, and the millions destitute of the knowledge imparted through the Gospel, we can form some idea of the good we can be doing while compelled to sojourn here. If we trifle away our time day after day, we may be launched into eternity before commencing to use our influence in spreading the truth. Let us commence now, for

"Procrastination is the thief of time,
Year after year it steals till all are fled,
And to the mercies of a moment, leaves
The vast concerns of an eternal scene."

EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

By reason of many vexatious delays, growing out of difficulties between Jose and the muleteer, we did not get away until nine o'clock. Very soon we left the path or road, and entered a large field, partially cultivated with corn, belonging to Don Gregorio. Riding some distance through this, we reached a hut, thatched with corn-leaves, on the edge of the woods, at which some workmen were preparing their breakfast. Here we dismounted, and, tying our mules to trees near by, entered the woods, Jose clearing a path before us with a machete; soon we came to the bank of a river, and saw directly opposite a stone wall, perhaps sixty feet high, with trees growing out of the top, running north and south along the river, in some places fallen, but in others entire. It had more the character of a structure than any we had ever seen ascribed to the aborigines of America, and formed part of the wall of Copan, an ancient city, on whose history books throw but little light.

I am entering abruptly upon new ground. Volumes without number have been written to account for the first peopling of America. By some

the inhabitants of this continent have been regarded as a separate race, not descended from the same common father with the rest of mankind; others have ascribed their origin to some remnant of the antediluvian inhabitants of the earth, who survived the deluge which swept away the greatest part of the human species in the days of Noah, and hence have considered them the most ancient race of people on the earth. Under the broad range allowed by a descent from the sons of Noah, the Jews, the Canaanites, the Phœnicians, the Carthaginians, the Greeks, the Scythians in ancient times; the Chinese, the Swedes, the Norwegians, the Welsh, and the Spaniards in modern, have had ascribed to them the honor of peopling America. The two continents have been joined together and rent asunder by the shock of an earthquake; the fabled island of Atlantis has been lifted out of the ocean; and, not to be behind hand, an enterprising American has turned the tables on the Old World, and planted the ark itself within the State of New York.

The monuments and architectural remains of the aborigines have hereto-

fere formed but little part of the groundwork for these speculations. Dr. Robertson, in his history of America, lays it down as "a certain principle, that America was not peopled by any nation of the ancient continent which had made considerable progress in civilization." "The inhabitants of the New World," he says, "were in a state of society so extremely rude as to be unacquainted with those arts which are the first essays of human ingenuity in its advance toward improvement." Discrediting the glowing accounts of Cortez and his companions, of soldiers, priests, and civilians, all concurring in representations of the splendor exhibited in the buildings of Mexico, he says that the "houses of the people were mere huts, built with turf or mud, or the branches of trees, like those of the rudest Indians." The temple of Cholula was nothing more than a "mound of earth, without any steps or any facing of stone, covered with grass and shrubs;" and, on the authority of persons long resident in New Spain, and who professed to have visited every part of it, he says that "there is not, in all the extent of that vast empire, a single monument or vestige of any building more ancient than the conquest." At that time, distrust was perhaps the safer side for the historian; but since Dr. Robertson wrote, a new flood of light has poured upon the world, and the field of American antiquities has been opened.

The ignorance, carelessness and indifference of the inhabitants of Spanish America on this subject are matters of wonder. In the United States, the opening of forests and the discovery of tumuli or mounds and fortifications, extending in ranges from the lakes through the valleys of the Ohio and Mississippi, mummies in a cave in Kentucky, the inscription on the rock at Dighton, and the ruins of walls and a great city in Arkansas and Wisconsin Territory, had suggested wild and wandering ideas in regard to the first peopling of this country, and the strong belief that powerful and populous nations had occupied it and had passed away, whose histories are entirely unknown. The same evidences

continue in Texas, and in Mexico they assume a still more definite form.

The first new light thrown upon this subject as regards Mexico, was by the great Humboldt, who visited that country at a time when, by the jealous policy of the government, it was almost as much closed against strangers as China is now. No man could have better deserved such fortune. At that time the monuments of the country were not a leading object of research; but Humboldt collected from various sources, information and drawings, particularly of Mitla, or the Vale of the Dead; Xoxichalco, a mountain hewed down and terraced, and called the Hill of Flowers; and the great pyramid or Temple of Cholula he visited himself, of all which his own eloquent account is within reach of the reader. Unfortunately, of the great cities beyond the Vale of Mexico, buried in forests, ruined, desolate, and without a name, Humboldt never heard, or, at least, he never visited them. It is but lately that accounts of their existence reached Europe and the United States. These accounts, however vague and unsatisfactory, had roused our curiosity, and were the object of our journey; though I ought perhaps to say, that both Mr. C. and I were somewhat sceptical, and when we arrived at Copan, it was with the hope, rather than the expectation, of finding wonders.

Since the discovery of these ruined cities, the prevailing theory has been, that they belonged to a race long anterior to that which inhabited the country at the time of the Spanish conquest. With regard to Copan, mention is made by the early Spanish historians of a place of that name, situated in the same region of country in which these ruins are found, which then existed as an inhabited city, and offered a formidable resistance to the Spanish arms, though there are circumstances which seem to indicate that the city referred to was inferior in strength and solidity of construction and of more modern origin.

It stood in the old province of Chiquimula de la Sierra, which was conquered by the officers of Pedro de Alvarado, but not one of the Spanish historians has given any particulars of

this conquest. In 1530 the Indians of the province revolted, and attempted to throw off the yoke of Spain. Hernandez de Chaves was sent to subdue them; and, after many sanguinary battles, he encamped before Esquipulas, a place of arms belonging to a powerful cacique, which, on the fourth

day, to use the words of the cacique himself, "more out of respect to the public tranquility than from fear of the Spanish arms, determined to surrender," and, with the capital, the whole province submitted again to the Spanish dominion.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 2, 1865.

THE duties and responsibilities pertaining to another Emigration are already increasing the labors in this Office, in consequence of the late news from home advising us of a strong probability of the route across the Plains remaining open another season, and being comparatively free from Indian depredations. We publish in this week's STAR a part of the Minutes of a Conference held in Great Salt Lake City in October last, to which, as we learn from our latest files of the *Deseret News* and *Daily Telegraph*, the people gathered from all parts of the Territory, for the purpose of learning more of the things of the kingdom of God, and listening to instructions from the lips of inspired men. Much business was transacted which will no doubt prove interesting and instructive to the Saints, especially that part pertaining to next season's Emigration, which more particularly engages our attention at the present time. While the Saints were in Conference assembled, a motion was put and carried unanimously, to send five hundred four-yoke ox teams to the Missouri river for the purpose of gathering up the poor Saints who might emigrate from Europe or other countries. This will be pleasing intelligence to the Saints here, and is calculated to make the hearts of the righteous rejoice; and if they are desirous of pleasing our Father and God, their hands will not be idle nor their minds forgetful of the duties required of every Saint, and the herculean efforts of the brethren in Zion will be rewarded by seeing thousands taking their journey from these shores towards the setting sun. When we consider the immense sacrifice the people of Utah are making of their time and property for the good of their brethren on this side of the Atlantic, it may well be said of them, "They are a wonderful people." Some of the Saints here understand and appreciate the labors of those in Zion, and are consequently leaving no stone unturned to accumulate the means necessary to extricate themselves from the bondage weighing so heavily upon them, and to which the poor of Christendom are so universally subjected. But there are others who do not reflect upon nor

realize the importance of the aid so freely extended in their behalf. We therefore wish to lay before them some idea of the magnitude of the undertaking, in sending so many teams such a great distance to the frontiers, especially for their benefit, in hopes that it may cause them to make a corresponding effort on their part to break the chains which bind them in this country, that they may no longer be deprived of those privileges and blessings that are only attainable in the House of the Lord. The Saints can never be brought to a unity of the faith in Babylon, for God has commanded the honest to gather out that they might become one in Christ Jesus, and escape the judgments that are to be poured out on the nations. When a call has been made for teams to cross the Plains and bring up the poor Saints in former years, we have known many in Utah who have contributed their last yoke of cattle to that work, although they had not a relative in this land, their only desire being to obey the servants of God and assist in gathering the poor from foreign countries. And to show more clearly their entire disinterestedness in thus sending immense caravans over a thousand miles of desert country, let us compute the cost of these teams, comparing it with the expense incurred by the emigration from this port to the Missouri river.

The five hundred wagons will require 2000 yoke of cattle, and these could not be bought to-day at less than \$125 per yoke, which, deducting the discount for gold, would make in the aggregate for cattle alone, the enormous sum of £35,305 14s. 11d. Again, a good wagon with yokes, chains, cover, &c., cannot be bought for less than \$250 in greenbacks, which makes for the five hundred wagons an aggregate of £15,887 11s. 8d. These amounts added together make a total of £51,193 6s. 7d., which is a very large sum for the poor, despised "Mormons" to invest in one year for the amelioration of the condition of the human family. We will now consider for a moment what amount the Saints emigrating from these shores expend for their transportation to the Missouri river, from whence they are conveyed by the teams. If three thousand adults were to leave these shores next season, judging from the cost of emigration in former years, the expense of crossing by ship from Liverpool to New York, and thence by rail to the frontiers, would be about £21,000, or much less than one-half of the outlay made by their brethren in Zion for the transportation of Saints across the Plains to Salt Lake City.

Can the Saints view these figures with indifference, and say that they will do nothing for their own emancipation? If there are any who will not strive to the utmost in seconding the efforts the brethren are making in their behalf, they may never expect to reach the land of Zion; and if any so negligent should unfortunately find their way to Utah, we can promise them much tribulation, and unless they humble themselves—which but few ever do when they leave these lands with any other desire than the good of the kingdom of God—they will be apt to degenerate into apostacy, and consequently become the foes of God. There are no Saints, we are certain, who would wish by their actions to bring about such a result, but would rather be alive, showing by their works their unbounded faith in the Lord. Now is the time to accumulate the pennies, in order to have the required sum on hand when Emigration season again rolls round.

We shall take good care that suitable vessels are provided and properly provisioned at the lowest figures possible. There may be passenger brokers advertising passages to New York at cheaper rates than we do, but it is because they

deprive the people of comforts, and do not provide them with wholesome food, but calculate on swindling them in every conceivable manner. We are placed here by the proper authority to transact the business of the Church and see that the Saints are not imposed upon, and we trust to have the confidence of the people, and the support of the brethren throughout the entire Mission.

ABSTRACT OF CORRESPONDENCE.

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DURHAM CONFERENCE.—Elder George J. Linford writing from Sunderland on the 19th ult., says :—“As you are aware, I was appointed to labor in the Durham Conference at the Council held in Birmingham in the month of January last, and from that time up to the present, I have been busily travelling from place to place, visiting amongst the Saints, and trying to encourage them to live their religion ; also, bearing my testimony to those without the Church whenever a favorable opportunity presented itself, telling them that the Lord was about to pour down heavy judgments upon the nations, and that he had set his hand the second time to gather his scattered Israel, and bring them to Zion, as had been predicted by the Prophets of old. I can say that I feel well in my labors, and am glad that I have had the privilege of coming to this country, because, whilst teaching the people, I am gaining an experience for myself that will be of everlasting benefit to me if I walk in the right way.”

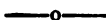
LONDON CONFERENCE.—Elder Brigham W. Kimball writing from London on the 20th inst., says :—“I have now labored in this country nearly nineteen months, and during that time the Lord has greatly blessed me, and my joy has increased. Although absent from home and its endearments for a little season, I trust the experience which I may gain will assist me to lay a sure foundation for a life of future usefulness in the Church and kingdom of God. This will compensate for any temporary sacrifice (if so it can be called), one may be required to make. It is a source of pleasure to me to contemplate the future of those who will be faithful, and acts as a stimulant to renewed exertion. I wish to live so that I can enforce precept by example, and lead the honest to comply with the requirements of the Gospel, so that they may receive a temporal as well as an eternal salvation.”

SOUTHAMPTON CONFERENCE.—Elder John H. Donnellon writing from Portsmouth on the 20th ult., says :—“Having arrived in my old field of labor after an absence of a little over three months, I thought a line or two from me concerning my labors in Jersey, might be of some little interest to you. As I mentioned in a former letter, I found on my arrival a good, warm-hearted people, and my stay amongst them only served to increase my opinion of their good qualities. I labored to the best of my ability to do them good, and also to spread the truth amongst the people outside the Church, by distributing tracts and talking to them as we walked on the pier, &c. I was successful in forming the acquaintance of a few respectable people, and am of the opinion that an Elder could do a great amount of good in that place. There are also several persons there who were once members of the Church, but have been excommunicated for various causes, and they might, by being labored with, be brought back again. Some of them attended the meetings whilst I was there. I baptized two young ladies, and others offered themselves for baptism,

but I was so ill with a severe cold during the last two weeks of my stay, that I was unable to attend to them before I left. The brethren in Jersey are good men, and do the best they can, but it is as Jesus said, A prophet is not without honor save in his own country. The Saints in this Conference are striving, with but few exceptions, to do right and live near to God. There seems to be little prospect of any increase to the Church in Portsmouth; still I am determined, God being my helper, to leave the people without excuse."

WELSH DISTRICT.—Elder Evan A. Richards writing from Swansea on the 16th inst., says :—"I am glad to say that I feel as well as ever in the Work of the Lord. I am still travelling and laboring in connection with the brethren from the Valley and native Elders. Elder Abel Evans and myself lately visited the Branches in the Monmouthshire Conference, under the direction of Elder William Lewis. The Saints throughout the Conference are feeling well, and striving to emancipate themselves from this country as soon as they possibly can. I expect that quite a number will be able to emigrate next spring, should teams come down to the frontiers. The brethren and myself are kindly received by the people of the world in many places, while others feel indifferent to the principles we teach. We are baptizing slowly at present, but are determined to spread the truths of the Gospel, although we should meet with opposition, knowing that our reward is sure, and that the Church will ultimately triumph. It gives me joy and gladness to be the bearer of the message of salvation to the world, and to know that with the assistance of the Holy Spirit, the Elders are bringing the honest into the Church, one of a city, two of a family, and gathering them to Zion, that they may be preserved in peace and quietness while the nations of the wicked will suffer the vengeance and indignation of the Almighty. I am in the Swansea Conference at present, laboring with Elders Dell and Morris. We are united in our efforts to advance the truth in this part of the country, and have done quite an amount of preaching here during the last summer."

NEWS FROM CONFERENCE.



NEW YORK.—By letter from Elder William H. Miles, we learn that a Conference was held in Williamsburg, Long Island, on Sunday, 8th October last. The morning meeting was occupied with business pertaining to the Conference. Several changes were made amongst the brethren laboring in the Eastern Mission, and suitable instructions and exhortations delivered. In the afternoon the Authorities of the Church were presented in the usual manner, and unanimously sustained by the congregation. Five Branches were represented, exhibiting a total of 280 members in good standing, including 47 Elders, 26 Priests, 13 Teachers and 6 Deacons. There had been ten baptized since last report, and eighteen had emigrated. In the evening Elder William H. Miles addressed the Saints on the principle of the Priesthood. He showed the error of the world striving to prevail against a work established and sustained by the power of heaven, and exhorted the brethren and sisters to fulfil their covenants, and sustain the servants of the Lord, so that the cause of truth might grow and increase throughout the land. After some remarks had been made by several of the other brethren present, the Conference was dismissed.

CORRESPONDENCE.

ENGLAND.

[We give publicity to the following letter on phonography, so that if any of the brethren throughout the Mission are already acquainted with the system, or should wish to become so, they might have an opportunity, by correspondence and other means, of improving themselves in the art.—
Ed.]

4, King's Road, Buildings, }
Dundee, Nov. 17, 1865. }

President B. Young, jun.

Dear Brother,—I am impressed with the idea that there are in the British Mission many young brethren who would derive much benefit from an acquaintance with phonography, or short-hand writing. Those members of the Church who already have acquired it, will be able to realize this more fully; but the fact must be apparent to all, when it is considered that by the use of this system almost every word spoken by the President of the Church, and other persons of eminence in Zion, is seized as it flows from their lips, and recorded, full of the burning fire of inspiration, contrasting so favorably with the exquisitely-wrought results of modern eloquence.

The art to which we are indebted for the JOURNAL OF DISCOURSES, and numberless other works of acknowledged worth, which emanate from the head quarters of the Church in Zion, and also for the many important discourses and other items of instruction given by the authorities of the Church and the servants of God in this land, must of necessity be a valuable acquisition to any one who has the interest of the cause of God at heart.

My object in writing you at present is, with a desire to get into correspondence with those phonographers who are members of the Church, and also, that we might get up what is called amongst short-hand writers, an "Ever-circulating Magazine," which might be devoted to the instruction of the art, and consist of articles either original or selected, relating to sub-

jects connected with the great Latter-day Work. Scores of these magazines exist in this country, passing monthly amongst ten or twelve members, who each contribute an article as the magazine reaches them, and after reading the articles of the other members, pass it on by "book post" to the person whose name stands next to their own on the postal list. By this means much is done for the spread of the system, as well as for the advancement of the members in the art.

I shall be most happy to enter into correspondence with any of the brethren who may be interested in such matters, meantime I subscribe myself, your brother in the Gospel,

A. N. MACFARLANE.

HOLLAND MISSION.

Gorinchem, Nov. 21, 1865.

President B. Young, jun.

Dear Brother,—Your very welcome letter of October 30th, came to hand about two weeks ago. It would have been answered before this time, but we have been on a tour to Rotterdam, laboring to sow the Gospel seed in that city, and striving to teach men and women the plan of life and salvation. During our stay in Rotterdam, we baptized five individuals, one man and four women; and I believe many others are convinced of the truth, but have not moral courage and fortitude sufficient to obey it. The coat of tradition is so thick, it is almost impossible to penetrate it, and it will require some time for the world to behold the glorious light of truth. We hope to be able soon to communicate our ideas fully to the people in their own language, when we feel sanguine a good work can be done in this land. We have also baptized two others in this place, which makes seven who have been added to the Church since our last communication to you. On our arrival here last night, brother Weiler found a letter from home, bringing the mournful tidings of the death of his beloved mother. She departed this life on the night of the

9th of October, between the hour of 12 and 1 o'clock, calmly sleeping in Jesus. She had a wide circle of friends and acquaintances in the Church, was a fond and loving wife and mother, and a faithful sister, choosing to suffer affliction with the people of God, rather than enjoy the pleasures of this world for a season. She was conscious of her situation to the last, and like all true Saints, did not fear to die, but could exclaim like the Apostle of old, "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not unto me only, but unto all them also that love his appearing." This sad intelligence was a severe blow to brother Weiler, and nearly overcame him, situated as he is in a foreign land, among strangers. I comforted him all I could in his affliction. We can fully realize and appreciate his feelings, but do not mourn as those who have no hope. Our friends have only gone a little before us, and we know, if we are faithful to the covenants we have made with God, we shall meet again where the wicked cease from troubling and the weary are at rest. This is the assurance of the Gospel of the Son of God, "Blessed are the dead that die in the Lord, for they rest from their labors, and their works do follow them." Who, then, would not preach this Gospel to the world? It will support us through the severest afflictions and trials this life is heir to. It has a balm for every wounded soul, and fills that aching void within the heart

which nought but a firm hope in Christ can fill.

We are well at present, and doing all in our power to sound the Gospel trumpet, and spread the great Latter-day Work among this people. We anticipate visiting Gelderland next Saturday, and hold meetings in Est. We can make Satan angry if nothing more, and he is close upon our track, knowing, as he does, that his reign on earth is short, and is doing all in his power to prevent men and women from embracing the truth. His weapons are the same he used centuries ago—namely, falsehood and slander of the basest sort, and some of his impostors stoop to things we think he himself would be ashamed of; but, with all their efforts, they cannot stay the steady progress of the Work, for it is of God and will stand. We have received a letter from Utrecht requesting us to come there and open the door of salvation in that place; this we intend to do as soon as we can get around.

We crave your prayers and the faith of all the servants of God, that we may be sustained and preserved from the pestilences and calamities that are passing through the land, and be instrumental in doing much good in assisting to gather Israel from the nations of the earth.

Brother Lammers joins us in love to yourself and all the brethren with you, and we pray God to bless you and all the faithful continually. Yours, as ever, in the New and Everlasting Covenant,

JOSEPH WEILER,
FRANCIS A. BROWN.

SUMMARY OF NEWS.

ENGLAND.—The gale of the 22nd ult., is generally described as having been unexampled for its fury, and in many parts of the country much damage has been caused by its violence. The sea swept over the passage pier of the Bristol and South Wales Union Railway. Five vessels went ashore at Swansea on the beach, and four others in the bay. The South Wales Railway below Swansea to Milford was torn away and traffic suspended. A day or two will elapse before the damage is repaired. At Cardiff the sea rose over the entrance to the docks, completely flooding them, and covering a considerable portion of the

warfare with spray twenty or thirty feet high. At Chatham the gale had all the force of a hurricane. The Great Eastern had additional anchors down. In the inland parts of the country the gale was of universal violence. Many of the railway trains were delayed, and telegraph poles with the wires were blown down.

SPAIN.—The Paris correspondent of the *Globe* says that "it is understood that a very resolute attitude is to be taken by France towards Spain, should there be no immediate countermand issued to the Spanish blockading squadron. The American Minister, Mr. Bigelow, has had a long and serious interview with the Envoy from Chili, that Republic being assured from every quarter that Washington will not allow it to be bullied. Never was there such a hue-and-cry raised in both hemispheres against the reckless aggressions of an insolvent Power.

ITALY.—Troops continue to arrive in France from the States of the Church. It is the opinion of many persons in Paris that the evacuation of Rome will proceed much more rapidly than was contemplated some time since.

INDIA.—A letter from Murdan states that the fanatic who assassinated Lieutenant Oummaney, of the Guide Corps, was hanged at that place on the morning following the murder. Much sensation has been caused by an English girl of 14 years of age having been sold to the Chief of Bhatwa, in the Kattywar territory, to be placed in his harem. He is said to be 70 years old, and to have bought her of her parent for 3000 rupees (£300). Two severe shocks of earthquake were felt at Gowhatty on the 1st. ult., and another on the 5th. A rather serious emeute occurred recently in the Arrah Gaol. It was caused by the endeavor to prevent one of the prisoners from being flogged, when the whole of the other inmates rose *en masse*. The guard fired upon the men and killed three of them before the disturbance could be suppressed. Cholera is said to be stealthily but surely progressing along the Ganges, several sudden and fatal cases having been reported. A terrible epidemic, which last year desolated many of the villages in the districts of the Hooghly, has again made its appearance, and is raging with great virulence in that and the adjoining districts.

CHINA.—No further intelligence has been received of the Nigen Fei rebels. It is stated that the Mahomedan rebels have been surrounded at Sangran by the Imperial troops, and cut off to a man. The Taepings are reported to be again appearing in large bodies. A strong feeling has arisen among the mercantile community upon the suppression of piracy, which is daily increasing in the China seas. Doubts are expressed here with regard to the policy of the evacuation of the Taku Forts by the British and French garrisons.

AMERICA.—Worth has been elected Governor of North Carolina, with 5000 to 10,000 majority over Holden. Wisconsin and Minnesota voted against negro suffrage. It is officially reported that the mortality among negroes during the war in the South averaged 30 to 50 per cent. Excessive negro mortality continues in many parts of the South. A semi-official statement has been published, asserting that Mr. Crawford, the British Consul at Havanna, gave direct personal assistance to the rebels during the war. Over two million bales of cotton, and fifty thousand boxes of tobacco, were smuggled through the blockade with Crawford's connivance. A list of persons in England who furnished the rebels with contraband of war is also published. Colonel Browning is appointed Secretary of Delegation to General Logan; the latter is reported to be a strong friend of the Mexican Republic. Colonel Browning was President Johnson's private secretary. It is authoritatively announced that the Federal Government, in order to preserve neutrality in the Mexican war, will allow no armed parties to pass the frontier, nor permit munitions of war to be sent to either belligerents. General Kilpatrick has been appointed Minister to Chili. He will previously visit Spain on an official mission. Preston King, Collector of New York Customs, has committed suicide.

ADDRESSES :

John H. Donnellon, 50, Landport street, Landport, Portsmouth.
C. W. Penrose, at J. Livermore's, High street, Maldon, Essex.

DIED :

In Springville, U.T., on the 20th of July last, Ann S. Thomas, Wife of Evan Thomas, Talyfedw Plantiriant Parrish, South Wales, aged 87 years, 2 months and 26 days.

She was a member of the family that first received the Gospel in Wales, and proved a faithful mother in Israel.

In Great Salt Lake City, on the 15th of August, Martha Browett, formerly of Southam, Gloucestershire, aged 87 years.

In Pleasant Grove, Utah county, on the 7th of September, Joseph E. Davis, late of Worcestershire, aged 41 years, 8 months and 4 days.

In Pleasant Grove, Utah county, on the 7th of September, Thomas Hooley, late of Barrowash, Derbyshire, aged 31 years, 2 months and 1 day.

In Spanish Fork city, on the 30th of September, of consumption, Charles Samuel, son of Charles and Mary Ann Jones, aged 14 years, 8 months and 2 days.

In Great Salt Lake City, on the 2nd of October, of diarrhea and canker, Elizabeth Anna, daughter of John V. and Betsy T. Long, aged 1 year, 2 months and 10 days.

In Carlisle, England, on the 20th ult., Elder John Carr, aged 77 years.

We have been requested to publish the following notice, as the person mentioned in it might probably endeavor to still deceive the Saints.—The Saints are hereby notified that John Cook, formerly of the Southampton Conference has been excommunicated from the Church of Jesus Christ of Latter-day Saints for un-christian like conduct.

Charles W. Stayner, District President.
Archibald N. Hill, Conference President.

P O E T R Y .



A N G E R .

(Selected.)

Oh ! anger is an evil thing,
And spoils the fairest face,—
It cometh like a rainy cloud
Upon a sunny place.

One angry moment often does
What we repent for years ;
It works the wrong we ne'er make right
By sorrow or by tears.

It speaks the rude and cruel word
That wounds a feeling breast ;
It strikes the reckless, sudden blow,—
It breaks the household rest.

We dread the dog that turns in play,
All snapping, fierce, and quick ;
We shun the steed whose temper shows
In strong and savage kick.

But how much more we find to blame,
When passion wildly swells
In hearts where kindness has been taught,
And brains where reason dwells.

The hand of peace is frank and warm,
And soft as ring-dove's wing ;
And he who quells an angry thought
Is greater than a king.

Shame to the lips that ever seek,
To stir up jarring strife,
When gentleness would shed so much
Of christian joy through life.

Ever remember in thy youth,
That he who firmly tries
To conquer and to rule himself,
Is noble, brave, and wise.

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LIVERPOOL :

EDITED, PRINTED AND PUBLISHED BY BRIGHAM YOUNG, JUN., 42, ISLINGTON.

LONDON :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save : neither his ear heavy, that it cannot hear : But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 49. Vol. XXVII.

Saturday, December 9, 1865.

Price One Penny.

MINUTES OF THE THIRTY-FIFTH SEMI-ANNUAL CONFERENCE,

HELD IN GREAT SALT LAKE CITY, OCTOBER 6, 7, 8 AND 9, 1865.

(Concluded from page 757.)

Sunday 8th, 10 a.m.

Singing by the Spanish Fork choir.
Prayer by Elder Orson Hyde. Sing-
ing by the Ogden choir.

Elder George Q. Cannon stated that he had not met with the Saints here at a Semi-Annual Conference for sixteen years, and he prized the privilege at the present time very highly. He touched upon the importance of our thus assembling together to worship God, and on the inexhaustible mine of wealth that we have in the Gospel ; a wealth that will endure eternally, not like that perishable wealth of gold and silver which we see eager hunters seeking after in the mountains and kanyons around where they imagine it is to be found. Reasoned that the Gospel satisfies every want of man's nature, physically, mentally, socially, morally and politically, and that there is nothing that we ought to possess which can be offered to us as an inducement to do wrong, that we will not ultimately obtain by obedience to the Gospel.

Singing by the Tabernacle choir.

Elder George A. Smith, in a highly interesting discourse, treated on the first settlement of these Valleys by the Saints, the difficulties to be overcome, the discouraging report of Fremont concerning this region, who said that nothing could grow in it as the frost was so heavy in summer, the visible alteration in the climate since the Saints came here, and the manifest providence of the Lord over his people. He stated that for seven years he had never camped on the Sevier river in the summer but there was frost there, yet now there are fields of waving grain along the same river. Fruit grows here in abundance, of excellent flavor and quality ; yet in the once fine fruit-raising districts of Western Virginia, around Nauvoo and Kirtland, and other places where the Saints had once located, rust, mildew, worms and other causes were all but destroying the fruit. He showed that the "Mormons" had pioneered this western country ; California is in-

debted to them for her glory, they discovered her gold mines, commenced the first settlement from the eastern States, made the roads for her emigrants and gold-hunters to travel over, and fed them on their journey. The Saints had established the first printing-presses in Western Missouri, in Western Iowa, in Nebraska, in the Rocky Mountains and in California; they had broken a road across the vast Plains, and taught the travelling trains of emigrants how to pass through the Indian country in safety, if they would only accept the teachings. He referred to newspaper reporters, and, with some few honorable exceptions, to their tremendous capacity for lying; to a like disposition and capacity, well proven and established, manifested by certain Federal officers that had been sent here, and stated that we had done all that has been done in this Territory for educational purposes, without aid or even a word of encouragement, while millions of dollars of Government funds had passed into other States and Territories, not older than Utah, for this purpose.

Singing by the Logan and Providence choirs. Prayer by Elder Lorenzo Snow.

2 p.m.

By the hour for commencing service, the immense Bowery was crowded in every part, great numbers being compelled to go away, unable to find standing room within hearing of the speakers.

Singing by the Smithfield choir. Prayer by President Joseph Young. Singing by the Spanish Fork choir. Tabernacle choir sang "Children of Zion."

The Sacrament was administered by Bishop Hunter, his Counsellors and other Bishops.

President D. H. Wells referred to his recent mission to Europe, and to the ignorance that prevails in the world concerning God and the principles of truth. He had taken pleasure in speaking of Utah, and the blessings of peace, plenty and liberty enjoyed by the Saints here, in various nations where he had travelled. Spoke of the protection extended to all religious

parties in Britain, and of the growth of infidelity among the intelligent people because of the glaring inconsistencies of the various sects of professing Christians. He continued in a very instructive discourse on various principles of the Gospel, sustaining his reasoning by numerous quotations from the Bible.

Singing by the Ogden choir.

President R. Young, pointing to the vast congregation before him, said that all present would see the necessity of completing the New Tabernacle, and hoped that in one year from now we would be able to meet in it, when all could be accommodated with seats; and wished the people who might come to Conference, to come feeling willing to remain a week or ten days, or longer if the Spirit of the Lord so dictated. He called attention to certain items of doctrine touched upon by previous speakers, explaining various points. Speaking of God, he showed that he is a Spirit, but he is a personage of tabernacle—of glorified tabernacle—he is a spiritual, resurrected, glorified being. He instructed the Saints on legitimate authority, teaching that there is no potentate or ruler among the nations of the earth but exercises his authority and power upon an illegitimate basis; there is an authority upon the earth that is legitimate, but it is owned and recognized of God, and is in accordance with the united feelings and expressed wish of the people governed. God formed and organized the earth, and His only is the right to rule.

Singing by the Logan and Providence choirs. Prayer by Elder H. S. Eldredge.

Monday, 9th, 10 a.m.

Conference assembled in the Tabernacle, the rain which had fallen during the night, and which still continued to descend, rendering the Bowery unfit to meet in.

Singing by the Tabernacle choir. Prayer by Elder A. M. Musser. Singing by the Logan and Providence choirs.

Elder W. W. Phelps read the following original hymn, and related an anecdote:—

THE SPIRIT.

BY W. W. PHELPS.

O bless us with that Spirit,
Whose form is like a dove,
That we may all do better,
And live in peace and love.

CHORUS.

So, fill us with that wisdom,
The world doth never know,
That we may please our Father,
In all our acts below.

Though Asia gropes in darkness,
Were virtue's lowly priced,
And Christians sin in secret,
We'll honor Jesus Christ.

CHORUS.

Though Afric's colored servants
May lack celestial right,
We'll honor God in glory,
And let the nations fight.

CHORUS.

Though millions serve the harlot,
And sin in every breath,
We'll keep the Holy Spirit,
And shun the second death.

CHORUS.

Sure, heaven and hell hold millions,
Yet let us save the crumbs ;
The wheat and tares must ripen,
Before the harvest comes.

CHORUS.

O may the Saints be perfect
As God our Father was,
When he got back to Eden,
By her celestial laws.

CHORUS.

President B. Young spoke of the calling and ordination of the Twelve Apostles. They were called by revelation, through the Prophet Joseph, and Oliver Cowdery, David Whitmer and Martin Harris, officiated in the ordination in the beginning of 1835. He referred to the washing of feet, in the solemn assembly held in the Temple of Kirtland, that was called together by the Prophet. Gave instructions on the principle of adoption, teaching that a man by being adopted, to connect the chain of the holy Priesthood, loses nothing which he has ; and treated on the continued growth and increase in capacity to receive and enjoy given blessings, and of the continued blessings bestowed upon those who live according to the principles of the holy Gospel.

Singing by the Smithfield choir.

Elder F. D. Richards spoke of the

evident shortening of the apparent distance between us as Saints and our Father and God, as a consequence of an increased knowledge of his character and being, and of the principles by which we can obtain an exaltation to his presence. He dwelt at length on some of the principles of theology, showing that duties of a temporal nature were the first that were enjoined upon our first parents when they were placed in the garden of Eden ; and touched upon the laws which demand obedience, that our lives may be prolonged as were those of the ancient Patriarchs.

Singing by the Spanish Fork choir.

Elder Lorenzo Snow spoke of the limited number among the great mass, of the human family who are willing to receive the truth, and of their blindness to the fact of the kingdom of God growing up in their midst ; yet, so it had been in previous dispensations. Men cannot understand the things of God only by the Spirit of God. Exhorted the Saints, as Paul did in ancient times, to have the same mind in them as Jesus had, who being in the form of God, thought it not robbery to be equal with God.

President Young said that the next Annual Conference would commence on Friday, the same as the present Semi-Annual Conference, and they would either have to appoint a two day's meeting before, or have the people come together with the understanding of stopping a week. He continued,—At every Annual and Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, held at head quarters, it is the duty of the Twelve Apostles, and of the Bishops and Presidents of Branches and Stakes of Zion in the mountains, to be present ; and, we would like all the influential members of the Church, who possibly can, to come from the islands of the sea and other distant parts, and attend these Conferences, to make themselves acquainted with the business and instructions given, and to become imbued with the spirit which prevails here, to be better able to disseminate it among the Saints over whom they preside.

Singing by the Ogden choir. Prayer by W. W. Phelps.

2 p.m.

Singing by the Tabernacle choir.
Prayer by E. T. Benson. Singing by the Spanish Fork choir.

Elder George Q. Cannon made a few introductory remarks, and read the article by the Presidency and Twelve, published in the *Deseret News* of Aug. 23, 1865.

President B. Young instructed the sisters on making their own bonnets, and hats for their girls, their sons, brothers, husbands and fathers, of straw and other material raised in these mountains. He told them it was the will of God that they should do so, and wished the Bishops to see that rye is grown in the various wards for this purpose. He taught the Bishops and influential men on merchandizing for the various cities and settlements, urging the necessity of our sustaining ourselves, and instructed the people on feeding and caring for stock, and on the principles of practical economy. Proposed that we send 500 four-yoke ox-teams to the Missouri river next season with good wagons, to bring up all the poor Saints who want to come. A vote was taken, and a perfect forest of hands was raised.

The case of Walter M. Gibson was presented before the Conference, and the motion that he be cut off from the Church of Jesus Christ of Latter-day Saints, and delivered over to the buffetings of Satan, was carried unanimously.

Convention to meet at 10 a.m. to-morrow morning, the 10th inst.

The members of Zion's camp, with their wives, to meet in the Social Hall at 2 p.m. to-morrow.

Elder E. T. Benson briefly exhorted the Saints to practice the counsels and instructions which have been given during this Conference by the servants of God, and bore his testimony to the work of God, and the truth of the teachings that come through those whom the Lord has appointed to lead and guide his Church on the earth.

President Young requested those

who desire to go south to report their names, and asked an expression of the Conference if the Presidency and Twelve should select some to go down there, and if those called would go. A unanimous vote was the result.

Conference adjourned until the 6th of next April, at 10 a.m.; and previous to the commencing of Conference, a two day's meeting will be held here, beginning on Wednesday morning, the 4th of April, 1866, at 10 a.m.

Singing by the Smithfield choir.

President Young then thanked the various choirs and the Ogden band for their attendance at the Conference, and for the sweet music they had made, and blessed them. He invited them to the next Annual Conference, and requested them to notify him before hand if they could come, or any other choirs that might be able to come, so that arrangements might be made for seating them on raised seats in their proper places. He then dismissed the Conference until the 6th of April, 1866, with the following benediction:—

"According to the authority that is vested in me, I bless you with all the blessings that are invested in me and in the holy Priesthood, in the name of the Lord Jesus Christ, as Apostles and as Prophets. I bless you as High Priests, as Seventies, as Elders, as Bishops, Priests, Teachers and Deacons. I bless you, my brethren and sisters, as parents, as children, as neighbors, as communities, and as the servants and handmaidens of the Lord. I bless the musicians; I bless those who have made melody in our hearts by their voices and by their instruments of music; and I bless you with all that appertains to you, your houses, your fields, your flocks and herds; and may the blessings of heaven rest down upon you, and be around your homes and upon these mountains and valleys. I bless you and the land you occupy, and the land round about you, with all the blessings of heaven and earth, in the name of the Lord Jesus Christ. Amen."

He who brings ridicule to bear against truth, finds in his hand a blade without a hilt—one more likely to cut himself than anybody else.

WHAT THEY SAY OF US.

(From the *Deseret News*.)

[We commend the following article from the *Golden Era* of October 8th, to the perusal of our readers. It is honest, manly, candid and well written. The *Era* is a most ably conducted literary journal, in every way worthy of its large circulation, and characterized by a flow of wit and freshness of satire in dealing with the prominent follies of the age, that is truly refreshing in these days when "fried froth" is too often mistaken for humor. That it also reaches a high standard of excellence in the "serious mood," our readers can see.]

MCLEOD ON MORMONISM.

The Rev. Norman McLeod preached a very powerful discourse, last Thursday evening, professedly on the "Resources of Utah Territory."

Mr. McLeod is a fine speaker. He indulges in declamation; but his articulation is so clear, his emphasis so correct, his periods so beautifully rounded, that, in this instance, declamation is eloquence. His style reminded me very much of Mr. James Cooke, late of Wilson and Zoyara's circus.

As a rhetorician he is immeasurably superior to the Sensation Preacher, *par excellence*. Language, in his hands, is not like a flail in the hands of a boy, quite as likely to hit his own head as anyone else.

I shall take some exceptions to Mr. McLeod's discourse on the Mormons. I doubt not he represented things as he saw them, but his position there as a preacher of a faith hostile to their own, was not the best for impartial observation.

People, he said, were seduced into Mormonism by the false representations of their preachers. Their preachers say that such-and-such is the will of God. They promise their followers an advanced place in the kingdom of heaven, representing themselves as the apostles of a new creed, and the Mormons as a people chosen

by God as the medium through which his will shall be known.

Doubtless this is so. The practice, however, is not confined to Mormon preachers. It is nothing uncommon to hear from the pulpit of this city (San Francisco), the most positive and dogmatic assertions as to what is the will of the Almighty. Under another heading in this column, I have given one instance, and similar ones may be produced in any desired quantities.

I readily admit the danger of placing too much faith in the declarations of any man who professes to tell us precisely what is the will of God in matters of mere religious belief. Certain instincts of right and wrong are implanted in our hearts, and are common to all humanity. These instincts may be modified by education, but they cannot be rooted out. They are of man's nature, wherever he may be found.

In regard to the peculiar religious belief of the Mormons, this community has nothing to do. If that church should send missionaries here, we should have a right to combat what we would regard as their heresies; but we have no occasion to fight them while they mind their own business.

As a community, we do not believe in a plurality of wives. Individually, I am sure I do not. My observation of society has shown me that the man who is a faithful husband of one wife, does all that can reasonably be expected of one man. He may not thereby secure salvation, but if there is anything in "work" apart from "faith," I should say that he ought to be recommended to the Mercy of the Court on the last day.

But because we do not believe in a plurality of wives, is no reason why we should join in the persecution of those who do. No man is the keeper of another man's conscience, nor can any man understand the process by which another arrives at his conclusions. Mr. McLeod would not like to be denounced because he wants but one

wife, or because he wants none, as the case may be.

If he says that Mormonism is destructive of morality, the Mormon will answer that is a matter of opinion.

I trust no one will understand me as defending Mormonism. I defend the right guaranteed by the Organic Law of our land—the right of religious freedom.

In regard to the material condition of the Mormons, Mr. McLeod presented a dark picture. He doubtless intended to paint a faithful picture, but it is not in accordance with facts given to the world by Gentiles who have no sympathy with the Mormon faith.

The uniform testimony of impartial men is, that there is no poverty in Utah, as that word is understood in all large cities. The very emigrants, gathered from the poorer classes of English and continental manufacturing cities, are provided with comfortable homes, and put in the way of getting a better living than they had ever had in their lives.

If the Government is a one man Government, it is paternal; if it is a tyranny, it is a tyranny of mind over matter. Brigham Young has no standing army.

One thing speaks volumes for the Mormons. They have the friendship of all the Indian tribes between the two great ranges of mountains. The Mormons are always at peace with the race whose soil they have appropriated, while the Gentiles are at perpetual war. Probably the best solution of the Indian problem of the day would be, to contract with Brigham Young for peace, giving him a certain sum to preserve peace, from which should be deducted a fixed compensation for all outrages committed by Indians.

Facts upset theories. Our clergymen preach a sublime religion, but wherever they go, there follow war, contentions and bickerings. No Christian community, with perhaps a single famous exception, has preserved the confidence and friendship of the aborigines of the country so long as the Mormons.

Mr. McLeod is here to stir up in this community feelings hostile to the people of Salt Lake. Does he forget

that that is the grand half-way house between California and the East? That but for the Mormons we would not in twenty years have a Pacific Railroad? That if a serious difficulty should arise with that people, we would be reduced again to ocean communication with the Atlantic States?

Gentile testimony is almost unanimous to the effect that the Mormons are scrupulously faithful to their engagements. Mr. James Street, contractor and builder of the Overland Telegraph, states that all the contracts entered into with Brigham Young, were performed with a fidelity to the spirit and letter of the bond, as refreshing in these days as it is rare.

Now we all believe in giving the Devil his due. Brigham Young is not the Devil, but that is no reason why he should be treated worse than his sable majesty.

But the great charge against Mormonism is its treatment of the women. Let us admit the truth of all that is said on this point, and then look at home.

Every year, in this city, hundreds of women pass from the sight and knowledge of the virtuous of their sex into the haunts of vice. Let no one imagine that all these unfortunates are naturally depraved. Women who seek this life are as rare as men who seek the gallows. There is, now and then, a moral monster; there are a great many who are weak, a great many who are betrayed; but by far the larger part are driven to vicious practices by the stern hand of necessity.

It is easy to say that every woman who is willing to work can earn her living. Every woman who has tried it knows to the contrary. Some women can. With a good trade, constant employment, and a little delicate assistance from friends, a good many women do get along tolerably well.

But how many there are who have no trade; how many who cannot get employment; how many who have no friends to help them in a time of adversity.

It is true we have our society for the relief of our indigent women. It is true, also, that its treasury is always empty, while agitators are perambu-

lating the State, begging funds to relieve the degraded women of Salt Lake City or British India.

For my part, I wonder how a preacher of Christ's Gospel can go before an audience in this city, and beg money for distant charities. Mr. Scudder wants to do something to better the condition of the women in India; Mr. McLeod wants to revolutionize society in Salt Lake. Both seem afflicted with a mania for that kind of charitable enterprise which may be subjected to taxation for "necessary expenses."

In the church, on the evening of Mr. McLeod's lecture, I saw a plainly dressed young lady who, I know, has had a hard struggle to live honestly during the last three years. Her feelings were touched by the speaker's description of the condition of the women of Salt Lake, and being a woman, she did not stop to reason. There were girls worse off right around her, as she well knew, but it was not of them the lecturer was speaking. So, when the contribution — that unavoidable sequence of all missionary harangues — came around, she took from her not overstocked *port-monnaie* a half dollar, and dropped it in.

How far that half dollar will go toward the amelioration of the women of Salt Lake, I do not know. Mr.

McLeod is very welcome to it, I am sure. But there are few men, I think, in whose pockets it would not burn.

It is to be hoped that Mr. McLeod will reconsider his purpose of stirring up strife with the Mormons. He can do better to remain in this city. As a speaker, he compares favorably with almost any of our clergymen. He has a splendid and inexhaustible topic. A revelation of the secrets of Mormon life would be sure to take. It would bring an increase of popularity, perhaps, if he had been a practical polygamist himself, as then he could speak from the record. But we have no Mormon apostates of marked ability, so there is no one better adapted to minister to that prurient curiosity, which is one of the strongest weaknesses of poor human nature.

It is a wise rule that requires us to put every man where he will do the most good. On account of certain reasons, which I am sure I need not mention, it may be impossible to follow that rule strictly in this case, but all will agree that the next best thing is to put a man where he will do the least harm. On that principle, I trust that Mr. McLeod will be called to some church in this city, where his anathemas against Mormon society will serve simply to while away an idle evening.

EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(Continued from page 761.)

The cacique of Copan, whose name was Copán Calé, had been active in exciting the revolt and assisting the insurgents. Hernandez de Chaves determined to punish him, and marched against Copan, then one of the largest, most opulent, and most populous places of the kingdom. The camp of the cacique, with his auxiliaries, consisted of thirty thousand men, well disciplined, and veterans in war, armed with wooden swords having stone edges, arrows and slings. On one side, says the historian, it was

defended by the ranges of mountains of Chiquimula and Gracias a Dios, and on the opposite side by a deep fosse, and an intrenchment formed of strong beams of timber, having the interstices filled with earth, with embrasures, and loopholes for the discharge of arrows. Chaves, accompanied by some horsemen, well armed, rode to the fosse, and made sign that he wished to hold a conference. The cacique answered with an arrow. A shower of arrows, stones and darts followed, which compelled the Span-

iards to retreat. The next day Chaves made an attack upon the intrenchment. The infantry wore loose coats stuffed with cotton, swords and shields; the horsemen wore breastplates and helmets, and their horses were covered. The Copanes had each a shield covered with the skin of the danta on his arm, and his head guarded by bunches of feathers. The attack lasted the whole day. The Indians, with their arrows, javelins and pikes, the heads of which were hardened by fire, maintained their ground. The Spaniards were obliged to retreat. Chaves, who had fought in the thickest of the battle, was alarmed at the difficulties of the enterprise, and the danger to the credit of the Spanish arms, but received information that in one place the depth of the ditch which defended Copan was but trifling, and the next day he proceeded to the spot to make an attack there. The Copanes had watched his movements, and manned the intrenchment with their bravest soldiers. The infantry were unable to make a lodgment. The cavalry came to their assistance. The Indians brought up their whole force, and the Spaniards stood like rocks, impassable to pikes, arrows and stones. Several times they attempted to scale the intrenchments, and were driven back into the fosse. Many were killed on both sides, but the battle continued without advantage to either, until a brave horseman leaped the ditch, and, his horse being carried violently with his breast against the barrier, the earth and palisadoes gave way, and the frightened horse plunged among the Indians. Other horsemen followed, and spread such terror among the Copanes, that their lines were broken and they fled. Copán Calé rallied at a place where he had posted a body of reserve; but, unable to resist long, retreated, and left Copan to its fate.

This is the account which the Spanish historians have given of Copan; and, as applied to the city, the wall of which we saw from the opposite side of the river, it appeared to us most meagre and unsatisfactory; for the massive stone structures before us had little the air of belonging to a city, the intrenchment of which could be broken down by the charge of a single

horseman. At this place the river was not fordable; we returned to our mules, mounted, and rode to another part of the bank, a short distance above. The stream was wide, and in some places deep, rapid, and with a broken and stony bottom. Forging it, we rode along the bank by a foot-path encumbered with undergrowth, which Jose opened by cutting away the branches, until we came to the foot of the wall, where we again dismounted and tied our mules.

The wall was of cut stone, well laid, and in a good state of preservation. We ascended by large stone steps, in some places perfect, and in others thrown down by trees which had grown up between the crevices, and reached a terrace, the form of which it was impossible to make out, from the density of the forest in which it was enveloped. Our guide cleared a way with his machete, and we passed, as it lay half-buried in the earth, a large fragment of stone elaborately sculptured, and came to the angle of a structure with steps on the sides, in form and appearance, so far as the trees would enable us to make it out, like the sides of a pyramid. Diverging from the base, and working our way through the thick woods, we came upon a square stone column, about fourteen feet high, and three feet on each side sculptured in very bold relief, and on all four of the sides, from the base to the top. The front was the figure of a man, curiously and richly dressed, and the face, evidently a portrait, solemn, stern, and well fitted to excite terror. The back was of a different design, unlike anything we had ever seen before, and the sides were covered with hieroglyphics. This our guide called an "Idol;" and before it, at a distance of three feet, was a large block of stone, also sculptured with figures and emblematical devices, which he called an altar. The sight of this unexpected monument put at rest at once and forever in our minds all uncertainty in regard to the character of American antiquities, and gave us the assurance that the objects we were in search of were interesting, not only as the remains of an unknown people, but as works of art, proving, like newly-discovered historical re-

cords, that the people who once occupied the continent of America were not savages. With an interest perhaps stronger than we had ever felt in wandering among the ruins of Egypt, we followed our guide, who, sometimes missing his way, with a constant and vigorous use of his machete, conducted us through the thick forest, among half-buried fragments, to fourteen monuments of the same character and appearance, some with more elegant designs, and some in wormanship equal to the finest monuments of the Egyptians: one displaced from its pedestal by enormous roots; another locked in the close embrace of branches of trees, and almost lifted out of the earth; another hurled to the ground, and bound down by huge vines and creepers; and one standing, with its altar before it, in a grove of trees which grew around it, seemingly to shade and shroud it as a sacred thing.

In the solemn stillness of the woods, it seemed a divinity mourning over a fallen people. The only sounds that disturbed the quiet of this buried city, were the noise of monkeys moving among the tops of the trees, and the cracking of dry branches broken by their weight. They moved over our heads in long and swift procession, forty or fifty at a time; some with little ones wound in their long arms, walking out to the end of boughs, and holding on with their hind feet or a curl of the tail, sprang to a branch of the next tree, and, with a noise like a current of wind, passed on into the depths of the forest. It was the first time we had seen these mockeries of humanity, and, with the strange monuments around us, they seemed like wandering spirits of the departed race guarding the ruins of their former habitations.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 9, 1865.

IN the many visits we have been able to make to the Conferences throughout the Mission, we have obtained a pretty good understanding of the feeling which prevails amongst the Saints, and as a general thing the Spirit of the Lord is cultivated; but there are abuses of the blessings so liberally bestowed upon the people which should be corrected. Perhaps the brethren of the Priesthood are not aware of it. If they are not, they should be, and we hold them as the responsible parties, and look for them to introduce reforms into their particular fields. Our appointment were worse than useless, if we did not raise our warning voice whenever and wherever the Spirit may dictate, to warn the brethren of the fearful gulf which yawns at their very feet, as nothing but the constant aid of the Spirit of the Almighty can open their eyes sufficiently to enable them to shun the horrible pit that gapes to swallow up the unwary; and even those Elders who have left Zion, mayhap the hope and pride of their parents and friends, and the subject of the daily prayers of hundreds

of the righteous, cannot escape unless they shun the very appearance of evil. The young brethren now in this Mission, who were born and raised in the Church, should be armed in triple proof to resist the attacks of Satan ; and so long as they do not heedlessly expose themselves to contaminating influences, their armor will prove a safeguard, turning aside all darts that the Enemy of mankind may hurl against them ; but the Almighty will not guarantee the preservation of one that will walk with indifference into the fire or gulf, after having their minds illuminated by his holy Spirit and receiving the Priesthood.

The complete chain which is formed through the Priesthood, extending from Zion throughout the greater part of the earth, has often been assailed by the Enemy in various forms ; and, frequently, when we thought our connection perfect, a rotten link has been discovered, and those who before stood firm have been for a season sorely afflicted. But, thank God, in every instance the righteous have been delivered from the attacks of traitors within, and the pressure of hosts of foes without. The brethren laboring in this Mission should present an unbroken front to the world, standing like the Macedonian phalanx, shoulder to shoulder, and armed with the power of the great Jehovah, which will enable them to gain the victory if properly used. We are not sent forth to commit sin, for the world is already full of it, and the righteous are few indeed. Shall we, brethren, join the crowded ranks that are rushing like a mighty river to destruction, or shall we cleave to the bright future of promise, and rather suffer these bodies to be crushed and destroyed, than violate the covenants we have made ? Far better would it be for us to spend our lives chained to a barren rock in mid ocean, than neglect the commands of God ; and who are they who have joined the Church of Jesus Christ, that are ignorant of the will of the Almighty concerning them, if they obey that which is taught by the living oracles ? All have the privilege of knowing the will of God concerning them, if they but live for it.

What we have said will undoubtedly be of some good to the Saints ; but some may say, What is the use of reiterating what has been published, and which we have read many times before ? That is the very point we wish understood. If you have read it, why did you not listen to the counsel given ? For, we tell you that there are numbers who are violating their covenants before God each day ; and, contrary to the instructions of the servants of God, if they continue in their downward course, great shall be their condemnation. And we say unto the Priesthood, Purify yourselves of the miserable dross which clogs your minds, and prevents the Spirit of God from operating through your instrumentality to the extent it otherwise would. If you wish your Branches pure, let the Teachers do their duty, and the Conference Presidents seek the will of the Lord by faith through their District President, and then follow out those counsels, and see that the Branch Presidents and Traveling Elders do their duty. We should not touch upon these points if matters were going on everywhere as they should do ; but we know that there are men who profess to have the power of God resting upon them, who still need to be thus warned, and we call upon them in the name of the Lord to turn from their evil ways, and cease to pursue the phantom which will prove their ruin if they persist in following it.

Through recent communications from the Valley, we learn that the Saints are progressing rapidly in the knowledge of God, and those who have sought to do the will of the Almighty are the favored ones ; and we can say to the

Saints, If you live just as humble and obedient before God in these lands as possible, you will find when you arrive in Zion, that you are prepared for the principles revealed through the Prophets of God ; but if you are not in possession of the Spirit of God in these lands, you will scarcely be able to form its acquaintance in Zion. And to the Elders, whether they be Valley or native, it can be said, We never knew any who neglected their duties when absent from the centre of the Church, who ever commenced them after returning to Zion, although perhaps living under the immediate teachings of the Prophets year after year.

The sudden and unexpected death of brother George Sims will be deeply lamented by his numerous friends in these lands; and the accident which has prostrated brother Mousley will also cause pain to many. Yet, brethren, we are in the hands of God, and if he sees fit to call us hence, let us be prepared to go without a regret ; but Oh ! what mourning there will be among those who have trampled the laws and commandments of God under their feet.

DEATH OF ELDER GEORGE SIMS.—We perused with much regret the following brief paragraph in the *Daily Telegraph* of November 1st, announcing the death of Elder Sims :—"A GOOD MAN GONE.—The brief telegram from Elder Taylor, announcing that Elder George Sims had been drowned in the Platte, fell upon our ears on Monday evening with heavy sadness ; and we are certain that many will read the intelligence in this paper with sincere grief. Elder Sims was unqualifiedly a good man ; honest, guileless, and innocently simple in his dealings and intercourse with everybody. For his family's sake, on whom this sad intelligence falls with crushing severity, we mourn his loss, and we feel disappointed in not being permitted to welcome him again to his mountain home, where his heart was unchangeably centered ; yet we write his obituary with a feeling of resignation to this affliction of Providence, which only the remembrance of a good man's life could create. He is dead, still he lives, and will live forever.

The deceased was a native of London, 43 years of age ; came to Utah in 1853 ; in 1855 he found occupation in President Young's office, and remained there as a copying clerk till May 1862, when he left to go on a mission to England, from which he was returning when he was drowned.

We are pleased to see that his former associates are not unmindful of his family, and have already moved in a subscription for their aid. As brother George was extensively known, a general and large subscription will be expected, to help to place his young family beyond the reach of want.

SERIOUS ACCIDENT.—By letter from Elder William H. Miles of New York, dated the 18th ult., we regret to learn that Elder George W. Mousley, who lately left this country for the States, has met with a serious accident. He was travelling by rail from New York to Wilmington, in the State of Delaware, on the 15th ult., and while at Newark the train ran off the rails. Two cars crashed into each other, killing three people and wounding thirteen or

more. Brother Mousley had his collar bone broken in two places, and is supposed to have also received internal injuries. He was being well attended to, and the surgeon thought that with great care he would recover.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City, }
Oct. 18, 1865. }

President Brigham Young, jun.

Dear Son,—The last letter which I have received from brother Wells or yourself was dated Aug. 5th, and was written by you upon your return to England from the continent. Your letters from the continent, describing your travels and the cities and places of note which you visited, have been very interesting to me and the family. My last letter to you was dated Aug. 22nd. Since that was written, I have been almost constantly travelling, and have been compelled to defer writing to you until the present. After writing to you, in company with brother Heber and several brethren of the Twelve, and some other Elders, we visited Tooele valley, met with the people at E. T. city, and held a two days' meeting with the Saints at Tooele city. On the 14th September, myself and company started on our annual visit to St. George, and returned to this city on the 29th of September. We had a snow storm at Round valley and between there and Fillmore; with this exception we had a very agreeable and pleasant journey. In every place which we visited, the Saints appeared to feel as well as I ever saw them. They turned out almost *en masse* to meeting whenever we gave out an appointment, and the Spirit of the Lord rested powerfully upon the Elders and the people upon every occasion. The teachings were very practical, and applied to almost every duty and labor connected with life. The people in the Southern Settlements feel very cheerful and contented this season; their prospects are brightening, and those who have entertained doubts in the past respecting the practicability of being able to make a living in that region, have dismissed their fears and come to the settled

conclusion that, after all, the country is habitable. Probably more than half the breadstuff the people in that section of the Territory need for the year, has been raised in the settlements outside of the rim of the Basin. A considerable number of improvements made since our last visit are apparent in St. George. The new settlements of the Muddy and Beaver Dam streams are reported as being very flourishing, and the brethren feel sanguine at their prospects. We are informed that the cotton plant grows finely down there, being especially thrifty on the Muddy. I am intending to move my cotton machinery down to that country, so as to be in time to manufacture the next crop of cotton, and have selected a site for the factory at Washington, six miles from St. George.

During our absence on this southern trip, we held meetings and preached discourses. We did not go any further than St. George, going straight there and returning straight back. Brothers Franklin D. Richards and A. M. Musser struck off from the company at Chicken Creek on our way down, and visited seven settlements on the Sevier, which contained about 432 families. It is almost a matter of surprise even to us, who have travelled more or less every summer throughout the Territory from the first of our settlement here until the present, how the people have increased and are still increasing and spreading abroad. We have been travelling steadily all this summer which is just past, remaining but a very short time in the city between our trips, yet there are a great number of settlements that we have been unable to visit for the want of time. The time is not far distant when the cry will be heard, "the place is too strait for me: give place to me that I may dwell," and Zion will lengthen her cords and strengthen her

stakes, and break forth on the right hand and on the left.

The increase of the number of our children throughout our Territory is very apparent, and is a matter of pleasure and gratulation to all the Saints. Wherever we have been this summer, the children have been paraded by their teachers, and have lined the streets as we have entered the settlements, making our hearts throb with joy at witnessing them. The seed of the righteous is becoming numerous in the earth. When the Gospel was first revealed in this generation to the Prophet Joseph, there were but very few whom the Lord could call who would obey him and take upon them his name. But what a change thirty-five years have wrought! We have raised up a race in these mountains, whose highest desire is to serve the Lord, and whose pride is to be called by his name. The friends of the Almighty, they who are desirous of carrying out his will at all hazards, instead of being scattered one or two in a place, and in but a few places, are now numbered by thousands who are collected together in one land, and are a power in the earth that cannot be ignored or passed by, and are daily becoming more numerous. Nothing like this has been seen in the earth for centuries. The Nephites were the last people of whom we have any account, who were united in the desire to do the will of God, and to acknowledge him as their head. Since their apostasy, and the withdrawal of the Priesthood from mankind, until the time of its restoration again, the Lord has been without a people whom he acknowledged, or who would have been willing to do his will in all things. The bestowal of the Priesthood again upon man, brings into existence the union which has been so long lost and mourned over, and erects a standard to which every lover of truth, and every obedient son and daughter of God throughout all the nations of the earth, can rally.

President Daniel H. Wells and wife and child, and Elder Finley C. Free, arrived in this city on the morning of Saturday, the 7th instant, enjoying moderately good health, but fatigued from the trip. They came in time to

participate in the Conference, and they were very warmly welcomed.

Our Conference was very numerously attended by the Elders and Saints from various parts of the Territory, and was highly enjoyed by all. The Conference convened on Friday, and continued until Monday evening, and was followed on Tuesday by the meeting of the Convention for the regulation of the price of produce, &c. The first three days' meetings were held under the Bowery, but on Sunday night it rained, and the meetings on Monday had to be held in the Tabernacle. It was unanimously resolved at the Conference, to send five hundred ox teams down in the spring to the frontiers, to help up the poor. This will, without doubt, be cheering news to the Saints abroad, who are struggling and toiling to emancipate themselves from Babylon. How many of those who will receive help will appreciate the exertions we make to assist them in accomplishing the object for which, at the present time, they so fondly yearn? Many who have been helped through, and who probably would have been compelled to remain in Babylon for years yet to come, had help not been extended to them, come here, and turn away and join themselves to the wicked, and abuse the people who have befriended them, and to whom—if any regard had been paid to their expressions while they were in the Branches where they joined the Church—it might be expected they would be eternally grateful. We have had this to contend with in the past, and we may expect that it will be so in the future, while human nature remains so depraved and so subject to sin and sinful influences as it is.

In view of the heavy expenses that will naturally fall upon the Trustee-in-Trust of the Church in sending down so many teams this season to help up the poor, I wish you to be particular in urging upon the people the importance of paying their Tithing. Of course, I wish the same policy that has prevailed upon this subject for the past few years, to still continue to govern you. Do not make it a matter of fellowship if men do not pay their Tithing, neither suffer it to be so

strenuously urged upon the people as to become oppressive, but let the Saints understand that it is a law of the Lord, and not only a duty, but a privilege for them to devote a tithe of their means to the building up of his kingdom on the earth. When they view it in this light, instead of it being a task or an onerous burden to pay Tithing, it will be a pleasure.

I wish you to be prompt and decisive in your counsels to and dealings with the Elders, not with harshness or severity, but in a pleasant and kind manner. You know what right is, and you should see that it is maintained.

When the health of any of the Elders is likely to fail, continue to take the course which you have done, and move them to places possessing a more congenial climate.

There have been great expectations indulged in by many who are inimical to us, respecting the ingress of a heavy body of troops into the Valley this Fall; but, so far, they have been disappointed, and from the best information that can be obtained, their disappointment is not likely to be removed. One thousand men may come in for the purpose of wintering here, but a large portion of them will be composed of men who have served in the rebel ranks, and who enlisted under the Federal flag with the express understanding that they should only be required to fight Indians. It is said that the utmost harmony does not exist among these two classes of troops; the Southern men not being well pleased with the name by which they are sometimes contemptuously called—namely, “galvanized Yanks.”

The new Tabernacle is being pushed forward, and the scaffolding is erected upon which the bents of the roof are to be raised. We hope that by the time for holding our next Semi-Annual Conference, it will be sufficiently completed to admit of our assembling in it.

With love in which Presidents Kimball and Wells, and all the brethren join, and praying the Lord to be with you, and to fill you with revelation and preserve you in health, I remain your affectionate father,

BRIGHAM YOUNG.

SCANDINAVIAN MISSION.

Copenhagen, Nov. 15th, 1865.

President Brigham Young, jun.

Dear Brother,—As it is now a long time since I wrote to you, I gladly embrace the present opportunity of writing, that I may give you at least an idea of my feelings, labors and travels since my last communication. My health is still good, and I truly think I have been greatly blessed of the Lord in this respect as well as in every other. I wrote to President Wells while in Aarhaus, Jutland, since which time I have done a good deal of travelling, if nothing more. By consent of President Widerborg, I spent two weeks with him in Copenhagen in September; I also took a trip up to Norway, and spent eleven days very pleasantly with brother Sprague, returning in time to attend a Conference in Copenhagen on the 30th of September and the 1st of October, where we met brother John Sharp, jun., also several of the brethren who came from Zion this last season. We had a splendid Conference, and the reports from the different parts through the Copenhagen Conference were very cheering. Many have been baptized, and many more inquiring, showing that this, the oldest part of the Scandinavian Mission, has not yet been “preached to death,” nor are all the honest-in-heart gathered out. The native Elders who came from Zion gave in a good report, stating that their old friends and acquaintances were glad to see them, and rather surprised to find that Danes were allowed to return to their native land. In the afternoon of Sunday, there were many strangers present. The Lord poured out his Spirit upon President Widerborg, and he bore a testimony of the Truth that caused many hearts to rejoice. The reports from Conferences held in Veile, Aarhaus, Aalberg, and Vendysel in Jutland, also from Lolland and Tyen in Oernes Conferences, are encouraging, showing that our reinforcements are doing a good work. The Saints, as a general thing, desire to do their duty and serve the Lord their God.

By consent of brother Widerborg, brother Sprague and I accompanied brother Sharp on his return to Sweden. We visited the Saints and held meet-

ings in Malmö, Jönköping, Gotheburg, Nonköping and other places, where we were well received, had good lively meetings, and enjoyed the Spirit of God in our association, which strengthened our faith and made us rejoice at finding the same spirit, the same faith and desires enjoyed by so many hundreds here, as in Denmark, England and Zion. This satisfied me that the Latter-day Saints, though far separated in body, are still one in spirit, desiring to serve the Lord and assist in rolling forward the Work of the last days. On the 28th and 29th of October, I attended a Conference in Stockholm, where we met brothers Widerborg, Gee and Olsen. We had a very good Conference here—the reports given in were cheering, showing that the Lord, through his servants, is gathering out the wheat that the tares may be burned. Brothers Sprague, Sharp, Gee and I remained in Stockholm two weeks, visiting the palace, Riddarholm Kyska, Riddarhuset, and other places of interest, of which there are many in that Venice of the north. We had several opportunities of seeing his august Majesty Carl XV, King of Sweden and Norway, with his queen and suite. He is a fine looking, powerfully-built man, but still is only mortal, subject to death and decay like his poorest subjects, from whose ashes his could not be recognized. Brother Sprague and I left Stockholm on the 7th inst., leaving brothers Sharp and Gee with many thanks for the kind reception they had given us, and the successful exertions they had made in making our visit pleasant and agreeable. We arrived here on the 11th safe and sound, and were kindly welcomed home by brother Widerborg. I have enjoyed my visits to Norway and Sweden very much, and hope they will result in

my future usefulness in assisting to roll forward the great Work the Lord has for his servants to perform. They have given me an opportunity of becoming acquainted with the people, their language, manners and customs, as well as giving me a geographical knowledge of the lands from which so many of the true, honest hearted children of Israel are being gathered. I have also had the opportunity of seeing the Saints at home, and learning their feelings, and the progress of the Work in those countries, and can truly say they feel well, and in spite of the persecutions and scoffings of their Christian(?) neighbors, they hold fast to the knowledge they have gained, and are anxious for the day to come when they can leave fathers, mothers, brothers, sisters, lands and all things, to go to the place appointed of God for the gathering of his children, so that they may dwell in peace, with none to molest or make afraid, serving the Lord as he commands.

The Saints throughout this Mission are very poor, the rich having gathered out several years ago; but those who are there are, according to their knowledge, the best I have seen. I expect to start out into the country soon, to learn the language and do all the good that lies in my power. I desire ever to be found in the discharge of my duty, and be on hand to go or stay as the servants of the Lord may think best, and devote this life unto the Work I am engaged in, so that I may be found worthy of a seat in the kingdom of our God, and go on progressing from step to step forever and ever.

Praying the Lord to bless you with all blessings necessary to the fulfillment of your high and holy calling, I remain your brother in the Gospel,

JOSEPH HENRY FELT.

A gentleman in speaking to a real-estate agent about the situation of an estate which he was about to buy in a level neighbourhood, said: "The country is exceedingly beautiful, and I do so admire a rich flat."—"So do I, sir," said the obsequious but grinning agent.

"The happiness of Mr. and Mrs. Moore is very great," said one lady to another; to which reply was made, "When they have a little more it will be greater."

Be persuaded of this: it is vice that degrades, virtue that elevates mankind; beauty and fortune are independent and fortuitous.

Sydney Smith once said, "I remember entering a room with glass all round it at the French embassy, and saw myself reflected on every side. I took it for a meeting of the clergy, and was delighted of course."

A shrewd preacher, after an eloquent charity sermon, said to his hearers, "I am afraid, from the sympathy displayed in your countenances, that some of you may give too much. I caution you, therefore, that you should be just before you are generous; and wish you to understand that I wish no one who cannot pay his debts to put anything in the plate." The collection was a rare one.

ADDRESS:

Ezra J. Clark, at Mr. Ballinger's, Bridge Place, Worcestershire.

MARRIED:

At Lehi, Utah Territory, on the 10th of October last, by Elder William Snow, Mr. Ira D. Winnes to Miss Margaret Taylor, both of Lehi.

DIED:

In Holton, Bristol Conference, on the 2nd ult., Elizabeth Thomas, aged 44 years, 10 months and 14 days.—*DESERET NEWS* Please Copy.

In Grantham, Lincolnshire, while at his daily employment, on the 24th ult., Isaac Stubbs, late of Barrowden, Rutlandshire, aged 73 years.

POETRY.



BEAR AND FORBEAR.

(Selected.)

Bear and forbear whatso'er be your station:
Some there *must* be both to give and receive.

What could avail all the wealth of the nation,
Were it not meant to assist and relieve?
Some there *must* be to produce by their labor:

Some to consume when the seed ripens fair:

Is there a man but depends on his neighbor?
All nature teaches us—bear and forbear.

Bear and forbear—what's the use of oppression?

The spirit of truth can never be crush'd!
Why should we covet mere worldly possession?

The loud voice of Justice can never be hush'd!

Be sure, in good time, there will come restitution;

Was not the earth made for all men to share?

And He who made, wisely, the first distribution,

Still teaches us all we should bear and forbear.

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY BRIGHAM YOUNG, JUN., 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save : neither his ear heavy, that it cannot hear : But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 50, Vol. XXVII.

Saturday, December 16, 1865.

Price One Penny.

MINUTES OF A DISTRICT CONFERENCE

HELD IN THE MUSIC HALL, STORE STREET, TOTTENHAM COURT ROAD, LONDON,
ON SUNDAY, OCTOBER 1, 1865.

Present on the Stand — Brigham Young, jun., President of the European Mission; Orson Pratt, sen., of the Quorum of the Twelve Apostles; Elders Isaac Bullock, President of the London District; W. W. Raymond, President of the Norwich District; David P. Kimball, President of the Birmingham District; Charles W. Stayner, President of the Southampton District; Abram Hatch, President of the Manchester District; Ensign I. Stocking, President of the Kent Conference; Franklin Merrill, President of the Southampton Conference; Jonas N. Beck, President of the Reading Conference; Harrison Shurtleff, President of the Dorsetshire Conference; William S. Warren, President of the Bedfordshire Conference; John L. Dolten, President of the Norwich Conference; John Nicholson, President of the Birmingham Conference; Elnathan Eldredge, jun., President of the Worestershire Conference; John Rider, President of the Glasgow Conference; Charles S. Kimball, President of the

Cheltenham Conference; Anson V. Call, President of the Bristol Conference; Albert K. Thurber, Brigham W. Kimball and Heber John Richards, Travelling Elders in the London Conference; Henry Barlow, Travelling Elder in the Southampton Conference; Stephen Hale, Travelling Elder in the Kent Conference; Leonard G. Rice, Travelling Elder in the Norwich Conference; Archibald N. Hill, Samuel H. Hill and Edwin Frost, Travelling Elders in the Birmingham Conference; James McGaw, Travelling Elder in the Cheltenham Conference; Guernsey Brown, Travelling Elder in the Bristol Conference; John Bird, Travelling Elder in the Staffordshire Conference; Benjamin J. Stringam, late President of the Bedfordshire Conference, and Nathaniel H. Felt, of the MILLENNIAL STAR Office, &c., &c.

10.30 a.m.

Meeting opened with prayer by Elder Charles W. Stayner.
Elder Isaac Bullock then expressed

the pleasure he felt for the privilege of meeting with so many of the Saints of the London District. He read a Financial and Statistical statement of the affairs of the London Conference up to the 30th of June last, showing the Conference to be in a very satisfactory condition. He also expressed his own satisfaction with the state of the Conference, and spoke well of the energy displayed by the local Priesthood in out-door preaching during the past summer. He was also happy to be able to speak favorably of the Kent and Essex Conferences, and exhorted the brethren and sisters to continued diligence in tract distribution, as that had brought many strangers to the meetings. He testified that there was a great increase of the spirit of gathering amongst the Saints under his jurisdiction.

Elder William S. Warren said it reminded him of home to see so many who had embraced the Gospel gathered together. He could bear his testimony to the divinity of the Latter-day Work, and had lately experienced, in a remarkable manner, the protecting power of the Almighty while journeying from Zion to this country.

Elders Leonard G. Rice and Guernsey Brown briefly expressed the pleasure they felt in meeting with the Saints, and bore testimony to the truth of the Gospel.

Elder Charles S. Kimball said, since he had last met with the London Saints he had been laboring in the Cheltenham Conference, and had preached in the towns and villages composing that Conference to large congregations, and as a general thing his administrations were well received by the people. When he left the Valley, he was promised that he would never want for friends, and he could testify that so far this promise had been abundantly fulfilled.

Elders Henry Barlow and Stephen Hale bore testimony to the blessings they had received since they became obedient to the Gospel, and the desires they had in relation to the progress of the Work.

Elder Heber J. Richards said that the Saints looked forward with pleasure to occasions like this, to receive an increase of the Spirit of God and

renew their good resolutions. It did not depend upon the number of words spoken to render the teachings of the Priesthood instructive, but the good influence that accompanied them, and unless strangers felt that influence, they could not understand nor become obedient to the truth; but when once they came into possession of the Holy Spirit, the Comforter, they would receive a testimony which they would always retain, unless they were disobedient to its mandates.

Elder John Rider followed with a few remarks, and bore his testimony to the truth of the Gospel.

Elder Ensign I. Stocking reported the condition of the Kent Conference as being satisfactory. During the first six months of the year a number had been baptized. The law of Tithing was being attended to, and a good feeling prevailed amongst the people.

Elder Brigham W. Kimball said he had labored in the London Conference for seven months, and had striven to show to the people, both by precept and example, that he was a servant of God. He had gone into the streets and warned the people of the destructions impending over their heads, and the benefits they would receive through gathering out from Babylon to the land of Zion.

Elder Albert K. Thurber spoke of the preserving care the Lord had exhibited towards his servants in their journey to this land to preach the Gospel. Referred to the cloud hanging over the nations, and the judgments of heaven that seemed to be abroad on the earth, also to the exertions the Elders were making in London, as well as in many other places, to proclaim the truth to the people.

President B. Young, jun., remarked that like the brethren who had spoken, he rejoiced to meet with those who had bowed in humility and obedience to the commands of God. He also felt gratified with the reports of the Conferences, and the favorable condition which they were in. The brethren had been assisted from on high in all their labors, and the Lord was ever with them when they were faithful. We could not be too grateful to Him for the restoration of the Gospel

and of the everlasting Priesthood. Life is short, but we could live in such a manner as to prove our gratitude to Him. We say we have the truth, and have received a knowledge of it for ourselves, and we ought to show to the world by our actions, that we really have this knowledge. Many were still in this Mission who had been connected with the Church for the last twenty years; but if, as we believed, judgments were coming upon the world, we ought to flee to the mountains for safety, as there is no use in preaching one thing and practising another. Said that the Mission was at present in a healthy condition, and the majority of the Saints were living uprightly before God, although a portion, by their evil actions, were bringing themselves under condemnation. We had many things to combat with, but knowing, as we did, that we were in possession of the Truth, we should act so that we could resist all temptation and prove faithful to the end, so that we might receive the reward of our labors throughout eternity.

Benediction by Elder Orson Pratt.

2.30 p.m.

Prayer by Elder Franklin Merrill.

Elder James McGaw said that like his brethren he had been sent out to preach the Gospel, and tell the people of the many things the Almighty was revealing in the last days, things which it was certainly worth the while of all men to hear and understand. He spoke of the Lord's goodness to the brethren in all their travels, and of the blessings he was pouring out upon the Saints in Zion. Gave an interesting account of the successful journey of the missionaries across the Plains this season, through a hostile Indian country; a journey which was performed according to the counsel of President Young, and accomplished in safety, although the counsel given was in direct opposition to all the prudential measures adopted by Gentile emigrants, &c.

Elder Orson Pratt then presented the Authorities of the Church at home and abroad in the usual manner. The several motions were unanimously sustained by the congregation.

Elder W. W. Raymond spoke of the Gospel as a system which, if lived up to, would bring us back into the presence of God our Father. Reasoned upon the error and inconsistency of believing that God had revealed all the knowledge necessary for the salvation of man. Said it was as necessary for God to reveal himself now as it was in any past age, and exhorted the brethren to live so that men might see their good works and glorify our Father in heaven.

Elder Abram Hatch spoke on the restoration of the Priesthood, and the cause of gratitude which the Saints had above all other people, knowing, as they did, that they had Prophets and Apostles in their midst, through whom the Lord would reveal his mind and will.

Elder Nathaniel H. Felt said we live in a strange and a marvellous age, and commented on the rapid and wonderful changes that are taking place in the world in our time. Said there was a set time to favor Zion. The ancients thought it would be in their day, but were warned by the Apostles that there would come a falling away first. Testified that the time of restoration had now arrived, and introduced a variety of topics connected with the Latter-day Work and the redemption of Zion.

President B. Young, jun., rose and said he had stood before many in these lands, and borne testimony of the things that were coming upon the nations, and the Lord had blessed him abundantly in his labors; but he could say that whilst there was difficulty in getting strangers to hear the truth, there was also great difficulty in getting all those who had embraced the Gospel to obey the law of God. Many had joined the Church and run well for a season, but the snares of the world had proved too much for them. He related an instance of this in the case of a young man who obeyed the Gospel in the earlier days of the Church, and endured much persecution for the sake of the truth; but after a time the scene changed. He engaged in business, and wealth began to flow in upon him, till at length he became one of the richest men in the United States. Then his religion and

his God were forgotten. For a few years he enjoyed his wealth, but to-day, instead of being in the prime of life, he was on the brink of the grave, through the fracture of his spine. No man or woman who had ever left the Church had shown themselves to be good for anything, the curse of a broken covenant hung over them, and in the end they were disowned and despised by even their best friends. Do you wish to toil and labor here, and then go into future worlds and lose your identity? No. Then you must live up to the principles of the Gospel. We are continually adding new element to the Work; that is, we are constantly baptizing new members into the Church, just as the potter is always putting new clay into the mill to be ground. This compels us to preach the same doctrines—namely, the first principles, over and over again, and hearing them so often, some of the Saints get wearied with them. But, when a man is living his religion, he is inspired by the Almighty, and knows whether or not a man speaks by the Spirit of the Lord, and knowing this, he is constantly receiving instructions even from the same principles. If the world could see things as we do when our minds are lit up by this Spirit, they would strive to gain the same prize we are seeking after, that which will restore us again to the presence of our heavenly Father. We have an assurance of the truth of the doctrines we teach, but we are no better than the rest of the world unless we live up to the requirements of heaven. The kingdom of God is onward and upward, and yet many who are in Zion are trembling to-day, because of the mighty preparations the wicked one is making to overthrow the Work. But there will be no trial laid upon the Saints greater than they are able to bear. Suppose, for

instance, that an army of twenty thousand men were to go up against the Saints, we ought to remember that in proportion to the present number of the people, such an army would be no greater than one of five hundred would have been some years ago. In sending such an army against the Saints, our enemies might rely upon the moral support of every nation in Christendom; and yet we would overcome, for the nation which seeks to overthrow the kingdom of God will be broken in pieces. They will simply dash themselves against a wall, and bring about their own destruction. The enemy came against us in the year 1857, but a very severe lesson has been taught them since that time; and if thousands should be marching against us now, what would be the result? Why, not one righteous man would die a moment sooner, as long as the Lord willed it, until he had finished his work upon the earth. Gird yourselves up, therefore, to stand against the power of Satan. The Elders in your midst point out to you again and again how you may escape the impending judgments of God, and gather to Zion. Strive, therefore, to act according to their counsels and instructions. The testimony that I bear to the truth is the same as that borne by my brethren, but I do not mean by this to imply that there is no use in bearing it to the people. We ought not to rest satisfied until we each receive a testimony, and when we come into possession of it, we ought not to think there is no use in telling it, but, on the contrary, try to stimulate others to attain to the same, for it is in the power of every honest soul on the face of this earth to get a knowledge for himself of the truth of the Gospel.

Conference dismissed at 5.15 p.m.

Reported by G. C. FERGUSON.

As if the evils of the world were not sufficiently severe, we too commonly attach ourselves to the unhappy face of events, brood over fancied sorrows, and eagerly multiply our disappointments.

USE OF KNOWLEDGE.—Some men think that the gratification of curiosity is the end of knowledge; some the love of fame; some the pleasure of dispute; some the necessity of supporting themselves by their knowledge; but the real use of knowledge is this, that we should dedicate that reason which was given to us by God to the use and advantage of man.

CONTRACTED NOTIONS REGARDING THE WORD OF WISDOM.

BY ELDER DAVID P. KIMBALL.

Many people suppose that when they have abstained from tea, coffee and liquors, they have obeyed and fulfilled the law, or in other words, have kept the Word of Wisdom; but this appears to be a very contracted view of a principle which, if lived up to, will prevent us from running into extremes in any direction whatever, for it is evident that extremes in any direction are decidedly opposed to wisdom. In order to obey the Word of Wisdom, we should learn to use all things in reason, knowing that God has given them to us for our comfort. "Do ye not perceive," said Jesus, "that whatsoever thing from without entereth into the man cannot defile him, because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?" We do not wish the reader to understand that we undervalue the integrity of those who abstain from the above mentioned things, but on the contrary, we admire their bold resolutions, and know that if they continue to bring their appetites and passions in subjection to wisdom, they will in time be enabled to control and use other things in wisdom, which, unwisely used, are almost as injurious to the constitution of mankind. Still, there are many who abstain from tea and coffee, who will at the same time eat until they are actually in misery, and feel as if they never would want any more. Others control their appetites in this respect, but go to extremes in light talking and laughing, until they grieve away the Spirit of God, after which they are dejected, and feel that they have done wrong; while others make themselves still more disagreeable by brooding moodily over their own thoughts, and being so unsocial that they make those around them feel uncomfortable also.

Many of those who are set apart to teach the people, are in the habit of preaching for an hour and a-half or two hours, on a very dry subject that

does not particularly apply to any one present, and at a time when the people are tired after working hard all day. Still the preacher imagines that he is telling them something very grand, which they have not heard before, whereas his last sermon to them was probably the same. There are those who, when they go visiting or meeting with their friends in a social party, commence to bore others who wish to participate in the intended enjoyments of the party, with their explanations of some remarkable passage of Scripture, or something else quite inappropriate for the occasion; while others, to the consternation of those present, take up a newspaper and commence reading aloud a long paragraph, which has the salutary effect of irritating those who are not interested in what is being read. We will mention one other class who cannot be said to be acting in accordance with wisdom—namely, those who are always making themselves very officious about other people's business, having a particular way of rubbing their hands, and praising and extolling you to the third heaven, while at the same time they do not feel for you in their hearts that which they say. We consider that these things, and many others, appertain to the Word of Wisdom.

The Preacher says, "To every thing there is a season, and a time to every purpose under the heaven. A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted. A time to weep and a time to laugh, a time to sing and a time to dance." And we say, a time to teach others, and a time when men should be willing to be taught; a time to be merciful, and a time to use justice; a time to take nourishing stimulants, and a time to abstain from them. All these things can be considered as included in the Word of Wisdom. It is good for us not to be contracted on any subject, but to give it

its application wherever it can be applied, for it is according to wisdom to do so. If we are desirous of keeping the Word of Wisdom in the true sense of the word, we will carry out our desires, if we take the advice of our Savior, who exhorted his disciples to be "wise as serpents, but harmless as doves." Some may think that we are going beyond reason in this article, and further than the Prophet Joseph wrote on the Word of Wisdom whilst under the influence of the Holy Spirit of God; but are there not branches appertaining to this subject which are left open for seekers after wisdom to explore, and which, when found, are very necessary to be observed, and are not in contradiction to that which the Prophet has written, but on the contrary, are a testimony that his words are true and should be obeyed? We may tell people that the Prophet wrote certain things, and that they have to observe the same; but unless we can explain to them how they may do so, they learn but very little from us. Any one who knows how to use the pen, if he has the book of Doctrine and Covenants before him, can copy the Prophet's writing and send it to the STAR for publication; still, this does not disclose anything new, unless he brings to bear something corresponding from other Scriptures, and also some reasons that will carry conviction to the reader, and show him the necessity of using all things in wisdom. By these means he will develop his own mind, and concentrate within himself a power to bless others, enabling them to be governed by wisdom in all they undertake to do, not going to extremes, but keeping the medium course.

There has been a time when men were very enthusiastic in preaching what they supposed to be the entire Word of Wisdom, which was, that the Saints should not drink tea and coffee, and that they should leave off using that noxious weed, tobacco, and they have proposed excommunication from the Church to such as did not. We are told by the Prophet Joseph, that tobacco is not good for man to use except in cases of bruises and for sick cattle; also, that hot drinks are not good. By this we understand that

any drink is not good for use when hot. This is according to reason, because hot drinks are calculated to over-heat the blood, and put us in a condition to receive cold in our systems. By using strong drinks, the whole system is also thrown into a tremulous, dilapidated state, and we become poor, miserable, nervous creatures, and mere objects of pity, often cast out of all respectable society. Preachers of righteousness, more especially those in the Church of Jesus Christ of Latter-day Saints, seeing the wretchedness caused by strong drink, have sought to reclaim mankind by commencing to teach them to overcome the appetite they have for it, and by abstaining from tea and coffee; for the drinking of these, when very strong, has also a tendency to work upon the nerves of the most powerful of men, and in time will place individuals in such a position, that when they are thrown into circumstances in which they cannot get stimulants, they are utterly unnerved and unfit for business. On the other hand, those who use wisdom and do not cultivate an appetite for artificial drinks, but learn to use natural drinks, will be full of vigor, and capable of going through and overcoming the greatest obstacles. To say that we are keeping the Word of Wisdom when we only cease using tea, coffee and tobacco, is simply erroneous; for, if we understand aright, the Prophet Joseph does not make mention of tea and coffee, but says that God has made all wholesome herbs for the use and comfort of the human family. If that is true, would it not be as great a sin to abuse any other herb as that of tea? Certainly, would be the response of all reasonable persons. We must, therefore, come to the conclusion that tea, when used in the proper time and season, is not specially forbidden, but we are to abstain from all hot and strong drinks, in order to obey the words of God through his Prophet. How much better, then, inasmuch as we have been told by the servants of God, would it be for us to govern ourselves, acting in wisdom and not justifying ourselves in doing wrong because others do the same. If men do not live up to that which they teach, let

us not despise their good counsel, but cleave to righteousness, and pity those who have traditions and habits to contend with that we understand but little about. If we act thus, the Lord will bestow every necessary blessing upon us, according to our faithfulness and wisdom.

EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(Continued from page 777.)

We returned to the base of the pyramidal structure, and ascended by regular stone steps, in some places forced apart by bushes and saplings, and in others thrown down by the growth of large trees, while some remained entire. In parts they were ornamented with sculptured figures and rows of death's heads. Climbing over the ruined top, we reached a terrace overgrown with trees, and, crossing it, descended by stone steps into an area so covered with trees that at first we could not make out its form, but which, on clearing the way with the machete, we ascertained to be a square, and with steps on all the sides almost as perfect as those of the Roman amphitheatre. The steps were ornamented with sculpture, and on the south side, about half way up, forced out of its place by roots, was a colossal head, evidently a portrait. We ascended these steps, and reached a broad terrace eighty feet high, overlooking the river, and supported by the wall which we had seen from the opposite bank. The whole terrace was covered with trees, and even at this height from the ground were two gigantic Ceibas, or wild cotton-trees, above twenty feet in circumference, extending their half-naked roots fifty or a hundred feet around, binding down the ruins, and shading them with their wide-spreading branches. We sat down on the very edge of the wall, and strove in vain to penetrate the mystery by which we were surrounded. Who were the people that built this city? In the ruined cities of Egypt, even in the long-lost Petra, the stranger knows the story of the people whose vestiges are around him. America, say historians, was peopled by savages; but savages never reared these structures,

savages never carved these stones. We asked the Indians who made them, and their dull answer was "Quien sabe?" "who knows?"

There were no associations connected with the place; none of those stirring recollections which hallowed Rome, Athens, and

"The world's great mistress on the Egyptian plain;"

but architecture, sculpture and painting, all the arts which embellish life, had flourished in this overgrown forest; orators, warriors and statesmen, beauty, ambition and glory, had lived and passed away, and none knew that such things had been, or could tell of their past existence. Books, the records of knowledge, are silent on this theme. The city was desolate. No remnant of this race hangs round the ruins, with traditions handed down from father to son, and from generation to generation. It lay before us like a shattered bark in the midst of the ocean, her masts gone, her name effaced, her crew perished, and none to tell whence she came, to whom she belonged, how long on her voyage, or what caused her destruction; her lost people to be traced only by some fancied resemblance in the construction of the vessel, and, perhaps, never to be known at all. The place where we sat, was it a citadel from which an unknown people had sounded the trumpet of war? or a temple for the worship of the God of peace? or did the inhabitants worship the idols made with their own hands, and offer sacrifices on the stones before them? All was mystery, dark, impenetrable mystery, and every circumstance increased it. In Egypt the colossal skeletons of gigantic temples stand in the unwatered sands in all the nakedness of

desolation ; here an immense forest shrouded the ruins, hiding them from sight, heightening the impression and moral effect, and giving an intensity and almost wildness to the interest.

Late in the afternoon we worked our way back to the mules, bathed in the clear river at the foot of the wall, and returned to the hacienda. Our grateful muleteer-boy had told of his dreadful illness, and the extraordinary cure effected by Mr. Catherwood ; and we found at the hacienda a ghastly-looking man, worn down by fever and ague, who begged us for "remedios." An old lady on a visit to the family, who had intended to go home that day, was waiting to be cured of a malady from which she had suffered twenty years. Our medicine-chest was brought out, and this converted the wife of the don into a patient also. Mr. C.'s reputation rose with the medicines he distributed ; and in the course of the evening he had under his hands four or five women and as many men. We wanted very much to practice on the don, but he was cautious. The percussion caps of our pistols attracted the attention of the men ; and we showed them the compass and other things, which made our friend at San Antonio suppose we were "very rich," and "had many ideas." By degrees we became on social terms with all the house except the master, who found a congenial spirit in the muleteer. He had taken his ground, and was too dignified and obstinate to unbend. Our new friends made more room for our hammocks, and we had a better swing for the night.

In the morning we continued to astonish the people by our strange ways, particularly by brushing our teeth, an operation which, probably, they saw then for the first time. While engaged in this, the door of the house opened, and Don Gregorio appeared, turning his head away to avoid giving us a *buenos dias*, "good day." We resolved not to sleep another night under his shed, but to take our hammocks to the ruins, and, if there was no building to shelter us, to hang them up under a tree. My contract with the muleteer was to stop three days at Copan ; but there was no bargain for the use of the mules during that time,

and he hoped that the vexations we met with would make us go on immediately. When he found us bent on remaining, he swore he would not carry the hammocks, and would not remain one day over, but at length consented to hire the mules for that day.

Before we started, a new party who had been conversing some time with Don Gregorio, stepped forward, and said that he was the owner of the "idols ;" that no one could go on the land without his permission, and handed me his title papers. This was a new difficulty. I was not disposed to dispute his title, but read his papers as attentively as if I meditated an action in ejectment ; and he seemed relieved when I told him his title was good, and that, if not disturbed, I would make him a compliment at parting. Fortunately, he had a favor to ask. Our fame as physicians had reached the village, and he wished remedios for a sick wife. It was important to make him our friend ; and, after some conversation, it was arranged that Mr. C., with several workmen whom we had hired, should go on to the ruins, as we intended, to make a lodgment there, while I would go to the village and visit his wife.

Our new acquaintance, Don Jose Maria Asebedo, was about fifty, tall and well dressed ; that is, his cotton shirt and pantaloons were clean ; inoffensive, though ignorant, and one of the most respectable inhabitants of Copan. He lived in one of the best huts of the village, made of poles thatched with corn-leaves, with a wooden frame on one side for a bed, and furnished with a few pieces of pottery for cooking. A heavy rain had fallen during the night, and the ground inside the hut was wet. His wife seemed as old as he, and fortunately, was suffering from a rheumatism of several years' standing. I say fortunately, but I speak only in reference to ourselves as medical men, and the honor of the profession accidentally confided to our hands. I told her that if it had been a recent affection, it would be more within the reach of art ; but, as it was a case of old standing, it required time, skill, watching of symptoms, and the effect

of medicine from day to day; and, for the present, I advised her to take her feet out of a puddle of water in which she was standing, and promised to consult Mr. Catherwood, who was even a better medico than I, and to send her a liniment with which to bathe her neck.

This over, Don Jose Maria accompanied me to the ruins, where I found Mr. Catherwood with the Indian workmen. Again we wandered over the whole ground in search of some ruined building in which we could take up our abode, but there was none. To hang up our hammocks under the trees was madness; the branches were still wet, the ground muddy, and again there was a prospect of early rain; but we were determined not to go back to Don Gregorio's. Don Mariano said that there was a hut near by, and conducted me to it. As we approached, we heard the screams of a woman inside, and entering, saw her rolling and tossing on a bull's-hide bed, wild with fever and pain; and, starting to her knees at the sight of me, with her

hands pressed against her temples, and tears bursting from her eyes, she begged me, for the love of God, to give her some remedies. Her skin was hot, her pulse very high; she had a violent intermitting fever. While inquiring into her symptoms, her husband entered the hut, a white man, about forty, dressed in a pair of dirty cotton drawers, with a nether garment hanging outside, a handkerchief tied around his head, and barefooted, and his name was *Don Miguel*. I told him that we wished to pass a few days among the ruins, and asked permission to stop at his hut. The woman, most happy at having a skilful physician near her, answered for him, and I returned to relieve Mr. Catherwood, and add another to his list of patients. The whole party escorted us to the hut, bringing along only the mule that carried the hammocks; and by the addition of Mr. C. to the medical corps, and a mysterious display of drawing materials and measuring rods, the poor woman's fever seemed frightened away.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 16, 1865.

We are approaching the consummation of one of the most important prophecies ever uttered by the servants of God on earth, that we have any knowledge of; but we are inclined to think that many of the brethren have placed its fulfilment so far in the future, that they scarcely hope to see its accomplishment in their day. The Lord has said he would cut his work short in righteousness, because, a short work will the Lord make upon the earth, else the wicked would destroy the pure in heart. If we are to take the past as a criterion by which to judge the future, the principle of virtue will continue to be ignored, sin increase in a compound ratio; and through the consequent disease and death resulting from the vast amount of corruption that every year develops to the public, we can easily perceive that the principle of life will

cease to exist in the midst of men, and, save God interpose, the race would entirely run out. If any should have sufficient curiosity to make the calculation, basing such calculation upon the statistical reports published in the periodicals of this and other countries, they would find that fifty years hence the nations will be entirely composed of illegitimates. This may sound hard, but put it to the test and the damning proof is before you. God designs to gather out the few righteous scattered through the nations, to a land where he can dictate and control them by the Spirit of revelation. The world look carelessly on the great Work that is going on in their midst, and with apparent indifference on the thousands who are gathering from these nations to a far distant land, to build up the Latter-day kingdom; fully proving the truth of Scripture, that the kingdom of God cometh not with observation. The Saints can see what the Lord is doing, and in part comprehend the great events which are about to come to pass. We wish to inspire them with a more perfect realization of the great labors required of them, and the close proximity of the time when the kingdom will be established in the spot which was dedicated to God under the hand of his servant Joseph, for the building of that great Temple which the Lord would visit and fill with his glory, and upon which a cloud would rest by day, and a pillar of fire by night. When we realize the task before us, and that our Maker is actually placing every facility within our reach for improving the mind and the intelligence he has given us, to qualify us for the important part which will be assigned to every faithful Saint, we see the necessity of strict adherence to his laws, and have unbounded faith in all the upright in heart being willing to accept the advantages offered, and thus qualify themselves for eternal life. We desire to bring before the minds of the people the near approach of the fulfilment of those prophecies with which they are, no doubt, somewhat familiar, although they probably do not recollect that thirty-four years have passed since the Lord pointed out the spot for the building of that great city. We shall quote several passages from revelations given on this subject, and trust that the people will remember that those who are prepared will enter in, while they who have neglected their duties will mourn their past slothfulness.

“Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom, here is wisdom. Behold, the place which is now called Independence, is the centre place, and a spot for the Temple is lying westward, upon a lot which is not far from the court house; wherefore it is wisdom that the land should be purchased by the Saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance.”

The Lord pointed out the place, telling his Saints what he required at their hands, and they believed at that time that they would be permitted to remain upon that land, and rear a city and Temple which should be at once the glory of Zion and the joy of the whole earth. But through transgression and failure in strictly observing the commands of God, the people were driven from that land, and their enemies scoffed at the idea of the Lord instructing the Saints to build a house unto his name. To the casual observer it did seem [that they

were forsaken by God and man, when the heart-broken remnants were wending their solitary way towards the heart of the great American continent, turning their backs upon that favored land which they held to be the gathering place of the righteous; but their history is known to the world, and the revelation which pointed to a time when those wanderers should return, was published to the nations, although those who did notice it for a moment, ridiculed the idea of the Latter-day Saints ever returning to claim the possessions from which they had been so ruthlessly driven.

But the wicked do not know God nor understand his purposes, so that they cannot perceive how easily he can plant the righteous in the land which has been given them for an inheritance. To convince the people, if possible, of the importance of the work which the servants of God have in hand, we shall quote from another revelation:—

“A revelation of Jesus Christ unto his servant Joseph Smith, jun., and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem, which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith, jun., and others with whom the Lord was well pleased. Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house. And the sons of Moses, according to the holy priesthood which he received under the hand of his father-in-law, Jethro; and Jethro received it under the hand of Caleb; and Caleb received it under the hand of Elihu; and Elihu under the hand of Jeremy; and Jeremy under the hand of Gad; and Gad under the hand of Esaias; and Esaias received it under the hand of God. Esaias also lived in the days of Abraham, and was blessed of him—which Abraham received the priesthood from Melchisedek, who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man—which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years. * * * Therefore, as I said concerning the sons of Moses—for the sons of Moses, and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed: and the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church; for whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the spirit unto the renewing of their bodies; they become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.”

Upwards of thirty-three years have passed since this revelation was given, and it has been published to the world for a quarter of a century. The time is close at hand, even at our doors, for the fulfilment of this revelation to the very letter, and those who are now laboring under adverse circumstances, if faithful, shall be redeemed from their bondage and see the glory of God,

whilst the revilers of those principles instituted by God for the purifying of the nations, shall be denied the light of the countenance of Christ, being shut out from his presence and from the holy city.

RELEASES AND APPOINTMENT.

—o—

Elder George J. Marsh is released from the Presidency of the Leeds Conference, on account of ill health.

Elder Seth M. Blair, jun., is released from laboring in the Warwickshire Conference, on account of ill health.

Elder Charles A. Benson is released from the Presidency of the Essex Conference.

Elder Samuel Southwick is appointed to labor in the Warwickshire Conference, under the Presidency of Elder Francis Platt.

BRIGHAM YOUNG, JUN.

} *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

DEPARTURES.—Elders Charles A. Benson, George J. Marsh and Seth M. Blair, jun., left Liverpool for New York per steamship *Peruvian*, on the 7th inst. Elder Charles A. Benson arrived in this country on a mission from Utah, on the 20th of July, 1863, per steamship *Hecla*, and was appointed to labor in the Newcastle-on-Tyne District, under the direction of Elder M. F. Farnsworth, and remained there until the General Council of Elders held at Birmingham in January, 1864, when he was appointed to preside over the Herefordshire Conference. He continued there until the 6th of May, 1865, when he was removed to preside over the Essex Conference, remaining there until his departure. Elder George J. Marsh arrived in this country per steamship *Sidon*, on the 18th of July, 1864, and was appointed to preside over the Leeds Conference, a position which he filled satisfactorily up to the date of his release. Elder Seth M. Blair, jun., arrived here per steamship *Virginia*, on the 1st of July, 1864, and was appointed to labor in the Edinburgh Conference, under the Presidency of Elder John Smith. At the Council held in Birmingham in January last, he was appointed to labor in the Warwickshire Conference, under the direction of Elder Francis Platt, remaining there until his departure. These brethren will probably reside in the States during the winter, and return home by next season's emigration. We trust their voyage across the Atlantic will be pleasant and prosperous.

NEWS FROM CONFERENCE.

—o—

LINCOLNSHIRE CONFERENCE.—Elder Robert Watson, jun., writing from Grantham, says a Conference was held there lately in the Corn Exchange Hall, at which were present, Elders James Townsend, President of the Nottingham District; Robert Watson, jun., President of the Lincolnshire Con-

ference ; William A. McMaster, Travelling Elder in the Lincolnshire Conference ; Richard R. Birkbeck, Travelling Elder in the Nottingham Conference, and Heber J. Richards. The forenoon meeting was occupied in hearing reports from the various Branch Presidents, as to the condition of the Branches. The Saints were represented as striving to keep the commandments of God, and doing all in their power to roll on the Work of the last days. Elder R. B. Birkbeck occupied the remainder of the time in speaking to the Saints. In the afternoon Elder W. A. McMaster addressed an attentive congregation on the first principles of the Gospel, followed by Elder R. Watson, jun. The evening meeting was also occupied in an interesting and instructive manner, after which Conference was dismissed, all feeling satisfied with the day's proceedings.

CORRESPONDENCE.

— o —

AMERICA.

Great Salt Lake City, }
Oct. 21, 1865. }

President Brigham Young, jun.

Dear Brother,—After so many busy days since my arrival in our mountain home, I have finally come to the firm resolve to not let another day pass without writing to you.

We had a very successful journey through the States and across the Plains, only turned over once in the stage, injuring no one but slightly ; seeing no Indians, and escaping rather remarkably cold weather and storms. We arrived here on Saturday morning the 7th inst, tired and weary enough, I assure you, from so long a journey.

I cannot, and therefore shall not attempt to describe the peculiar feelings and emotions which arose in my bosom, as I once again approached my chosen home, and received the hearty welcome and warm congratulations of friends and brethren which greeted me on every side. You may imagine how I felt when the President received me with open arms, and pressed me to his bosom with a paternal kiss. It was the second day of Conference, and the President took me with him to meeting without giving me a chance to even change my dusty travelling apparel. His health is good, as is also that of brother Heber, who also kindly greeted and welcomed me back.

Brother Taylor had been here and gone back to meet the emigration be-

fore I arrived. Assistance has been forwarded to them ; they will be late, but I trust will be enabled to come in safely. We had a cold storm on the 9th and 10th inst., but it has now fairied off and is very pleasant, and I trust will so remain until the emigration arrives. Brother Atwood's company had a little skirmish with the Indians in the Black Hills at Horseshoe creek, during which they carried off one woman, and wounded several of our men, but were unsuccessful in accomplishing their purpose, which was to stampede the cattle. I have not yet learned all the particulars, but think there must have been some neglect or carelessness, or it would not have happened. Brother Swenson was among the wounded. I understand that their wounds were very slight, and that all were doing well.

General Connor is said to have had a fight with the Indians, during which about five hundred were killed, their horses, winter supplies and camp equipage captured and destroyed, and a large number taken prisoners. This occurred on Powder river about the 25th of September, and it may have been a hostile party of Indians smarting under their defeat, who fell upon and endeavored to drive away the herd at Horseshoe creek. We have heard of no further difficulty, and trust there will be none.

We did not see an Indian all the way, and crossed the Plains from Atchison, 1253 miles, in eleven travel-

ling days. We laid over one day at Denver to rest.

We are going to have a three days' muster camp duty in Provo next week, and of this military district, commencing on the 1st of November. There has been great talk of large numbers of troops being sent here this fall, but as usual their plans have failed, and they are left to chew the cud of bitter disappointment and chagrin. Praise be to the Lord of hosts, the Saints yet possess the land in peace and quietness.

My heart was made glad by the President proposing in Council, that we send down five hundred teams to the Missouri river for the emigration next season. I trust the Saints will avail themselves of the opportunity thus afforded, to deliver themselves from the thralldom and power of Satan which yet holds such a predominating influence in the world; let them begin early to prepare and save their earnings, and make their deposits for this object, for I have no assurance how long such an opportunity will be afforded, or whether it will ever offer again. It is bad business for the Saints to procrastinate, thinking that some other time will do just as well; the present is all that they are certain of, and by neglecting to improve present opportunities, we often fail in obtaining those blessings which otherwise might have been ours to possess and enjoy. I have no fears, however, but the Saints will, so far as possible, respond to the opportunity thus afforded to cross the Plains; thousands can gain sufficient to pay their way up to the frontiers, if they will be prudent and saving of their earnings, and act from this time with an earnest determination to win their way out.

Home affairs are progressing about as usual. The new Tabernacle is considerably advanced, and seems to occupy the chief attention at present; all the pillars are up, and they are about ready to raise three or four of the bents. It is the design to have it ready for the next October Conference.

As ever, I remain your brother in the Gospel,

DANIEL H. WELLS.

LEEDS CONFERENCE.

Bradford, December 5, 1865.

President Brigham Young, jun.

Dear Brother,—I esteem it a pleasure to write to you and represent the condition of the Leeds Conference, as I can truly say that matters are moving along as satisfactorily as I could wish. I have enjoyed myself extremely well in the society of the Saints, considering the state of my health, whilst I have labored here, and have every reason to be thankful for their kindness to me. They have constantly manifested a disposition to do what has been required of them since I came amongst them, whilst the local Priesthood, with very few exceptions, are striving, so far as lies in their power, to advance the cause of truth. The financial affairs are also in a pretty good condition. The desire of the people, if I understand aright, seems to be to emigrate as quickly as they can gather together the necessary means; and should the teams come down, as expected, the number who will leave this Conference in the spring, will be considerably over last year's emigration. I regret to part with the many friends I have gained here; but, when I reflect that I shall meet them at some future time under different, and perhaps more pleasing circumstances, I feel consoled. The thought of soon meeting with, and enjoying the society of my family and the faithful Saints in Zion, gives me much pleasure; still, if it had been the desire of the servants of the Lord that I should have remained in this country for another year, I should have felt perfectly satisfied, as my sole desire is to be instrumental in assisting to advance the purposes of the Almighty. I do not know whether or not I have been enabled to accomplish much good here; if I have, it is by the assistance of the Spirit God has given me, and which I have endeavored to obtain through faith, prayer and good works.

We held a Conference in the People's Hall, Leeds, on the 8th of October last, which was well attended by both Saints and strangers. There were present on the Stand—Elders Colin M. Gillet, President of the Sheffield District; George J. Marsh, President

of the Leeds Conference; Stephen W. Alley, President of the Sheffield Conference; Robert N. Russell, President of the Preston Conference; William Gibson and John Hubbard, Travelling Elders in the Leeds Conference, and John Barker, Travelling Elder in the Hull Conference. In the forenoon, the Branch Presidents represented the different Branches very favorably. Several of the brethren also spoke, and gave good instructions. In the afternoon the Financial and Statistical Reports were read and approved of by the Saints, after which suitable addresses were given. The evening meeting was occupied by Elder William Gibson, who delivered an interesting discourse on some of the principles of the Gospel, and, I believe, all present enjoyed the day's proceedings, and felt a pleasure in listening to the instructions given, and the testimonies borne by the brethren.

Ever praying that the Lord may bless you, and all associated with you, with every needful blessing, I am, your brother in the Gospel,

GEORGE J. MARSH.

LEEDS CONFERENCE.

Bradford, December 7, 1865.
President Brigham Young, jun.

Dear Brother,—According to promise I write a few lines to you, to let you know how I am and how I get along. I never felt better, either in body or mind, than I do now, although the tidings of sickness and death in my family at home make me oft times feel sad; yet they engender in me no desire to return until my mission is fulfilled and my work done. I have left my family to the care of the God I serve and in whose cause I am engaged, and he will allow nothing to take place, if I am faithful, but that which in the end will be for my eternal good.

I do love my religion, and if I did

not love my God, I would be ungrateful indeed. My feelings now are, God and his work first, then home and my family afterwards, and I know that as long as I keep His laws and live pure before him, I will always feel the same. I have felt more of the influence and power of the Spirit of God upon me since I came on this mission, than ever I felt before; and there is an increasing desire on the part of the Saints here to live their religion, and spread the truth amongst those around them; but do not think that we are getting long-faced or Pharisaical over it. We are happy, and you can see it in our faces; we feel that God is blessing us, and we rejoice and thank him.

Brother Gillet is with us just now, and the Saints all love and respect him.

We have good meetings in most places, quite a number of strangers attend, and a spirit of inquiry seems to prevail.

I sometimes meet with a Josephite or two. I have but one answer for all such, and that is, were it for nothing else than the courage and devotedness of President Young in standing by the Saints, and leading them to a place of safety, when Joseph was tied to his mother's apron string, and the rest who surround him now, fled like cowards to their hiding-place, I would love and respect him as a man; but now I know him to be a Prophet of the Most High, and the one chosen of God to lead his people. A Prophet of God a coward? No. I only read of one of this stamp, and to show his contempt for such a character, the Lord would not reprove him by the mouth of a man, but made his own ass do it, showing, by this, that the ass was the better of the two.

May the God we serve bless and preserve you, is the sincere and constant prayer of your brother,

WILLIAM GIBSON.

The way to avoid the imputation of impudence, is, not to be ashamed of what we do, but never to do what we ought to be ashamed of.

It has always been more difficult for a man to keep than to get; for, in the one case, fortune aids, which often assists injustice; but in the other case, sense is required. Therefore, we often see a person deficient in cleverness rise to wealth; and then, from want of sense, roll head-over-heels to the bottom.

In a document recently sent to the Indian Bureau in Washington there is a tabular analysis of the cost to the Government of "killing Indians and squaws" in the continual Indian wars of the western plains. The average cost of killing an Indian is \$500,000, while for a squaw the cost is nearly \$2,000,000.

ADDRESS :

Seth A. Pymm, 39, West Street, Baneswell, Newport, Monmouthshire.

DIED :

In Deptford, on the 1st of July last, of dropsy following scarlet fever, Flora Louisa Gregory, aged 8 years and 2 days.—*DESERET NEWS*, please copy.

In Glasgow, on the 13th of August last, of whooping cough, Charles, son of Joseph Barnes, aged 13 months and 19 days.

In Woodenbox, Derbyshire, on the 10th of August last, Bedson, son of Edward Eardley, aged 7 years, 9 months and 8 days.

In Loughborough, Leicestershire, on the 10th of October last, of asthma, Elder William Bacon, aged 53 years.

In Loughborough, Leicestershire, on the 21st of October last, Elder John North, aged 80 years.

In Deptford, on the 8th ult., of consumption, Elder William Ramsey, aged 50 years, 4 months and 21 days.—*DESERET NEWS*, please copy.

In Pendlebury, on the 22nd ult., of pneumonia, William Rushton, aged 52 years.—*DESERET NEWS*, please copy.

P O E T R Y.

—o—
T I M E T O M E.

(Selected.)

Time to me this truth has taught,
'Tis a truth that's worth revealing ;
More offend from want of thought,
Than from any want of feeling.

If advice we would convey,
There's a time we should convey it ;
If we've but a word to say,
There's a time in which to say it !

Many a beauteous flower decays,
Though we tend it e'er so much,
Something secret on it preys,
Which no human aid can touch !

So, in many a loving breast,
Lies some canker-grief concealed,

That if touch'd, is more oppress'd,
Left unto itself—is healed !

Oft, unknowingly, the tongue
Touches on a chord so aching,
That a word, or accent wrong,
Pains the heart almost to breaking.

Many a tear of wounded pride,
Many a fault of human blindness,
Had been soothed, or turn'd aside,
By a quiet voice of kindness.

Time to me this truth hath taught,
'Tis a truth that's worth revealing :
More offend from want of thought,
Than from any want of feeling.

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"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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Saturday, December 23, 1865.

Price One Penny.

THE PRIESTHOOD—WHERE IS IT, OR WHO HAS IT?

BY ELDER WILLIAM W. RITER.

"And no man taketh this honor unto himself, but he that is called of God as was Aaron."—Heb. v, 4.

The Priesthood is a subject which has been much discussed by divines and theologians in all ages, and in offering the following ideas and thoughts on the subject to the public, I do not expect to bring forward much that is new to the Saints, though some of it might be so to some who are not of our belief.

Abler and more graphic pens than mine have written on the great question as to who possesses the true order of the Priesthood; still, it might not be amiss if I offer a few words on the subject, for truths have different phases, and are seen in different lights by different individuals, the same as a fine piece of painting or sculpture when viewed by various individuals, conveys to each beholder's mind ideas of its beauties and perfections peculiar to his mode of thinking. And if ten different persons were to write a description of a work of art, they would probably all differ in their account of it, but still each description might be in accordance with truth.

It appears in reading the Scriptures, that God in his dealings with his earthly offspring did in ancient times endow certain individuals with an authority called the Priesthood, which Priesthood was a conferring of power to act in the name of the Lord, the same in efficacy in ruling the people of God, as are the credentials of a minister plenipotentiary sent by a *de facto* Government to a foreign court, without which he could not act legally.

Now, whenever God has had a Church or a people on the earth, he has always guided it, and made his will known to them through those persons whom he had appointed to rule, and upon such men he conferred a Priesthood, or, in other words, they were endowed with authority to act in his name; the acts of these men being valid in his sight as long as they continued in the path of righteousness; and whenever they deviated from his precepts, they were removed and others placed in their stead.

God also has ever had in his Church certain laws and ordinances, by the observance of which his children obtain justification in this life, and salvation and exaltation in that which is to come. These laws and ordinances require to be administered by a delegated and empowered minister of His, otherwise the ministration is not acknowledged by him, and is null and void. He also requires all his children, if they wish to obtain salvation, to observe these laws and ordinances administered to them by his servants holding the Priesthood; and if they do not, they have no claim on the blessings which he has promised to those who do his will. Should these premises be granted, there will at once be seen the necessity of every one knowing who has and who has not the authority from God to officiate in these ordinances.

Almost coeval with the world, there have existed creeds and faiths other than that acknowledged by God, and in which there was no salvation, because their propounders either did not believe in the true and living God at all, or else they were not authorized by him to act; so that it nearly always has been a question with a portion of mankind where the Church of God was, or who had the true Priesthood; and this is the subject I purpose to discuss briefly in this article.

There are three grand divisions in Christianity, each claiming to be Apostolical, or in other words, to have the Priesthood of God—namely, the Greco-Roman Church, the Church of England, with other Protestants, and the Church of Jesus Christ of Latter-day Saints. Now the question resolves itself into this: if either one of these three Churches has the Priesthood, then it necessarily follows that the other two must be devoid of it, for it is not supposable that God would have two or more Churches on the earth antagonistic in their principles; consequently, salvation is not to be obtained in either one of the unacknowledged Churches, and the ministerial power in them must be spurious and devoid of efficacy to save the children of men. It is, therefore, of importance to all seekers of truth, to know which one is

spurious and which is genuine, and has its Priesthood from God. If any sensible person will, without prejudice, consider this matter, search into the details, and weigh the evidence for and against the claims of each party, he will not be long in discovering which of the three above-mentioned parties is the most consistent in its claims, if he will use reason for a balance in weighing the evidence.

It is known to every one that the Church of Rome claims an Apostolical succession of the Priesthood from Peter to Pius IX, through a line of bishops and Popes. But who can suppose for one moment, that God would permit his Priesthood to abide with a Church so thoroughly anti-Christian as the Church of Rome appears to be? How could God, a being full of mercy and goodness, sanction the long list of crimes and abominations that have been committed by that Church? How could God acknowledge a chain of succession, nearly every link of which has been bathed in the blood of his children? How could God acknowledge a Priesthood which instigated such cruel deeds as the persecutions, expatriation and death of the Albigenses and Waldenses, and the horrible St. Bartholemew's Eve scene in France and Italy, or the acts of the bloody inquisition of Spain? The Roman Catholic writer, Llorente, computes that from the year 1481 to 1517, a period of thirty-six years, no fewer than 191,423 people were sentenced by the inquisitorial tribunals of Spain alone, and of this number 13,000 suffered death at the stake. The same writer also says that from the year 1481 to 1808, 341,021 persons were sentenced by these courts in Spain alone, to say nothing about the other countries where the same practice was in vogue. These horrible cruelties here enumerated, with volumes of others unmentioned, were the work of the leaders of the Romish Church, persons professing to be clothed with authority from God. The very assumption is a blasphemy to the name of God, and is synonymous with calling him a vindictive and revengeful Being. Such deeds are fitter to emanate from his adversary, his Satanic Majesty. And what sensible person

can suppose that God would acknowledge a Priesthood claimed by men committing such atrocities as these? If our senses recoil at the recital of such barbarous deeds, how must a just and merciful God look on them? But, besides the many crimes committed by the Catholic Church in direct opposition to the Spirit of the Gospel, which is "peace on earth and good will to man," there are other reasons for supposing that God has not acknowledged a Priesthood in it for many centuries. Contrast, for instance, the simple doctrines of the Gospel as contained in the New Testament, with the innumerable jangling questions which have agitated that Church from the days of the first bishop down to the present time, till they have "transgressed the laws and changed the ordinances" in nearly, if not quite every respect. Instead of administering baptism by immersion, they, as early as the third century, changed this ordinance to sprinkling or pouring. Instead of believing the words of the Savior, "Suffer little children to come unto me, for of such is the kingdom of heaven," they have condemned little children "not a span long," to an endless hell, unless sprinkled by a priest, whose hand perhaps has signed the inquisitorial death warrant of some man whose only crime was differing from him in belief. Instead of "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them," they have filled their churches and cathedrals with pictures, statuary and shrines, before which thousands in their ignorance have bowed down and worshipped. Instead of "Search the Scriptures, for in them ye think ye have eternal life," the Council of Toulouse, which met in the year 1229, passed the following decree, forbidding the laity to read the Scriptures at all, in direct opposition to the Savior's command:—"We prohibit the books of the Old and New Testaments to the laity; unless, perhaps, they may desire to have the Psalter or some Breviary for divine service, or the Hours of the blessed

Virgin Mary for devotion; but we expressly forbid their having the other parts of the Bible translated into the vulgar tongue." Instead of encouraging marriage as an institution of God, and without which the world must either become depopulated or impure relations exist, the Council of Trent declared:—"Whoever shall affirm that the conjugal state is to be preferred to a life of virginity or celibacy, and that it is not better and more conducive to happiness to remain in virginity or celibacy than to be married, let him be accursed." Yet the Apostle Paul says a bishop must be the husband of one wife.

As a proof that the Church has "changed the ordinances," and for which crime God would certainly deprive them of a Priesthood, let us look for a moment at the innovations which from time to time have been made on the primitive principles of the Gospel. Had they had the Spirit of God with them, which is ever attendant on an acknowledged Priesthood, they would not have made these innovations, nor have been centuries in forming the creed of the Church; and instead of calling a council to sit eighteen years, as did the Council of Trent, to form and define the doctrines of the Church, they would have had no necessity of sitting at all, for the doctrines of the Gospel need only the Spirit of God to make them clear and easily understood, and without this all the councils and synods in Christendom will not make one point clear. But let me mention some of the innovations spoken of in a chronological order, so that the reader may see how many ordinances have been introduced which the Savior and his Apostles knew nothing about, and which are admittedly the works of men, as they do not claim that God revealed them to the Church, but say that revelation ceased with the Apostles.

In the second century the use of holy water was introduced into the Church. It is not known from whence the custom came, but certain it is that the New Testament tells us nothing about it. In the third century, the corruption of the Sacrament with water and oil, the marking of the people with the sign of the cross, different

degrees of clergy not mentioned in the Bible, were introduced. Strange habits worn by the clergy, and monastic life, were institutions of this century. In the fifth century pictures

and images were brought into the churches, and the practice of immolating virgins in a living tomb (nunneries), probably had its origin in this century.

(To be continued.)

WOMEN, NOT WIVES.

(From the *Deseret News*.)

A prominent member of Congress said, a few years ago, to the then Delegate from Utah, "We do not care how many women you keep in Utah; what we object to is your calling them wives." In his colloquial honesty he told the great secret of the antipathy that is so strongly manifested against the polygamy of the "Mormons." To worm into the affections of trusting, confiding woman; to abuse the influence thus obtained, rob her of her virtue, destroy her peace, wreck her happiness, and blast all the future of her existence, and then cast her off as a worthless thing, with social position, name and prospects gone forever, to sink deeper and deeper in the awful maelstrom of degradation which has engulfed her, would be all well enough. Christendom could bear that, for it is common, nay more, it is fashionable; in fact, it is a matter of boast among men who have the entree to the "best circles," the greater the number of women who have fallen victims to their arts, and have in trusting confidence yielded their virtue a prey to the ensnarer.

We might keep up with the custom of the world, and have a groggery flanked by a couple of brothels at every street corner, with a number more crowded between; we might multiply "ladies of pleasure" at will, revel in lust and corruption, teach them and aid them in the transgression of every righteous law that appertains to the perpetuation of the human race, and we would not be particularly found fault with. Parsons whose Sundays are devoted to preaching(?) a Gospel which inculcates virtue and righteousness, and part of whose week-days are employed in the devotional exercise of

seducing their hired female help, would doubtless offer us the occasional use of their pulpits. Editors who imbibe freely enough on Saturday to see the moon dancing a minuet with the north star for a partner, while their Sundays give birth to articles on the evils of society, (Mormon society, of course,) would speak of us as an extremely good-natured, social community, quite on a par with other "civilized" people. And politicians could allude to our social and moral condition without being seriously shocked. In fact, we would become popular—as popular as the Devil, almost; perhaps a little more so. But to have wives: "oh, horrible!" to tenderly care for them, guard their virtue with sacred vigilance, feed, clothe, educate and train up their children in the fear of God, and honorably avow the paternity, as holy men of old did, under the sanction and by command of the Almighty; "Monstrous! most monstrous!!" What tender consciences they have, truly? It is not the act, but the name that wounds their sensibility. And why?

The polygamy of the "Mormons" is a standing accusation against their corrupt and unholy practices. It regards the great Creator of man and His laws; concedes to Him the right of dictating in the marital relationship and communion of the sexes, and forbids the indiscriminate, illegitimate, uncontrolled intercourse which is the practice of the loudest traducers of "Mormonism" on polygamic grounds. Did we sink into the dark, rob our wives of that holy name and be ashamed to own them, give them up to the wantonness of lust, bastardize our children, and turn them nameless vagrants on the earth with shame,

sin and crime for their bitter portion it would be "hail fellow well met." Our wives would then be "women," (shame on the word in the sense in which it is used,) the playthings of our caprice and lust, and we would be an acceptable addition to the great family of jarring and discordant sects, who are shocked at our obeying the

commands of God, and our audacity in avowing it.

But few have the honesty to speak as frankly as the M. C. referred to, but the feeling, if honestly admitted, is general. We do not wonder at it, and sometime when in a moralizing mood, we may reason a little more on the subject.

"TO BE OR NOT TO BE."

(From the *Deseret News*.)

Our history, as a community, has taught us many valuable lessons which it would be well to always keep in green remembrance. One of these, and an important one, is, that in our seasons of peril and hours of need, we have found none with the will, who had the ability, to help us. Unfriended and unaided, except by God, we have had to work out our position. The great lever of friendship in the world, as the world moves, is interest, and the persecuted "Mormons" of Missouri and Illinois, the wanderers of '47, pioneering a way through the Rocky Mountains to these western regions, presented little apparently to affect the interest of office or fortune-hunters, except to a few more keen-sighted than their fellows.

But times have changed, and circumstances have changed with them. The wandering pilgrims of nineteen years ago are to-day a prosperous community, rapidly becoming rich. The discovery has been made, albeit the gold epidemic never manifested itself here to any serious extent, that money is to be made among the "Mormons," and friends(!) anxious to help us to take care of our growing abundance, multiply amazingly. Some men have come here and made themselves homes—men of trade and deal, who have increased their property to a considerable extent, but who have also returned part of it back again through the legitimate channels of trade and employment, helping to build up the place, and giving increased employment to the laboring and mechanical classes. That is so far

so good; but there is another class, whose numbers are rapidly swelling, that come here on the wing, remain long enough to become comparatively rich, and depart with what they have acquired to be heard of no more. In our great generosity we give them what they get and take away with them. Do they build any houses? No. Do they make any improvements? Yes, in their wardrobes, and increase the contents of their purses. What do they do to build up the city or develop the country? Nothing. And some of them have the cool assurance to tell Latter-day Saints that they can sell cheaper than certain other merchants, because they "don't pay Tithing!" as an inducement for those Latter-day Saints to buy from them.

It is about time that this class should get the "cut direct," and be "let severely alone." We have exceptions, honorable exceptions, among what are called "Gentile merchants," men who do spend means among us more than their boarding and washing bills; but the class referred to should find that the "Mormons" can appreciate the disinterested(!) efforts of those who would not spend a dime for the benefit of this community, but would grow fat upon our industry, and traduce and vilify us for our patronage.

We were very gratified at the President's published remarks on the subject of trading, and at the spirit they have awakened. We are, or ought to be, perfectly competent to do our own trading, and if we should lack help,

it can be found among those whose hearts are larger than a musquito's bill. We can freight our surplus flour and dried fruit to the best markets ourselves; we can sell them and handle the money ourselves; we can buy in the best markets ourselves, bring on the goods bought in our own wagons with our own teams, and we can use the profits for building up ourselves, our Territory and the kingdom of God. We can do these things, and

we ought to do them. By that hard lesson of self-reliance which we have been so often and so bitterly compelled to learn, and by the destiny of wealth, influence and power which awaits us, we should realize and know by this time that we must be self-sustaining in all things. Onward and upward the Work of God steadily travels; who will follow where the voice of our leaders indicates the track?

EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(Continued from page 793.)

The hut stood on the edge of a clearing, on the ground once covered by the city, with a stone fragment, hollowed out and used as a drinking-vessel for cattle, almost at the very door. The clearing was planted with corn and tobacco, and bounded on each side by the forest. The hut was about sixteen feet square, with a peaked roof, thatched with husks of Indian corn, made by setting in the ground two upright poles, with crotches in which another pole was laid to support the peak of the roof, and similar supports on each side, but only about four feet high. The gable end was the front, and one-half of it was thatched with corn-leaves, while the other remained open. The back part was thatched, and piled up against it was Indian corn three ears deep. On one side the pile was unbroken, but on the other it was used down to within three or four feet of the ground. In the corner in front was the bed of Don Miguel and his wife, protected by a bull's hide fastened at the head and side. The furniture consisted of a stone roller for mashing corn, and a comal or earthen griddle for baking tortillas; and on a rude shelf over the bed were two boxes, which contained the wardrobe and all the property of Don Miguel and his wife, except Bartolo, their son and heir, an overgrown lad of twenty, whose naked body seemed to have burst up out of a pair of boy's trousers, disdaining a shirt,

his stomach swollen by a distressing liver complaint, and that and his livid face clouded with dirt. There was only room enough for one hammock, and, in fact, the cross-sticks were not strong enough to support two men. The pile of corn which had been used down was just high and broad enough for a bed; by consent, I took this for my sleeping-place, and Mr. Catherwood hung up his hammock; we were so glad at being relieved from the churlish hospitality of Don Gregorio, and so near the ruins, that all seemed snug and comfortable.

After a noonday meal, I mounted the luggage-mule, with only a halter to hold her, and, accompanied by Augustin on foot, set out for Don Gregorio's, for the purpose of bringing over the luggage. The heavy rains had swollen the river, and Augustin was obliged to strip himself in order to ford it. Don Gregorio was not at home; and the muleteer, as usual, glad of a difficulty, said that it was impossible to cross the river with a cargo that day. Regularly, instead of helping us in our little difficulties, he did all that he could to increase them. He knew that, if we discharged him, we could get no mules in Copan, except by sending off two days' journey; that we had no one on whom we could rely to send, and that the delay would be at least a week. Uncertain at what moment it might be advisable to leave, and not wishing to be left destitute, I

was compelled to hire him to remain at a price which was considered so exorbitant, that it gave me a reputation for having "much plata," much money, which, though it might be useful at home, I did not covet at Copan; and, afraid to trust me, the rascal stipulated for daily payments. At that time I was not acquainted with the cash system of business prevailing in the country. The barbarians are not satisfied with your custom unless you pay them besides; and the whole, or a large portion, must be in advance. I was accidentally in arrears to the muleteer; and, while I was congratulating myself on this only security for his good behavior, he was torturing himself with the apprehension that I did not mean to pay at all.

In the meantime it began to rain; and, settling my accounts with the seora, thanking her for her kindness, leaving an order to have some bread baked for the next day, and taking with me an umbrella and a blue bag, contents unknown, belonging to Mr. Catherwood, which he had particularly requested me to bring, I set out on my return. Augustin followed with a tin teapot, and some other articles for immediate use. Entering the woods, the umbrella struck against the branches of the trees, and frightened the mule; and, while I was endeavoring to close it, she fairly ran away with me. Having only a halter, I could not hold her; and knocking me against the branches, she ran through the woods, splashed into the river, missing the fording place, and never stopped till she was breast-deep. The river was swollen and angry, and the rain pouring down. Rapids were foaming a short distance below. In the effort to restrain her, I lost Mr. Catherwood's blue bag, caught at it with the handle of the umbrella, and would have saved it if the beast had stood still; but as it floated under her nose she snorted and started back. I broke the umbrella in driving her across; and, just as I touched the shore, saw the bag floating towards the rapids, and Augustin, with his clothes in one hand and the teapot in the other, both above his head, steering down the river after it. Sup-

posing it to contain some indispensable drawing materials, I dashed among the thickets on the bank in the hope of intercepting it, but became entangled among branches and vines. I dismounted and tied my mule, and was two or three minutes working my way to the river, where I saw Augustin's clothes and the teapot, but nothing of him, and, with the rapids roaring below, had horrible apprehensions. It was impossible to continue along the bank; so, with a violent effort, I jumped across a rapid channel to a ragged island of sand covered with scrub bushes, and, running down to the end of it, saw the whole face of the river and the rapids, but nothing of Augustin. I shouted with all my strength, and, to my inexpressible relief, heard an answer, but, in the noise of the rapids, very faint; presently he appeared in the water, working himself around a point, and hauling upon the bushes. Relieved about him, I now found myself in a quandary. The jump back was to higher ground, the stream a torrent, and, the excitement over, I was afraid to attempt it. It would have been exceedingly inconvenient for me if Augustin had been drowned. Making his way through the bushes and down to the bank opposite with his dripping body, he stretched a pole across the stream, by springing upon which I touched the edge of the bank, slipped, but hauled myself up by the bushes with the aid of a lift from Augustin. All this time it was raining very hard, and now I had forgotten where I tied my mule. We were several minutes looking for her; and wishing everything but good luck to the old bag, I mounted. Augustin, principally because he could carry them more conveniently on his back, put on his clothes.

Reaching the village, I took shelter in the hut of Don Jose Maria, while Augustin, being in that happy state that cannot be made worse, continued through the rain, and the moment it abated I followed. I had another stream to cross, which was also much swollen, and the road was flooded. The road lay through a thick forest; very soon the clouds became blacker than ever; on the left was a range of naked mountains, the old stone quar-

ries of Copan, along which the thunder rolled fearfully, and the lightning wrote angry inscriptions on its sides. An English tourist in the United States admits the superiority of our thunder and lightning. I am pertinacious on all points of national honor, but concede this in favor of the tropics. The rain fell as if floodgates were opened from above; and while my mule was slipping and sliding through the mud I lost my road. I returned some distance, and was again retracing my steps, when I met a woman, barefooted, and holding her dress above her knees, who proved to be my rheumatic patient, the wife of Don Jose Maria. While inquiring the road, I told her that she was setting at nought the skill of the physician, and added, what I believed to be very true, that she need not expect to get well under our treatment. I rode on some distance, and again lost my way. It was necessary to enter the woods on the right. I had come out by a footpath which I had not noticed particularly. There were cattle-paths in every direction, and within the line of a mile I kept going in and out, without hitting the right one. Several times I saw the prints of Augustin's feet, but soon lost them in puddles of water, and they only confused me more; at length I came to a complete stand-still. It was nearly dark; I did not know which way to turn; and as Mr. Henry Pelham did, when in danger of drowning in one of the gutters of Paris, I stood still and hallooed. To my great joy, I was answered by a roar from Augustin, who had been lost longer than I, and was in even greater tribulation. He had the teapot in his hand, the stump of an unlighted cigar in his mouth, was plastered with mud from his head to his heels, and altogether a most distressful object. We compared notes, and, selecting a path, shouting as we went, our united voices were answered by the barking of dogs, and Mr. Catherwood, who, alarmed at our absence, and apprehending what had happened, was coming out with Don Miguel to look for us. All the evening peals of thunder crashed over our heads, lightning illuminated the dark forest and flashed through the

open hut, the rain fell in torrents, and Don Miguel said that there was a prospect of being cut off for several days from all communication with the opposite side of the river, and from our luggage. Nevertheless, we passed the evening with great satisfaction, smoking cigars of Copan tobacco, the most famed in Central America, of Don Miguel's own growing and his wife's own making.

Don Miguel, like myself that evening, had but little wearing apparel; but he was an intelligent and educated man, could read and write, bleed, and draw teeth, or a law paper; literary in his tastes, for he asked Augustin if we had any books: he said their being in English made no difference—books were good things; and it was delightful to hear him express his contempt for the understanding of Don Gregorio. He was a sub-tenant on the estate, at a rent of four dollars a year, and was generally behindhand in his payments. He said he had not much to offer us; but we felt, what was better than a canopied bed, that we were welcome guests. In fact, all were pleased. His wife expected us to drive away her fever and ague, Bartolo made sure that we would reduce the protuberance of his stomach, and Don Miguel liked our society. In these happy circumstances, the raging of the elements without did not disturb us.

All day I had been brooding over the title-deeds of Don Jose Maria, and, drawing my blanket around me, suggested to Mr. Catherwood "an operation." (Hide your heads, ye speculators in building lots!) To buy Copan; remove the monuments of a bygone people from the desolate region in which they were buried, set them up in the "great commercial emporium," and found an institution to be the nucleus of a great national museum of American antiquities! But query, could the "idols" be removed? They were on the banks of a river that emptied into the same ocean by which the docks of New York are washed, but there were rapids below; and, in answer to my inquiry, Don Miguel said these were impassable. Nevertheless, I should have been unworthy of having origi-

nated so bright an idea if I had not had an alternative ; and this was to exhibit by sample, to cut one up and remove it in pieces, and make casts of the rest. Other ruins might be discovered even more interesting and more accessible ; and so, with visions of glory and indistinct fancies of receiving the thanks of the corporation flitting before my eyes, I drew my blanket around me, and fell asleep.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 23, 1865.

It has ever been our desire to prepare those who are anticipating a future residence in Zion, for the labors awaiting them as true and faithful citizens of our Father's kingdom ; and we imagine there are many lessons for them to learn ere they become the perfect people prepared to meet Jesus and all the holy ones. Domestic economy closely studied, has ever been the stepping-stone to political eminence ; and this is the principle which has been so often agitated by our leaders ; and when the people have followed out the counsels of the head, they have increased in those things which are most desirable for the happiness and comfort of man in a corresponding ratio. On the other hand, when any people have ignored those teachings, destitution, poverty, and a degrading servitude have been their lot ; and we are prepared to promise unto those who gather up to Zion, trials far exceeding anything they may have experienced in former years, if they do not determine within the innermost recesses of their hearts, to carry out the instructions of the servants of God. The Almighty has declared that he will take the weak things of this world to confound the wisdom of the wise, that no flesh shall glory in His presence ; and from the time when the angel appeared to the youth of fourteen, and through the long series of persecutions experienced at the hands of those who should have been their protectors, when the Saints were traversing the great western wilds, their subsequent settlement in Utah, and the unjustifiable efforts of the parent Government to crush them as a people even to the present period, we can behold how fully this prophecy has been fulfilled. The wisdom of heaven is very different from that manifested by the world ; and as God is the fountain of all intelligence, we may conclude that the stream which flows from him is pure and unsullied, and therefore reject the garbled stuff which many attempt to palm off upon the people as wisdom. God declares that his ways are as far above man's ways, as the heavens are above the earth ; and that He is able to bring about the greatest results through the most insignificant medium, no one

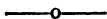
can doubt. The present prosperity of the Church of Jesus Christ illustrates this most fully, and its future greatness, compared with its insignificant beginning, will make it a matter of wonder and astonishment to the world. The largest oaks from little acorns grow, and this may illustrate the principle upon which the kingdom of God steals unobserved upon the bewildered inhabitants of the earth ; for, the little acorn appears so small in their view, that its claims to become a mighty oak are simply matters of ridicule, and the gathering of the Saints is held up to the nations as a subject for the scorn and contumely of the Christian world.

We have noticed in one of President Young's sermons delivered in the Tabernacle during the October Conference, that the subject of home manufacture has been broached, and an appeal made to the people to confine their wants within the limits of the internal resources of that Territory, and we trust that the appeal will not be in vain. On the decision of the people, whether they will carry out these wise suggestions or not, hangs their future prosperity or adversity, and if they should prove themselves unworthy of the men who are teaching them the principle of life, then those men will be taken from their midst, and the Almighty will call another people to do "his strange work." But, our faith is strong that by far the largest majority will obey the counsels given them by the President. What he has proposed is an easy matter to perform, and those who may emigrate can understand and be prepared when they arrive in Zion, to comply with the words of the Lord. One item upon which the President touched, has been freely commented on by the press in the United States of America, and also in this country ; and according to the notions of the world, it is a fit subject for sarcasm and wit which they have not failed to improve. Why these counsels are so ridiculed by the world is obvious ; it is because they are the counsels of God, through his servant, to a people desirous to serve him ; and the sarcasm of the world—a ready weapon in the hands of the wicked—exhibits the venom and spleen issuing from that corrupt stream whose fountain is the Devil. But we will glance for a moment at this simple principle which has caused considerable furor amongst our Christian friends. Among other things, President Young requests the people to manufacture their own hats and caps, and cease paying out their means to the merchants who love them only for what can be made out of them. The immense cost of those articles imported from the States and California, is hardly realized. The inhabitants of Utah cannot number less than one hundred thousand, and supposing that one-third of that number wear hats—which to our knowledge, when retailed, cost not less than \$2.50, and many of them \$7.00 a piece—to average the cost of those articles would alone be a yearly tax of almost \$4.72 on each person, making an aggregate of about \$157,333. Considering the limited means of the people of that Territory, this is a very large sum ; but when we take into consideration that this is only what it costs to cover the heads of the male portion, and does not extend to that worn by the ladies as bonnets or other head dresses, nor the fine clothing for both males and females, we may well consider the remarks of President Young as being dictated by sound policy ; and if the majority of the people carry out these instructions, it will be paying the way for the development of greater improvements in domestic economy.

We appeal to the good sense of those comprising the Church of Christ in the eastern hemisphere, who may at no distant day be enabled to gather with their

brethren in Utah, to prepare themselves, by faithfulness here, to obey the commands of God, and when his servants direct them how to expend their energies, and they begin to experience the increasing blessings of the Lord, let them not sacrifice the good gifts of God, nor, like the foolish man in the fable, destroy the goose that lays the golden egg, but cling to the principles which have been revealed for the salvation of man. Practice economy; use the materials our wise Creator has placed within our reach in wisdom, and they shall be sanctified to the building up of the kingdom of God. Bestow freely the substance committed unto your care for the support of the poor, and the furtherance of the great Latter-day Work, and the windows of heaven shall be opened, and He will pour out a blessing that you will not have room to contain.

NEWS FROM HOME.



IMPROVEMENTS IN UTAH.—From the *Deseret News* of the 9th ult., we extract the following, which will doubtless be perused with interest by all of our readers who wish to hear of the internal prosperity of Zion:—"The following circular from President Brigham Young to the Bishops and Presiding Elders of the various Wards and Settlement of Utah Territory, from St. Charles, Richland county, in the north, to St. George, Washington county, in the south, needs no comment, the subject to which it refers being admittedly one of great interest to all in the Territory:—

BRETHREN,—The proper time has arrived for us to take the necessary steps to build the Telegraph Line to run north and south through the Territory, according to the plan which has been proposed. The necessity for the speedy construction of this work is pressing itself upon our attention, and scarcely a week passes that we do not feel the want of such a line. Occurrences frequently happen in distant settlements, which require to be known immediately in other parts of the Territory; and, in many instances, public and private interests suffer through not being able to transmit such news by any quicker channel than the ordinary mails. We are rapidly spreading abroad, and our settlements extend to a great distance on every hand. We now require to be united by bonds which will bring us into more speedy and close communication with one another; the centre should be in a position to communicate at any moment with the extremities, however remote; and the extremities be able, with ease and speed, to make their wants and circumstances known to the centre. Instead of depending altogether upon the tardy operation of the mails for the transmission of information, we should bring into requisition every improvement which our age affords, to facilitate our intercourse and to render our intercommunication more easy. These requirements the Telegraph will supply, and it is well adapted to our position and the progress of the age in which we live.

This fall and winter will be a very suitable time to haul and set the poles along the entire line to carry the wire; and we wish you to take the proper steps *immediately* in your several wards and settlements, to have this part of the labor efficiently and entirely accomplished, so that we may be able to

stretch the wire as soon as it can be imported and put up next season. From settlement to settlement let the men of judgment select and mark the route for the line to run, so as to have it as straight as possible, and yet convenient to the road. The poles should be 22 feet long; eight inches at the butt, and five inches at the top; and, to be durable, they should be stripped of their bark, and they should be set 70 yards apart, and be put four feet in the ground.

The collecting of the means needed for the purchase of wire has been deferred until the present time, through the representations of many of the Bishops to the effect that after harvest the people would be in a better position to advance the money. The grain is now harvested, and the time suggested as being the most convenient for the collecting of this means has arrived. We wish each of you to take immediate measures throughout your various Wards, to collect the necessary means to purchase your share of the wire, and it should all be paid in by the 1st of February, 1866, as by that time it will be needed to send east.

Wherever there is a telegraphic station established along the line, there will be one or two operators needed, and every settlement that wishes to have such a station, should select one or two of its most suitable young men, and send them to this city this winter, with sufficient means, to go to school to learn the art of telegraphy. There will be a school kept here all the time for this purpose. And every settlement which expects to have a station, should also make its calculations for purchasing an instrument for operating with, and the acids and all the materials necessary for an office.

The wire, insulator, &c., will probably weigh fifty-five tons, or upwards, and to bring these articles from the frontiers, teams will have to be sent down from each settlement this spring with the teams which we send down for the poor.

CORRESPONDENCE.

—o—

ENGLAND.

READING CONFERENCE.

Newbury, Berks, Dec. 9, 1865.

President B. Young, jun.

Dear Brother,—I take this opportunity of furnishing you with a few items relative to the present condition of affairs in this locality. I am pleased to state that the Saints are on the advance in faith and good works; a few are paying their Tithing, and I hope ere long to see more following their example. Our meetings are tolerably well attended. A few strangers come generally in the evening, when the shades of night favor their approach without being seen. I am pleased, however, to see some come twice, thrice, and so on, until they are caught in the Gospel net, and are fed with wheat, or the leaven of the truth, and not with chaff.

Although we do not baptize many, yet the truth is being taught to the honest-in-heart, and by thus trying to impress upon them the necessity of obedience to its laws, many are being led to inquire more into the principles of the Gospel.

I am trying to practice the religion I profess and which I teach to others, and have tried to show the Saints the necessity of hearkening to the word of the Lord, that by so doing they may build themselves a house that will stand firm and secure. Since I have been on this mission, I have experienced more joy and satisfaction than I knew anything of before. There is more real pleasure in laboring to assist our heavenly Father and God in establishing truth and righteousness upon the earth, than in all else besides. I desire to do as I am told by the ser-

vants of God, and realize that to do right is the whole duty of man. Faith cometh by hearing the word of the Lord, and when we hear we prove the truth of the principles taught by putting the same into practice. It is not the hearing alone that will save us, but the living by every word we hear uttered for our benefit by the living oracles who speak in Christ's stead, and the longer I live the more determined I feel to do the will of my heavenly Father as revealed to me through his servants.

May the Lord bless Israel and his servants is my prayer. I remain, your brother in the Gospel,

JONAS N. BECK.

BRISTOL DISTRICT.

Bristol, Dec. 12, 1865.

President B. Young, jun.

Dear Brother,—I feel that it is my duty to pen you a few lines, giving an account of my labors, together with those of the Elders who have traveled in connection with me in this District, and in so doing I desire that the Spirit of the Almighty may dictate to me, that the report may be relied upon as being correct.

The District over which I was placed to preside at the last Birmingham Council, and known as the Bristol, Land's-End and Ireland Conferences, comprises a large extent of country, and necessarily the Saints are much scattered; yet, I have been enabled to visit the majority of them both at their homes and in public. I have striven in my weakness to teach them correct principles, and to manifest by my own actions that I believed and practiced them myself. I have never hesitated to bear my testimony unto all who came within the sound of my voice, either in-doors or in the open air, concerning the restoration of the Gospel in the last days, and the fearful judgments that will come after this Gospel has been preached unto all nations as a witness. I can say, also, that the Elders laboring with me have done the same, and have invariably acted in unison with me in all things.

The Bristol Conference, over which Elder A. V. Call presides, comprises the greater portion of my District, so

far as numbers are concerned, and to it I am chiefly indebted for my support; Land's-End being a small Conference, barely able to support their Conference President and pay the high rent for a hall that they are forced to do. You are acquainted with the number of Saints who compose the Dublin and Belfast Branches; but considering all these things, I have visited the Land's-End Conference twice, and made one visit to Ireland. Considerable praise is due to brother O. F. Lyons, as he has labored faithfully and patiently in the Land's-End Conference, which is only one Branch, and altogether isolated from other Conferences, so that he could not have the benefit of an occasional visit from other Elders, as many others of the brethren have had. He has added several there by baptism during his administration, and I believe several are intending to emigrate the coming season. We have also added, by baptism, thirty-eight members in the Bristol Conference since the last emigration, which more than makes up the number that emigrated. We expect to lose many at next emigration, but I am sorry to say we have a few among us who are perfectly able to emigrate independently, and have been for years, but have given way to the suggestions of the evil spirit so long, that the good Spirit has almost departed from them; their eyes have become dim, and the god of this world has nearly overcome them, so that for the sake of a little filthy lucre, they are willing to not only lose their own salvation, but seem to be perfectly satisfied to take upon themselves the fearful responsibility of allowing large families of children whom God has blessed them with, to be left to grow up amongst the wicked. I hope they may well consider these things before the present season is allowed to pass, and make good their escape.

We will not be able to furnish you with the minutes of the Conference held here on the 3rd inst., at which yourself, Elder O. Pratt and others were present; suffice it to say that it was the best Conference ever held in this city, and a complete success over the powers of Satan. We gained considerable notoriety through the gratuitous

notices furnished by our enemies, and many strangers were present, who probably would not otherwise have attended. Whether they received the truth or not, they listened to testimonies that will stand against them in the great day of account, when the books shall be opened, and all will be judged according to the deeds done in the body; and if perchance the unwelcome message should come, "depart from me, ye cursed," they may not wish to inquire whether the sentence was spoken grammatically or not, as this seemed to be the only objection offered to the eloquent discourse delivered by Elder Pratt in the evening.

I might add here that a miserable apostate procured a hall for the following Tuesday evening, for the purpose of exposing the doctrines of "Mormonism." His chairmen were two Scripture readers whose duty and calling it is to explain the "mysteries" of the Bible. The respectable portion of the audience, including the ladies, were forced to retire on account of the filthy and obscene language used, and the honorable chairmen, assisted by a

few intoxicated individuals, were forced to call the speaker to the subject every few minutes. The would-be lecturer is notorious for his grammar and eloquence(?), and his letters frequently appear in the *Daily Press* of this city, affording mirth and laughter to its readers on account of their close proximity to the style of Artemus Ward. Yet, with all this, his grammar is never noticed when his attacks are directed against us, and his obscene and filthy language, his comical attitudes and burlesque lecture, received through the *Daily Post* the following plaudit, "The lecturer fully explained the errors of the Latter-day Saints." Here is a sample of justice. Such liars and hypocrites may escape the punishment they so richly deserve in this life, but they cannot avoid the God of heaven at whose bar they must stand sooner or later.

I have already written more than I intended, and will close praying God to continue his mercies and blessings towards you and all the faithful. I am, your brother in the Gospel,

J. E. S. RUSSELL.

SUMMARY OF NEWS.

—o—

CHILI.—"A New York Telegram *via* Greencastle states that news had been received from Valparaiso, that Caldera, Coquimbo, Herradura, Tome, and Talcahuania were strictly blockaded by the Spanish fleet." A proposal made by the English Government to France jointly to mediate between Spain and Chili was a few days since sent to Paris. After undergoing several modifications and alterations at the suggestion of the Emperor of the French, the proposal was returned to London. The Paris Correspondent of the *Times* says that the general impression in that city is that France will decline actively to co-operate in the matter, and this indifference is attributed in some measure to the unpleasant feelings, not yet entirely effaced, caused by the refusal of England to take part in the famous European Congress.

SPAIN.—Affairs in Spain are daily assuming a more alarming aspect, and a state of incessant terror prevails. The health of the Queen is such that fears are entertained for her safety in her approaching confinement, and all manner of suspicions are whispered in Madrid, some people even hinting that her Majesty is being slowly poisoned at La Granja. So extremely grave is the political situation at Madrid that even the prospects of the present dynasty are regarded as imperilled, and in some quarters the probability of a *coup d'etat* by Marshal O'Donnell is discussed. Instructions have been issued to the troops in Madrid which seem to forebode some approaching event of considerable importance, and it is said Marshal O'Donnell has the army on his side in any sudden movement he may deem it necessary to make. The Madrid correspon-

dent of the *Times*, after reviewing all these circumstances, comes to the conclusion that the downfall of the present dynasty in Spain, though for a time averted, must eventually take place.

JAMAICA.—Jamaica has been relieved from all apprehensions of a renewal of the rebellion. Detachments of troops are stationed all over the island, and several men-of-war are cruising round the coasts. The rebels, believing everything over, are coming out of their places of concealment, and are being daily taken up by the constabulary and imprisoned to await their trial. The *Standard* re-asserts that the rebellion was of a most formidable character, having been organized and ramified throughout the entire island; and that, but for the prompt measures taken, it would have enveloped the whole island in ruin, and secured the total destruction of all the white and coloured inhabitants. The bill regulating religious worship, proposed in the Jamaica Legislature, was considered in direct violation of the Toleration Act, and subversive of all religious liberty. It met with strong opposition, and was finally withdrawn by the Government. Another bill having the same object was in course of preparation. A law had passed a second reading which (says the *Colonial Standard*) contemplates the total gagging of the press, restrictions upon the liberty of speech, and the establishment of arbitrary trial and punishment for those sinning against its provisions. A large number of prisoners charged with being concerned in the insurrection were still in the hands of the Jamaica authorities awaiting trial, and the police apprehended supposed insurrectionists daily. Governor Eyre has been recalled, pending a commission of inquiry into the legality of the proceedings adopted by the Government for the suppression of the rebellion.

BELGIUM.—The King of the Belgians died on the 10th inst., at Brussels, in the presence of the royal family. His late majesty was within a few days of 75 years of age. With regard to the succession to the throne, the Belgian constitution has formally provided for the interim between the demise of the Crown and the investiture of a fresh Sovereign. The article bearing on that contingency runs as follows:—"From the moment of the King's decease, and until the next occupant of the throne is duly sworn in, or a regency organized, all constitutional powers are in the interim exercised by the actual Ministers in Council, on their own responsibility, and in the name of the nation. Should the Legislature not be in active session at that event, both assemblies must be convoked for the tenth day immediately following." *La France* has published a strong disclaimer on the part of France and its Government of any intention of annexing Belgium to France.

AMERICA.—Strong apprehensions are prevalent in Texas, Mississippi, and other parts of the South, of a negro insurrection about Christmas. The military authorities in Mississippi have taken the necessary precautions in view of such a probability, and the planters in Texas have sent their cotton, families, and valuables to the seacoast towns. Congress assembled on the 4th inst. In the Senate, Mr. Sumner introduced a new test oath for the inhabitants of the rebellious States, and to enforce the constitutional amendment by punishing attempts to control the services of any persons contrary to the amendment. A resolution was also introduced declaratory of the adoption of the constitutional amendment.—We extract the following remarks on foreign intervention from the President's Message:—"From the moment of the establishment of our free constitution, the civilized world has been convulsed by revolutions in the interest of democracy or of monarchy; but through all those revolutions the United States have wisely and firmly refused to become propagandists of republicanism. We should regard it as a great calamity to ourselves, to the cause of good government, and to the peace of the world, should any European Power challenge the American people, as it were, to the defence of republicanism against foreign intervention. The United States desire to act in the future as they have ever acted heretofore; they never will be driven from that course but by the aggression of European powers."

THE Sangamon (Ill.) Presbytery, that met at Decatur, passed this resolution un-animously :—"Resolved, That in the opinion of the Presbytery, all interference with the freedom of preaching the Gospel, by civil or military authority, upon any pretext whatever, is a usurpation of the prerogative of the Church, a practical union of Church and State, and wholly unwarrantable; and that we sympathize with our brethren in Missouri who are now suffering persecution for no other crime than that of preaching Christ."—That is what the Latter-day Saints were driven from Missouri for.

"You have a striking countenance," as the donkey said to the elephant when he hit him over the back with his trunk.

Foots, the actor, had occasion one day to cross over London Bridge in a cab, and as usual there was a "block up." Foots being in a hurry, anxiously inquired of a passer-by the cause, and the only answer he got was, "That it was only a man had swallowed a ton of coals," To which the ever-ready wit replied, "Dear me! and what did he take to wash them down?"

The late Bishop of London had a good story of an old woman, who, having adopted a little girl from the workhouse, and brought her up till she was midway in her teens, was then forsaken by her charge, whom a neighbour enticed away to "better herself." On being condoled with on this ungrateful abandonment by sympathising friends, the poor old woman meekly answered that Scripture warned us that such things must happen. "You know it is said there, 'Train up a child, and away he do go.'"

ERRATUM.—In No. 45 of the present volumn of the STAR, page 717, for January 1865 read January 1866.

POETRY.

I AM THY CHILD.

(From the *Deseret News*.)

Our God, our Father and our Friend—
God of Eternity :
To thine abode, my thoughts ascend—
My spirit pants for Thee.

I am Thy child, and lawful child
To all that's good and great ;
Jointly, with Jesus Christ, to share
Thy rich, immense estate.

I am Thy child, and what, to me,
Is all the glittering show
Of this world's transient royalty,
Beset with care and woe?

I am Thy child, and Thou hast given
A law of purity,
By which I'll wend my way to heaven,
And dwell again with Thee.

To think—to feel—to know I'm Thine,
Through every fibre thrills ;
And with a glow of life divine,
Each pulse of nature fills.

I cannot worship, love or fear
A senseless deity—
A God that will not speak or hear :
I love and worship Thee.

To Thee belongs the sweetest praise
Expressed by human tongue—
To Thee, the most exalted laws,
By pure immortals sung.

I am Thy child : let me discern
Thy footsteps as they move :
Help me, through faithfulness, to earn
A fullness of Thy love.

E. R. SNOW.

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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Saturday, December 30, 1865.

Price One Penny.

THE PRIESTHOOD—WHERE IS IT, OR WHO HAS IT?

BY ELDER WILLIAM W. RITER.

(Continued from page 804.)

In the sixth century indulgences were established by Pope Gregory, who also enjoined the use of candles in the day time in churches. In the seventh century, Pope Boniface ordered the Virgin Mary and all Saints to be worshiped, from which arose the festival of All Saints. The invocation of Saints was introduced into the litany by Boniface V., and Divine service was appointed to be performed in Latin. In the eighth century image worship was appointed by the second Council of Nice. The canonization of Saints probably commenced in this century. In the ninth century the doctrine of transubstantiation began to be maintained. In the tenth century Agni Dei and the baptism of bells was invented. The peculiar, unbiblical belief in a purgatory, and the prayers and propitiations offered up for souls there, became a doctrine of the Church in the eleventh century; the counting of beads at prayers also came into use. In the thirteenth

century the cup was denied to the laity, and the auricular confession of sins was strictly enjoined. The most abominable custom of selling indulgences was brought into use by Boniface IX., in the latter part of the fourteenth century. Innovations and departures continued still, even down unto our day, and the once simple Gospel of Jesus Christ has now degenerated into a cold, powerless and senseless ritualism, until scarcely a primitive feature of it is to be found in the Catholic Church.

The Apostle Paul says, "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed;" and, apparently, to doubly impress the idea, he repeats it in the next verse. Now, if an angel from heaven shall be accursed for preaching any other than the primitive Gospel, how much more will man be condemned for departing from the doctrines of Christ? Again, the man-

ner in which the Pope of Rome obtains the stool of St. Peter, is at variance with the method laid down in the New Testament. Paul says, "No man taketh this honor unto himself, but he that is called of God as was Aaron." How different is the calling of the Popes from the method in which Aaron was called! The Pope instead of being called of God, is called by the Cardinals of the Church, who elect him by vote, a majority of two-thirds being required to make his election valid. Thus the Cardinals bestow an authority and power which they themselves do not possess. Who ever heard of an instance in the Church of God, of individuals bestowing a degree of Priesthood on a person, higher than that which they (the bestowers) possessed? And in all this they do not claim to have any revelation from God, as to whether the elected Pope is approved of God or not; on the contrary, it appears more like men giving revelation unto God, for he is called of man instead of God, and it is expected that He approves of it. The Church of Rome claims that Peter was Bishop of Rome, and transmitted his authority, even that of the bishopric, to Linus, and that from him it was handed down. But on reading the New Testament, I do not see any reason for supposing that Peter was a bishop, and it is exceedingly doubtful whether he ever was at Rome; if he ever was, it cannot be conclusively proven. Every one will admit that the chain of the Priesthood originated from Jesus, and that it was conferred on Peter; but, to suppose that it has been handed down directly is absurd, and synonymous with making God an ignorant being; for it appears from history, that the line claimed by the Catholics has been repeatedly broken, and there have been times when opposing parties could not agree as to who should sit on "Peter's stool;" consequently it was not known who was the real Pope, for the Church does not claim that God ever informed it which of the rival Popes received the true Priesthood. Admitting that one of the two rivals

did possess it, how were the people to know whether the right man obtained the position of Pope, or whether he was defeated by an impostor, and a line of impostors inaugurated?

And again, admitting that the Priesthood remained intact till the time of Pope Joan, the chain certainly must have been broken then; for it is known that she obtained the stool under the disguise of a man, and the trick was not discovered till an illegitimate young Pope was born, the result of a criminal intercourse with a domestic. Pope Joan, or Pope John VIII., as she styled herself, died on giving birth to this child, having held the popedom two years, one month and two days. Now, it is not supposable that she held a Priesthood, for we have no account in Holy Writ that God ever intended that a woman should be the head of the Church. These items taken in connection with one another, go to prove that God had nothing to do with such wickedness and confusion, and in accordance with his character, must have looked upon it with abhorrence and disgust, instead of acknowledging and approving it. And I consider it blasphemous to His holy name, to assert that he could or did acknowledge a Priesthood claimed by such wicked men. If the reader would carefully examine the points above referred to, he would find the pretended "chain" of Apostolical succession "blasted at both ends, and broken in the middle;" and it is preposterously absurd for the Church of Rome to claim and try to substantiate a personal succession. It is impossible to bring forward much of the abundant proof which can be adduced to support this position, in so limited a space as that which this article occupies; but let a person be divested of a predilection for hugging the delusive phantom of Romish Apostolical succession, and he will see conclusively, if he be a person possessed of reason, the absurdity of trying to establish such a thing, and find that "the succession of Rome is as muddy as the Tiber."

(To be continued.)

If every man would reform himself, the world's reformation would be accomplished.

EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(Continued from page 809.)

At daylight the clouds still hung over the forest; as the sun rose they cleared away; our workmen made their appearance, and at nine o'clock we left the hut. The branches of the trees were dripping wet, and the ground very muddy. Trudging once more over the district which contained the principal monuments, we were startled by the immensity of the work before us, and very soon we concluded that to explore the whole extent would be impossible. Our guides knew only of this district; but having seen columns beyond the village, a league distant, we had reason to believe that others were strewed in different directions, completely buried in the woods, and entirely unknown. The woods were so dense that it was almost hopeless to think of penetrating them. The only way to make a thorough exploration, would be to cut down the whole forest, and burn the trees. This was incompatible with our immediate purposes, might be considered taking liberties, and could only be done in the dry season. After deliberation, we resolved first to obtain drawings of the sculptured columns. Even in this there was great difficulty. The designs were very complicated, and so different from anything Mr. Catherwood had ever seen before, as to be perfectly unintelligible. The cutting was in very high relief, and required a strong body of light to bring up the figures; and the foliage was so thick, and the shade so deep, that drawing was impossible.

After much consultation, we selected one of the "idols," and determined to cut down the trees around it, and thus lay it open to the rays of the sun. Here again was difficulty. There was no axe; and the only instrument which the Indians possessed was the machete, or chopping-knife, which varies in form in different sections of the country; wielded with one hand, it was useful in clearing away shrubs and branches, but almost harmless

upon large trees; and the Indians, as in the days when the Spaniards discovered them, applied to work without ardor, carried it on with little activity, and, like children, were easily diverted from it. One hacked into a tree, and, when tired, which happened very soon, sat down to rest, and another relieved him. While one worked there were always several looking on. I remembered the ring of the woodman's axe in the forests at home, and wished for a few long-sided Green Mountain boys. But we had been buffeted into patience, and watched the Indians while they hacked with their machetes, and even wondered that they succeeded so well. At length the trees were felled and dragged aside, a space cleared around the base, Mr. C.'s drawing-stand set up, and he set to work. I took two Mesitzoes, Bruno and Francisco, and, offering them a reward for every new discovery, with a compass in my hand, set out on a tour of exploration. Neither had seen "the idols" until the morning of our first visit, when they followed in our train to laugh at los Ingleses; but very soon they exhibited such an interest that I hired them. Bruno first attracted my attention by his admiration, as I supposed, of my person; but I found it was of my coat, which was a long shooting-frock, with many pockets; and he said that he could make one just like it, except the skirts. He was a tailor by profession, and in the intervals of a great job upon a roundabout jacket, worked with his machete. But he had an inborn taste for the arts. As we passed through the woods, nothing escaped his eye, and he was professionally curious touching the costumes of the sculptured figures. I was struck with the first development of their antiquarian taste. Francisco found the feet and legs of a statue, and Bruno a part of the body to match, and the effect was electric upon both. They searched and raked up

the ground with their machetes, till they found the shoulders, and set it up entire except the head; and they were both eager for the possession of instruments with which to dig and find this remaining fragment.

It is impossible to describe the interest with which I explored these ruins. The ground was entirely new; there were no hand-books or guides; the whole was a virgin soil. We could not see ten yards before us, and never knew what we should stumble upon next. At one time we stopped to cut away branches and vines which concealed the face of a monument, and then to dig around and bring to light a fragment, a sculptured corner of which protruded from the earth. I

leaned over with breathless anxiety while the Indians worked, and an eye, an ear, a foot, or a hand was disinterred; and when the machete rang against the chiselled stone, I pushed the Indians away, and cleared out the loose earth with my hands. The beauty of the sculpture, the solemn stillness of the woods, disturbed only by the scrambling of monkeys and the chattering of parrots, the desolation of the city, and the mystery that hung over it, all created an interest higher, if possible, than I had ever felt among the ruins of the Old World. After several hours' absence I returned to Mr. Catherwood, and reported upwards of fifty objects to be copied.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 30, 1865.

It has become a duty and a pleasure to take a retrospective view of the events of another year which has nearly passed, and will soon be inscribed on the pages of history. We have many reasons for rejoicing; and, although a portion of sorrow is ours by inheritance from our first parents, this but adds and strengthens the appreciative quality to the properly balanced mind, and as "God tempers the wind to the shorn lamb," so, in Him are all our griefs swallowed up in gladness in consideration of the Gospel being restored to earth, and the generation we live in blessed with its light and its glory. The balance is largely in our favor, and should cause our hearts to throb in grateful praises to His name; and, if the Saints have duly appreciated the blessings which have been placed within their reach, they can look into their hearts, and say, Here all is peace and joy; another year has rolled into eternity, and I have increased in the practice of those principles which have been revealed for the exaltation of mankind. If every Saint can reflect upon the past and say this, it is well.

Twelve months ago President Wells was in our midst, watching with a

fatherly care the interests of the great Latter-day Work ; conducting the publication of this periodical, shedding forth light upon the surrounding nations, causing the hearts of the honest to burn within them, and making the wicked tremble ; for it sounded the death-knell of tyranny and misrule, brought the glad tidings of redemption to the nations, and told that Christ our King would shortly come to reign in Zion. But he has been called to a different sphere of action—his labors being required in another portion of the vineyard—and we have been appointed to perform those duties for which our former limited experience had but illy qualified us. We know, however, that God is competent to carry out any work he may inaugurate upon the earth ; and, no matter how humble the instrument, if it be obedient unto the whisperings of the Spirit, His designs are fully accomplished. This has been our experience, and when reviewing the history of the Church, we are able to discover that God will not be indebted to human wisdom for the consummation of his glorious purposes in the latter days.

We are happy to state that the Saints of this year's emigration have reached the goal of their hopes, and been welcomed by those in Zion with outstretched arms. They have suffered a little from the cold, having been exposed to several mountain storms ; but they were sustained by the great Jehovah, and experienced no ill effects from their exposure only of a temporal character. Trials are not, however, what true Saints shrink from ; they know in whom they trust, and these little vexations but add variety to the toilsome march over monotonous plains and rugged mountain passes. The necessary arrangements for the speedy transit of the Saints across the Plains were made last season, but the inflated currency of the United States, which created fabulous prices for goods of every description, and the unexpectedly increased change in the value of green backs, precluded the possibility of obtaining what we anticipated for our gold, and made the buying of the number of cattle and wagons necessary to transport the Saints across the Plains, a very difficult matter. All this might have been avoided, if the extreme high prices demanded for goods had been reduced at the same time that the United States currency increased in value. On the contrary, the same prices were demanded for wagons and cattle when gold would only sell for 145, as when gold was in demand at 245, thus reducing the means devoted to that purpose one hundred per cent. Under these circumstances, a team could not be fitted out for the money which had been received from the emigrating Saints for that purpose, thus causing considerable delay at the frontiers. Still, amongst all these obstacles, through the mercies of an Allwise Creator, the entire business pertaining to this year's emigration has been successfully conducted to its close.

The great American war has been terminated, and the cry appears to be, peace, peace ; but when glancing at the reports which reach us by every mail, we can behold that a great national, suicidal war has been succeeded by every species of crime, such as murder, rape, infanticide, and every conceivable form of counterfeiting, swindling and backbiting, that has ever been developed in any age of the world. Neither is it confined to the lower classes, but has wormed its way throughout all the ramifications of society, concealing its hideous form beneath a silken garb as frequently as beneath the scanty covering of the meanest beggar. The American periodicals are full of the record of

crime, and this loathsome epidemic (if we may be allowed the expression) is increasing with fearful rapidity. The *New York Tribune* lately designated that city as the "hotbed of sin," and the nation's capital outstrips the Jewish Temple, inasmuch as it has become not only a den of thieves and robbers, but the loathsome resort of adulterers and whoremongers. Not long ago, the Washington papers indignantly denied the assertion made by a contemporary, that that city contained 100,000 prostitutes, replying that it was a base slander, as their last census had placed the number at only 75,000, and those figures might be relied upon as being correct. They may be steeped in corruption to the lips, but so long as they can keep their heads above water, they will cry, I am holier than thou; and, like the Pharisees of old, be ready to crucify the innocent in order that they may have no one to reproach them for their wickedness: verily, their reward lurketh beneath.

The angel of peace came with healing in his wings to that Republic, but they rejected the heavenly messenger, casting aside the gifts of immortality and eternal life which God had placed within their reach, as things of nought, and spurning the idea of the Creator having anything to do with the government of that nation. Nor did they rest satisfied with rejecting the message God had sent them through his servants, but turned their wrath on an innocent people, whose family altars they ruthlessly violated, dethroning the only sovereign that can reign in a Republic such as theirs—the right of all to worship God according to the dictates of their own conscience. They then unloosed the dogs of war which have been tearing their own vitals, and, with deep draughts, are now draining the life-blood of the nation. Did Missouri imagine while driving the Saints from their homes, that they were laying the foundation on which the superstructure of their own miseries would shortly be reared? No, but we have their own testimonies to this, and they are now weltering under the judgments of a justly offended God, and he will purge that land of every iniquity until it shall be a fit abode for his accepted ones.

It is with thankfulness and praise unto God that we are able to represent the Mission throughout all Europe as being in a flourishing condition; and, more especially in Scandinavia does the Work seem to thrive. The Swiss, German and Italian Missions are doing well, although brother Nebeker has many difficulties to overcome that we, who live in a land where religious liberty is sustained, cannot understand. The brethren in Wales are doing an excellent work, and baptism is frequently administered to candidates. We may add that all that can be done for the advancement of the truth is being done in Scotland by those appointed to labor in that field. Ireland is a "dead beat," those who desire persecution having only to declare themselves Latter-day Saints, and the multitude are more relentless in their pursuit than if they were chasing mad dogs. The Priesthood have been untiring in their exertions to spread abroad the truth, many thousands having been faithfully warned during the past year, and the results are left in the hands of God, for, Paul may plant and Apollos water, but God giveth the increase. Most of the Conferences have been blessed with an increase by baptism, and this has quite replaced, and in some few instances exceeded, the number who emigrated during the year. The Elders have rendered us every assistance in their power by carrying out the instructions which have issued from this Office, and w

feel desirous that the District Presidents should keep us constantly posted in relation to matters in their respective fields. By thus keeping up a continuous flow of the Spirit,—which is a constant guide to the wanderers on the earth for the truth's sake—we form an uninterrupted chain which may be successfully arrayed against the powers of darkness.

NEWS FROM CONFERENCE.

—o—

DERBYSHIRE CONFERENCE.—We have received from Elder Lorenzo D. Rudd, the minutes of a Conference held in Derby on the 17th inst. There were present on the Stand—Brigham Young, jun., President of the European Mission ; Elders James Townsend, President of the Nottingham District ; Lorenzo D. Rudd, President of the Derbyshire Conference ; Wilford Woodruff, jun., President of the Leicestershire Conference ; Henry Cumberland, Travelling Elder in the Derbyshire Conference ; William A. McMaster, Travelling Elder in the Lincolnshire Conference, and Nathaniel H. Felt of the MILLENNIAL STAR Office. The forenoon meeting was occupied in hearing the reports of the condition of the various Branches comprising the Conference. A Financial and Statistical Report of the affairs of the Conference was presented to the meeting and accepted. Elders James Townsend and Henry Cumberland next addressed the meeting, after which President B. Young, jun., expressed his satisfaction with the reports given, and exhorted the brethren and sisters to do all they could in disseminating the words of life amongst the people of the world. Showed what the Saints were doing in Zion for the emancipation of their brethren from this and other nations, and the gratitude we ought to feel for every blessing the Lord bestows upon us. In the afternoon, Elders Wilford Woodruff, jun., and William A. McMaster, addressed the congregation, expressing the feelings they were in possession of towards the Work of the Lord, and showing how the prophecies were being rapidly fulfilled in this day, and God's covenant people gathered together to the place he had appointed. President B. Young, jun., presented the Authorities of the Church at home and abroad for the approval of the meeting. The several motions were unanimously sustained by the congregation. He afterwards spoke for some time on the complete harmony subsisting betwixt the Gospel as taught by the Latter-day Saints, and that preached by the Savior and his Apostles, and showed how far the Christian world had strayed from the practice of those principles taught and commanded in Scripture. Bore testimony to the gifts and blessings enjoyed now by those who were faithful to their covenants. The evening meeting was occupied by Elder Nathaniel H. Felt, who delivered an interesting discourse, in which he showed what the Latter-day Saints were doing in gathering together the poor and despised of mankind to a place where they could be benefitted both spiritually and temporally. Spoke of the folly of men striving to overthrow this Work, and also of its ultimate triumph and establishment over the whole earth.

No man can avoid his own company ; so he had best make it as good as possible.

A dentist advertizes that he will "spare no pains" to render his operations complete and satisfactory.

MARRIED:

In Upholland, on the 17th inst, by Elder Septimus W. Sears, Richard Webster to Sarah Sharrack.—*DESERET NEWS*, please copy.

DIED:

In Brooklyn, Long Island, State of New York, North America, on the 18th of September last, of typhoid fever, George Wiscombe, Sen., aged 47 years and 7 months.—*DESERET NEWS*, please copy.

In Lehi, Utah Territory, on the 2nd of October last, Eliza Ann Brain, wife of Isaac W. Fox, aged 25 years.

In Hallfax, on the 16th inst, of croup, Richard, son of Richard and Sarah Walker, aged 1 year, 5 months and 25 days.

POETRY.



SONG OF THE BRITISH SAINT.

TUNE.—"Annie Lisle."

Bondage worse than Israel suffered,
On old Egypt's soil,
Here in wealthy, Christian England,
Binds the sons of toil.
Bodies bent with ceaseless labor;
Spirits bowed with care;
Manhood crushed, existence wasted,
Millions thus despair.

CHORUS.—Blest mountains, favored Valleys,
Where our Zion smiles,
Gladly we would hasten to ye,
From our native isles.

Bread producers starve while reaping,
Lacking what they hold;
Those who make the finest raiment,
Shiver in the cold.
Tender maidens, fair and gentle,
See them pale and thin!
Formed for happy wives and mothers,
Wed to toil or sin!

CHORUS.—Blest mountains &c.

Maldon.

Yet the Priests will preach contentment,
Filled with greedy pride,
All they say to teach or comfort,
Is that "Jesus died."
Truths we love they call delusion,
God's own church a snare;
Mock our hopes and scorn our Zion:
Would that we were there.

CHORUS.—Blest mountains, &c.

Praise the Lord for Utah's valleys,
Where the poor may thrive,
And the bees who make the honey,
Own the sweets they live!
Praise the Lord for His Anointed,
Ruling righteously!
Father, melt the chains that bind us,
So that we may flee!

CHORUS.—Blest mountains, &c.

CHARLES W. PENROSE.

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